



PETER SLOTERDIJK

ESFERAS III



With *Foams* , Sloterdijk has completed his essay, in three parts, of a new narration of the history of mankind. The anthropological concept of sphere refers to the author's fundamental thesis, according to which life is a matter of form. He suggests that "living, configuring spheres and thinking are different expressions for the same." The first volume, *Bubbles* , rebuilt how a special interior is produced with human beings with human beings. The accent was then put in the thesis that the couple represents, in front of the individual, the most authentic and real magnitude. In the philosophical novel *Balloons* , Second volume of the series, the classical metaphysical thinking was narrated, as contemplation of the whole round, spreads through the world, the globe, and launches diverse forms of globalization. *Foams* It now offers a philosophical theory of the current era in which it stands out that life develops multifocally. The happy image of the foam serves to recover the pluralism of the inventions of the world and to formulate an anthropological-philosophical interpretation of modern individualism that goes beyond existing descriptions. With that *Foams* It answers the question of what is the nature of the link that brings together individuals, forming what the sociological tradition calls "society." Due to its dedication to the most pressing issues of today, it is possible to read the third volume of *Spheres* As if it were the first. And, in a sense, it is.



Peter Sloterdijk

Spheres III

Foams Plural sphere

Spheres - 3

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Return from the century in the century to the most remote antiquity; I see nothing that resembles what I have in the eyes.

Alexis de Tocqueville, *About democracy in America*

Note

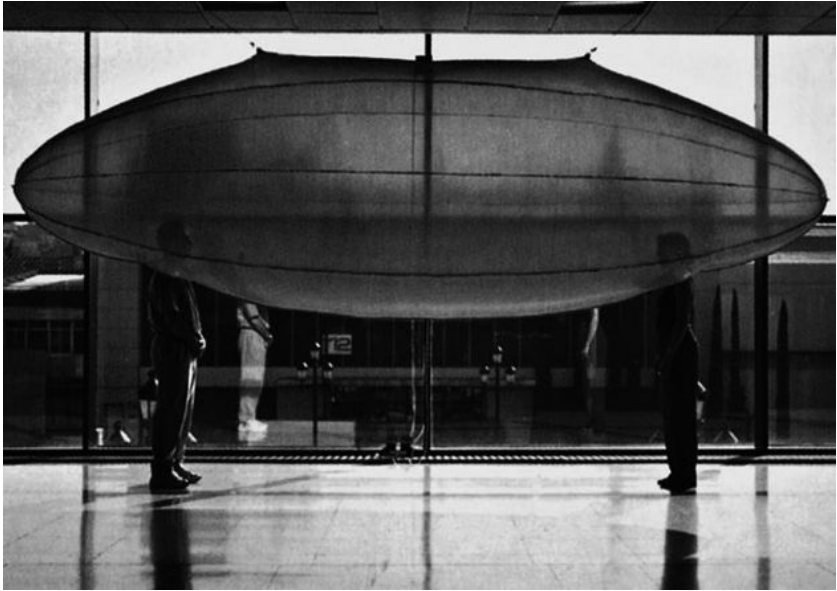
This book is the third and last volume of a philosophical project that began in 1998 with the publication of *Spheres* YO, *Bubbles* , and continued in 1999 with *Spheres* II, *Balloons* . This has consequences for its readability. The author wanted to give satisfaction to those who want a book that appears separately can also be read and understood separately. This serves the work present without a doubt. It is possible to start with the third part of *Spheres* as if it were the first. And in a sense it is so, indeed, because the total company can only be seen as a whole from its conclusive pole.

I would not have to hinder its reading to put some lines as a relational context of the trilogy. In the two preceding volumes we try to confer the expression *sphere* The rank of a fundamental concept, which is branched in significant topological, anthropological, immunological, semiological aspects. *Spheres* I proposes a description (the author thinks that, in part, new) of the human space, which accentuates the fact that by the near-human being of human beings with human beings there is an interior so far little considered. We call that interior the microsphere and characterize it as a mood immunity system (moral, if you want), very sensitive and capable of learning. The accent is put in the thesis that it is the couple, and not the individual, which represents the most authentic magnitude; That means, at the same time, that, in the face of immunity-me, immunity-plays the deepest phenomenon. Such a thesis is not understood, without more, in a sworn era with elementary particles and individuals. We characterize human proximity worlds as surreal spaces to express that even inespacial relationships such as sympathy and understanding translate into almost spatial relationships in order to become understandable and experienced.

As we show in seven assaults, the human space is formed from

the beginning, literally *ab utero* , first bipolarly, multipolarly in more developed stages; It has the structure and dynamics of an –por speaking to the old usual - animating intertwining [*] of living beings, interested in being in proximity and participation with each other; This close assembly triggers not rarely the perverse closeness of primary aggression, since what is covered mutually can also imprison and drown reciprocally. In this relationship, all the possibilities that tradition designates with sound concepts such as friendship, love, understanding, consensus, consensus are included, at the same time. *concord* and *Communitas* . Even the expression, coming less than from that source.

Meanwhile it is a being that "exists", the human being is the genius of the neighborhood. Heidegger thus conceptualized him in his most creative time: if there are existing together, they remain "in the same sphere of patency." They are accessible to each other and, nevertheless, one another transcendent, an observation that does not tire of underlining the thinkers of the dialogue. But not only people, but also things and circumstances are understood, in their own way, from the beginning of the neighborhood. That is why "world" means for us the context of access possibilities. «The being-there is already the sphere of possible neighborhood; It is already a neighbor of ... » [1] . The stones, which are next to each other, do not know the ecstatic opening of each other [2] . Who wants can read *Spheres* As an immersion in the abyss of ontological nervousness against the co-existing, the other, the strange. In this stoic journey to the first ecological niche of the human being, a kind of philosophical gynecology cannot be avoided. It is understood why this is not well received by all. So much worse for readers who will find less joy even in the theologically informed theologically informed of intimacy, with which this book of excesses closes inward.



Pablo Reinoso, *The parole* , 1998.

In Spheres II Consequences of the examination of the ecstatic-surreal nature of the space lived and inhabited are extracted. This happens in the form of a great story of the expansion of the mood in the uninterrupted series of the world's imperial and cognitive occupations. The company could now be called a philosophical novel, which reproduces the rounding of the exterior in synoptic stages. Here the hyperbole is not only accredited as a stylistic medium, but as a procedure to clarify contexts. The first chapter of this hyperbolic novel corresponds to the first volume of the project Spheres , in which we talk about the intimate constitution of the dyad and its development in simple familiarity, a process that leads from the duality to a structure of five poles as a minimum form of openness to the world and psychic connection capacity. At the exit of the fundamental family situation - its architectural symbol is the cabin - the expansive program passes from the town to the city, to the empire and, beyond, to the finite universe, until it is lost in the unlimited and uninhabitable space. Dante's hells constitute tormenting ramifications of that light path, illustrate almost all the possibilities of immersion in the lousy. In those years of learning of inclusive feeling, it is observed how innumerable small spheres are reversed and occasionally they are recomposed in larger formats. Once again: the microsphere is a learning space that has the ability to grow. In

it the law of incorporation by assimilation is worth; If it is kept in flow it is because of its escape to the largest. It is an elastic hybrid space, which responds to deformation not only with the recomposition, but with expansion. The postulate that security is in the greatest, and only in it, raised the Affaire

of the soul with geometry. Nothing else meant the event called metaphysics: that local existence is integrated into the absolute sphere, and the animated point is inflating to the sphere-all. In it he believed to find the psyche participate in the indestructible. The most inconsiderate simplification opens the path of salvation. In the course of the narrative, it would have to be plausible why classical philosophy adopted the form of macrospherology, as contemplation of the largest sphere and the broader immunity structure. Whenever Plato, philosophical thought was due, the two paradigmatic concepts of totality, world and God, were represented as omnicomprehensive spherical volume, in which they are embedded concentrically, in gradation, innumerable circles of energy, spheres of value and roofs of the world, until reaching down, to the mood that is experienced as a light source of the atom-yo. The existence is characterized by immersion in a last element, it is "in God" or "in the world", if possible in both at the same time. Tell me where you are immersed and I will tell you who you are. An idea of the force of penetration of such intuitions is made when they reconsider what extent they achieved respect among the most powerful thinkers of old Europe: from Plotin to Leibniz the consideration of macrospheres was the authoritative force of ontology [3]. According to the traditional conviction, the same "sphere of patency" covers both the physical and cognitive subject cosmos. Hence the exalted belief that it is in the nature of the human spirit to achieve a kind of complicit knowledge of the first and last things; Hence also the initial assumption of the beginners of being, easily fraudible, of being able to take it on a large scale on Earth. «Everything was head; And it was round as a circle, as perfection and eternity are represented; This allowed me to make plans for the future ... I prepared to the conquest of the world ... » [4]



According to the consideration, ironically broken, of the poet, every individual delineates his vital deployment with such anticipations. If in reality it happened as in the ideal, the human spirit would not develop until it learned to be understood as a junior partner of the Absolute. As well as the anonymous placental genius and the fetus make up the first couple, thus God and the soul, optionally the cosmos and the individual intellect, the last.

Albert Speer, project of the Great Pavilion. *The great story of Spheres*



II, which follows the curve, marked by catastrophes, of the minimum to the maximum, intends to make the reason why metaphysics was the prosecution of animism with both theoretical and political means: animism is the belief in the hypersystem of immunity: soul . On this background the failure of classical metaphysics is understandable due to its internal contradiction. It is true that everywhere one runs with the legend that he perished for a disenchant criticism and a better knowledge, corresponding to a subsequent order of intelligence; In truth, it is the internal impossibility of his project that was the cause of his ruin. The few who took it seriously understand it today: it is shattered because it intends to defend the matter of life, which by nature only remains in the finitude of an individualized immunity system, and takes sides, at the same time, by The infinite, which denies all individual life and ignores private immunity interests. As a dos lords servant fails because of the very impossibility of their position, without the criticism of language, psychology or "deconstruction" had to move a finger. The lessons of that endogenous failure (which can also be found externally, of course) have a great range: by it the conflict between infinity and immunity is revealed, in which the controversial original of modern thought takes place, perhaps of any thought that intends to be philosophical. Josiah Woodward,

Fair Warningsto to Careless World, *Detail*, 1707. According to the logic of the object, the reconstruction of the metaphysical

delirium of simplification and unification is closed with a brief history of the modern world, as accentuated as it is necessary, as philosophical-universal as possible. We understand by modernity, rather conventionally, the time in which the exit of metaphysical monocentrism occurs in the ancient world. In it the simple magic circle was flying, which in other times promised all living beings immunity in their God one, that is, in the resounding totality. Who tells such a story has *Nolens Volens* to represent in outline the European expansion after 1492. that eccentric movement, now designated as "globalization" (as if there was nothing more than one, and not three), is reproduced in chapter 8 of [Spheres](#) II, under the title «The last sphere. For a philosophical history of terrestrial globalization », in the style of a macrohistoric consideration. We call the globalization that follows metaphysics and precedes the telecommunicative. Both for its external and internal dimensions, that chapter can be read as an independent publication



[5]

. Arkadi Schaichet, *mounting of the globe on the Moscow Post Office, 1928*. An anecdote, which Albert Speer has collected in his

Memories, informs about the state of the ideas of the circle and the sphere - in terms of world theory - in the 20th century: at the beginning of the summer of 1939, Adolf Hitler (whose name was considered with Gandhi's one year Before for the Nobel Peace Prize), sure of his universal domain plans, he set out to make a modification in the model, projected together with Speer, of the Reich Foreign Ministry in Berlin. Now, the Eagle of the Reich should no longer be closed in the auction of the dome of 290 meters above the Nazi symbol, the swastika, as planned until then. Hitler would have ordered: [...] The coronation of this building, the largest in the world, has to be the eagle on the ball of the world

[6]

. Is it necessary to clarify why these words explain the history of the decomposition of political metaphysics? He has always, when he spoke clearly, had manifested himself as an imperial monosphere, and when Hitler, in his fantasies, replaces the swastika with the world's ball he is also, for a second, a classic philosopher. Something more difficult it is to understand how the decomposition of God's monufferic theory progresses. Its beginning

could be explained from the following consideration of Abbé Sieyès, from the year 1789:

I imagine the law as a central point of a great sphere; Regarding him, all citizens, without exception, are at the same distance on the surface of the sphere and occupy equal places there; All depend in the same way of the law ... [7] The collapse of the divine monosphere becomes evident with the decree that all human creatures must be equally distant from the point of God. It was not to presume that the democratization of the relationship with God would end in his neutralization, finally in his extinction, and forced the new occupation of that position? In a defense of the *Encyclopedie* , Diderot had already consummated that substitution in 1755 Expressis verbis

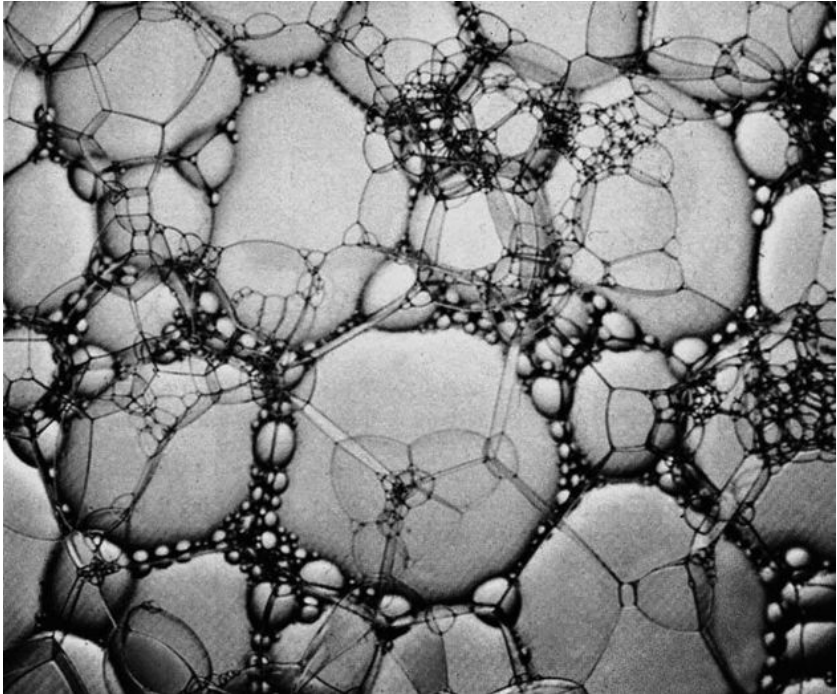
, declaring the human being as a "common central point" of all things (and of all lexicographic entries): "Is there in infinite space for some better point from which those immeasurable lines that we want to draw up to all others can be made points?" [8] . In the provisional end of history we encounter a radio-theoretical phrase of Marshall McLuhan:

The electrical simultaneity of informative movements produces the total oscillating sphere of the auditory space, whose center is everywhere and its circumference in any [9] · Superficially, this seems to be a thesis on the distribution of auditory opportunities in the radio-acoustic space of the global village. After a more detained exam, the phrase shows its theological rests: the Pauline ambitions of the greatest theoretical of the media of its time directly resort to the mysterious halo, from the hermetic theosophy of *The book of the twenty -four philosophers* [10] *Altomedieval, to evoke a final theory of the sphere-one, from the spirit of electronic Catholicism. With an amplitude of views that touch the hoarding, McLuhan postulates a sphere of information, hybrid, global-tribal, which would lock us all, as blissful and obliged members of the "human family", in a "unique universal membrane"* [eleven]

, which would be at the same time round (centered, Roman) and oval (peripheral, Canadian). The machine that will carry out this simplifying miracle is the *Computer* , interpreted in Pentecostal Spirit: according to McLuhan, he enables the integration of humanity into a supratribal "psychic community." Who can ignore that it was taught, once again, and who knows if not for the last time, the global village unit and church? *In contrast to all this,*

Spheres III, Foams

, offers a theory of the current era under the point of view that "life" develops multifocal, multiperspectivist and heterárchically. Its starting point lies in a non-methodophysical and non-historical definition of life: its immunization can no longer be thought of the means of ontological simplification, of recapitulation in the smooth sphere-all. If "life" acts unlimited, forming spaces in various ways, it is not only because each of the monads has its own environment, but rather because they are all assembled with other lives and are composed of innumerable units. Life is articulated in simultaneous scenarios, imbricated in each other, it occurs and consumes in interconnected workshops. But the decisive thing for us: she always produces the space in which she is and that is in it. Just as Bruno Latour has talked about a "Parliament of Things" [12] , we, with the help of the foam metaphor, intend to deal with a republic of spaces. The third volume analysis resumes the thread at the point where the work of the duel ends - better, the work of the immenteimiento - due to the impossible metaphysics of the enveloping one. His starting point is the assumption that the matter of life was not really in good hands, or with the representatives of traditional religions or with metaphysics. Both were doubtful advisors of unresolved life, since, ultimately, they did not know how to send it to anything other than the placebo of delivery to a light blue simplification. If this is so, the relationship between knowledge and life must be rethink much more widely even than what came up with the reformists of the twentieth century. It is evident that the way of thinking and life of old Europe has been exhausted, philosophy; Biosopia has just begun its work, the theory of atmospheres has just consolidated provisionally, the general theory of immunity systems and community systems is in the beginning [13] , a theory of places, of situations, of the dives is launched slowly [14] , the replacement of sociology by the theory of actors networks is a hypothesis with little reception [fifteen]



, considerations on the mobilization of a realist group constituted in order to approve a new Constitution for the global knowledge society have not shown just more than sketches [16] . In these indications, it cannot be recognized without more a common trend. Only something is clear: where losses of form were lamented, there are profits in mobility.

Michael Boran, *Honey* .

Foreword:

The born of the foam

And also to me, that I am good with life, it seems to me that those who know the most of happiness are the butterflies and the bubbles of soap, and everything that among men is of the same species.

Friedrich Nietzsche, *Thus Zarathustra spoke*,
first part, "Of reading and writing" . [\[*\]](#)

Air in unexpected place

Almost nothing, and yet nothing. Something, although only a fabric of empty spaces and subtle walls. A real fact, but an elusive make to contact, which minimizes friction abandons and bursts. That is foam, as presented to everyday experience. By air supplement, a liquid, a solid loses its compact; What seemed autonomous, homogeneous, consistent, transforms into spongy structures. What happens there? It is the miscibility of more opposite subjects that becomes phenomenon in foam. The perverse ability to infiltrate the heaviest and associate with them, most of the time fleetingly, in some cases even longer. «Earth», attached to the air, produces stable and dry foam, such as lava or glass with bubbles, phenomena that are only considered as foams in the modern era, after the introduction of air chambers into certain hard or elastic materials It became industrial routine. On the contrary, "water", attached to the air, produces fluid-humid and ephemeral foam, such as the wave of the sea and the one that rises from fierce covers. This short-term gas and liquid union constitutes the usual foam concept model. It refers to the fact that, under circumstances for now unexplained, the compact, continued, solid suffers an invasion of the hollow. The air, the misunderstood element, finds means and paths to infiltrate places where no one has its presence; Moreover, by its own force it condition strange places where there were none before. How would a first definition of the foam pray? Air in unexpected place?

Because of its ephemeral form, the foam offers the opportunity to observe with the eyes themselves the subversion of the substance. At the same time, the experience of how the revenge of the solid is achieved most of the time does not wait a long time. As soon as the agitation of the mixture stops, which seeks the introduction of air in the liquid, the splendor of the foam is rapid. There is a concern: what dares to hollow the substance, even for a

short time, don't you participate in what must be considered bad and suspicious, perhaps even hostile? This is how tradition has conceived most of the time that something precarious, suspending it as a perversion. As a labile contexture of gaseous concavities, which triumphs over the solid as for a night coup, the foam is presented as an insolent subversion of the natural order in the midst of nature. It is as if the matter had been lost and delivered to the sterile in physical saturnal. It is no accident that during an era it is considered pejoratively that it must serve as a metaphor of the insencial and lack of solidity. At night human beings give credit to ghosts, in twilight, utopias; But the awakening of the world and the morning sun arrives, and all that "gets rid of as fatua foam." [17] It is the pale lightly, the apparently bulky, the unreliable and changing - a bastard of the matter, generated by an illegitimate union of the elements, an iristed surface, an air charlatia and anything else. In the foam, impulsive, suspicious forces for the friends of pure states are manifested. If the compact matter ventures to foam, it has to incur a misleading image of itself. The matter, the fruitful midwife that leads an honest life next to the logos, goes through a hysterical crisis and is thrown into the arms of the first illusion that is presented. The evil air pearls subject it to the most risky prestidigitation games. Spume, sponge, shudders, explodes. What remains? The foam air returns to the general atmosphere, the strongest substance is broken down into drop powder. Almost nothing becomes almost nothing. If solid matter only achieves false pregnancies of hugs with the INANE, who could affirm that it is something that comes unexpectedly?

Thus, the disappointment is guaranteed where the foam jumps. As previous , thus also lacking foams everything that could be related to the respectable spheres of the valid-play. Heraclitus's warning to follow the common (*Koínon*) It was considered during an entire era as an exhortation to stay away from the night and only-private, of the enso and the sparkling, of those agents of the non-compromise, non-public, non-universal. [18]

Join the clear day, you will be right. When the common is experienced in candle, being officially offers. In the phrase "dreams are foams" two types of inanity are equated. Foam and sleep, an Inesenciality is part of another. Goethe, still a student in Leipzig,

early censors the "empty head that spumes on the tripod / and how the Pitia dreams of-organic sentences." The foam is the really existing deception-the non-existent as an existing or as a simulation of being-, however, an allegory of the first falsity, emblem of the infiltration of the unsustainable in the solid-a fatuous fire, a too much , a craving, a gas from the swamps, inhabited by suspicious subjectivity. *That is what the academics have thought, the fundamentalists of the essential, following Plato. A kind of popular probity is the one that has wanted to turn back to the spug, light, too light. Between classical metaphysics and ontological-popular daily life, above deep differences, the agreement that the most serious, responsible spirit is recognized by its disdain for the foam. Verbal products of the little serious: foam and castles in the air; the mode of existence of the degenerates: slag; the nostalgic textures of romantic spirits: efervescences almibaradas of a subjectivity that ferments in itself; The rabid empty demands of the many discontent with politics or, better yet, with everything: language bubbles, caused by removal in collective illusions receptacles. These things are well known: when cavities appear in power they leave a mark of burst. In the foam, as in the castles of cards, the dreamers and agitators are at home. There will never be the mature, the serious ones, who act moderately. Who is Maduro? Who refuses to seek support in the inconsistent. Only the seductors and the white glove rogues pretend, supporters of the impossible, introduce their victims in their backless agitation. The foam is the output uniform of the Nihil , from the nothingness that nothing can come from, if it continues to trust Lucrecio's statement; It is the inconsistent, "without any age", which is distinguished by its sterility and lack of action. The spug exists - he listens to the informed - only in empty self - reference, he produces only episodes, he never does more than bulge and collapse. What does not have another perspective before its disintegration is mere inflation, it is the anecdote that has come to power. The foam is not engendering anything, nothing follows from it. Without life expectancy or next generation, he only knows the progress towards his own burst. That is why the foam, among the extravagant children of chaos, if not the firstborn, is the most despicable.*

[19] And yet: when in Hegel's new logic the thought became versatile, there was a positivity of the negative and, with it, a possible rehabilitation of the foam: «Of the fermentation of finitude, before it becomes foam, exhale the aroma of the spirit.

[twenty] *Would, then, to thank the foam even the spirit itself, the medium in which the substance is developed in subject? Is the bastard revealed, in which there was no confidence, such as the intermediary, long sought, in which the spiritual and the material are in the concretion called existence? Is the foam the third, in which binary idiocy is*

overcome? Did Aristotle amalgamas neighborhood like that when in the
Physica problem He attributed the disease of men of subtle spirit, melancholy, to the "volatile evils", whose characteristics belong to the affinity with the sparkling materials: to the black bile, which in the opinion of the ancient doctors is presented as a volatile mixture? When current mortals want to put themselves in the situation of the subtle spirit, to try to understand it, it helps the dark, hot, foamy wine, as it transfers them to a state «in which they are (always) the Volatile melancholic ». [twenty-one] Was the study of melancholy the unsuspected bond between anthropology and foam theory? Towards the wine, the longing for such men is directed, while it makes them peanuts of love to the same extent that he is sparkling and volatile. Following Aristotle, even male ejaculation, such as erection, is a pneumatic effect - once again, therefore, air in an unexpected place - because "expulsion (sperm) also happens, obviously, because it pushes the air" .

Foam interpretation

The fact that, in the change of image of the world of the century XIX and XX, both dreams and foams could not remain in the place they occupied in the old cosmos of essences, belongs - together with numerous other changes in the surprising signs and new provisions of the forces - to the intimate signatures of the form of the world. That, meanwhile, in a quieter tone, it is called modern. If Viennese psychoanalysis, despite its conservative features, there are good reasons, among the engines of mental modernization, it is, in the front line, because it exercises a new way of dealing with the apparently marginal, even now incidental and at another time ignored. Due to its positioning in the epistemological place, in which the common influx of the late-romantic-romantic philosophies of the unconscious with the scientific-natural and technical conceptions had to take place, the psychoanalytic avant-garde managed to formulate a symbolic concept, which allowed a new Look at the absence. While he made legible psychic symptoms as if they were texts, Freud could become a "Galileo of the inner world of facts," as Arnold Gehlen said. what it was *Négligeableable quantité* acquired significant relevance and entered the focus of consideration. Freud's early decision to point out the dream as a real path to the unconscious showed the "revolutionary" change of accent between the central and the peripheral. The appearance of the *Dream interpretation* In the year 1900, however, not only did he high of the consciousness of the heavyweight category in general. What disrupts seriousness and checks *Decorum* Transforms culture into its entirety. Because of his collaboration in rehabilitation, prepared by Romanticism, of the Dream Dimension, Viennese psychoanalysis entered into a context in which there was nothing less at stake than a new distribution of accents in the field of the primary, founding, creator Of meaning, an event of cultural-

refolution: in it the waves of shock arranged from the intervention of Nietzsche against metaphysical idealism, along with irritations from criticism of both Marxist and positivist superstructure. The new art of reading, barely noticeable signs, of both intimate and public contexts integrated the occurrences, tics, deviations and more private failed acts in subversively expanded significant assumptions. While this review again drew the borders between meaning and non-feeling, seriousness and non-being, provided the cultural space for a decidedly different conformation. Now the non-significant could pay old accounts with the significant. Since then dreams are no longer foam; They point out, in any case, an endogenous foam of psychic systems and provokes the formulation of hypothesis on the laws to which the development of symptoms and effervescence of interior images are subject.

If modernity is recognized for displacements of seriousness, what happens to the other side of the dream and foam equation? What seriousness took the century xx the foam? What rank of value assigned to the "air instead"? How did you work in the rehabilitation of that evanescent entity, dedicated to disintegration? With what means did you try to do justice to self-referential cavities, to the interior spheres full of own values, to the halitous interior and to the climatic facts? If the appropriate answer to these questions is already possible in our time would provide a synopsis of modernization. It would describe a broad procedure for admission of the casual, momentary, vague, ephemeral and atmospheric, a procedure in which the experimental theories and ways of life with their own approaches in each case participate. Among its results is a fundamentally new, postheroic conception of what *Decorum*, of the rules complex by which cultures are calibrated. [23] Who would like to undertake a wide reproduction of these processes would have to talk about both the intentions of a Nietzsche not falsified and the development of Husserl's impulse; both of the perspectivism around 1900 and of the theory of chaos around 2000; both of the promotion of the surreal, making it an arbitrary section of the real, and of the elevation of the atmospheric to the dignity of theory; [24] both of the mathematization of the blurry [25] as of the conceptual penetration of striated structures and irregular sets. [26] We would have to talk about a rebellion of the little striking, of the discreet, for which the small and ephemeral Read the tendential signs of the world. [27]

Beyond the "micrological" turn, we should talk about a discovery of

the indeterminate, thanks to which - perhaps for the first time in
the history of thought - what
no, nothing , [28]
it
almost nothing , [29] [the casual and report](#) [30]



They have managed to connect with the scope of theorizable realities.

Jean-Luc Parant, *Jean-Luc*

Light of

Parant my in boules



However broad that it was a panoramic view of the new distribution of seriousness, founded on ignored, inadvertent, marginalized facts and signs, would confirm the diagnosis that nowhere there has been a convincing compilation of these innovations in a common horizon. The long shadow of the thinking of the substance, which likes so little about the accidental, still extends about modern theories and theories of modernity. *Sandro Botticelli, The birth of Venus, 1477-1478*

. *The contempt of the insubstantial characterizes even the most recent times the search for themes of a marsh philosophy, in which the oldest inertia continue to act. This does not prevent lighter spirits from committing themselves for some time on the fronts of an actuality full of risks, although their approaches have not yet been able to lead to a new coherent determination of the situation. Dreams may stop assessing as foams, this will continue to be a half conquest while foams do not also get their emancipation. The revolutions of seriousness and reviews of what Decorum* From modernity they will only definitely bring consequences when an interpretation of the foams is undergoing the interpretation of dreams. [31]



Whose task would be to provide "air in an unexpected place" It was reserved for the eternal, substantial, primary. After a parallel action in favor of the foam, it may manifest what the interpretation of dreams meant. As Ernst Bloch in his - after first successes, almost again forgot - Political ontology of human capacity dissolved the constriction of the Freudian interpretation of dreams at strata of night and regressive significance to grant the dream day dignity as a utopian power and Projective force that establishes reality, thus the interpretation of the foam would have to be constituted as political ontology of the animated interior spaces. It would understand the most fragile as the heart of reality. *Sandro*

Botticelli, The birth of Venus

, detail. In the language of our essay the interpretation of the foam must be negotiated under the name of polyesferology, or expanded science of greenhouses. From the beginning it has to be clear that this "reading" in the foams cannot stay in mere hermeneutics, or stopping in the deciphering of signs. It only enters into the subject as a technological theory of humanly inhabited spaces, symbolically heated, that is, as scientific-level and political instruction for the construction and maintenance of civilizational units, a thematic field that until now fell within ethics and its ramifications in Politology and pedagogy. The closer discipline to this heterodox theory of culture and civilization can be found, for the moment, in manned astronautics, because nowhere else is asked about the technical conditions of the possibility of human existence in capsules that maintain the life.

[32] The new constellation says, therefore: the serious and the fragile, or - for carrying the revolution of the state of things of the serious to the extreme in which it is now -: foam and fertility. APROLOGY - Greek

Fertile foams - mythological interlude

That the figure "fertile foam" was not always an illegitimate fiction in the history of thought and figuration is a thesis that can be verified as soon as it goes back to a time before that of the contempt of foam, originated ontological-popularly and Metaphysical-substantially. In the earliest mentions of the foam, both in the ancient European and in the Indies and next-oriental traditions, there is a close connection between the representative complexes of the sparkling-maritime and of the changing-vestructible life. Hesiod's rapsoda philosopher, who lived after 700 before Christ in Beocia as a pastor and free farmer, did something unforgettable for the western tradition of the *Liaison* between foam and generative power for his story of the birth of the foam of the goddess Aphrodite as a result of a titanic castration. Thanks to that lyric-macabra story, a presocratic poetry of the foam has been preserved in memory next to the beloved metaphysics of the ephemeral, which was the one that dominated later. In view of the poor text transmission, it cannot be decided if that association of Hesiod was his invention or refers to an older mythological allegority. True, it only seems that Hesiod was the victim of a happy etymological confusion by deriving the name of the goddess, who had been imported from the east to the Greek pantheon, of *Áphros*, foam. With this, he related the goddess of love and fertility of the Hellenos with that asubstinal substance, to which noble erogenous functions are attributed. That pseudo-ethyology of Hesiods mythologically becomes the Greek adulteration of the Syrian-fenician name of the goddess Astarté (or the Ishtar Babylonian) in Aphrodite, and thereby achieves genealogical contextualization, which provides foam a spectacular debut in the stories, counted and revolved by the Greeks and their heirs, of the generations of the gods.

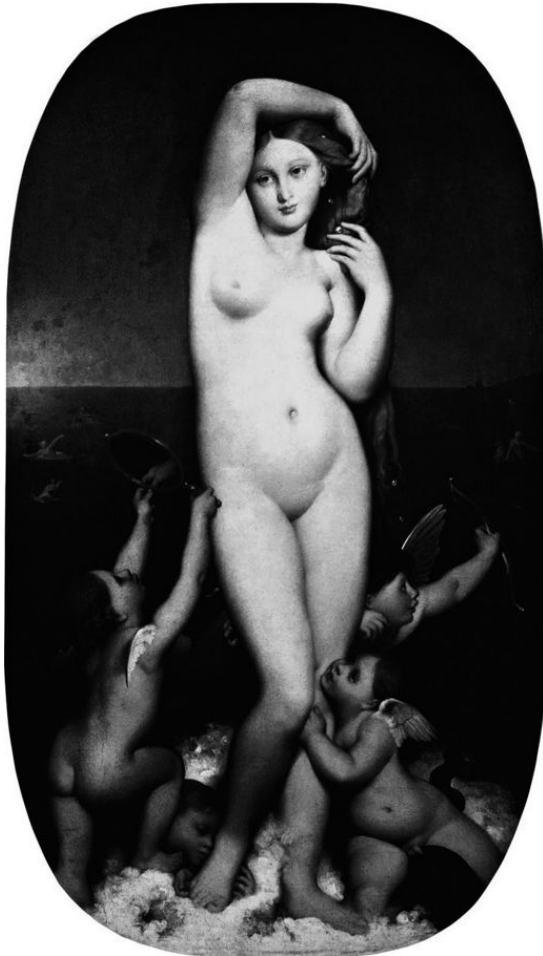
Here the poet achieves - along with the myth of a coastal advent, which enchanted the painters of the Renaissance - the unheard of prototypical image of a foam, which is not attributed only to the conforming force, but also procreating capacity and generative efficiency of the beautiful , seducer, perfect. Indeed, the foam that is discussed is not any: arising from the catastrophic contact between the sea of the sea and the sexual member of the primary father, Uran The generations of the gods:

*But Uranus's genitals, curtaining the body by steel,
thrown away from the continent in the stormy Ponto,
were then taken by the piélagos, until finally
A white foam ring arose around the divine meat:
And in the middle of him a maiden was born. He went first
To the sacred Citera Island and later arrived in Cyprus, surrounded by
Corrientes.*

*Here, the august and beautiful goddess left the sea,
and under his delicate feet the grass grew around. Aphrodite,
Goddess born of the foam, crowned with the flowers of Citerea,
The gods and men call her, who grew from Aphros,
of the foam. And Citerea, because it reached Citera,
also ciprogenea, exit from the swell of Cyprus,
and goddess of procreation, arising from the member of the procreation.
The excitement and desire for love, eros and fourth, followed by love,
When, a newborn, he went up to the tribe of the gods. [33]*

At the critical moment of his song, the poet adds an adjective characterization - *Aphrogenéa* , as an epithet of *Théa* , the goddess-, which is recognized now that it has sufficient potential to overcome the evocatively ornamental attachment character and become a name with a range of concept. While the goddess is witnessed, which is born of the foam, an apchogene, the foam itself acquires the competition to give birth. Because of his birth of the foam-more exactly: of his grow-in-la-aspuma (*In Aphro*) -, [3. 4] The Hesiodica Aphrodite on the horizon of the Western tradition becomes the main witness that it is not true that the foam is anything at all, especially when it can be associated with the member of the original God. As well as a subsequent metaphysics of the Spirit, from time to time the attribute generating logos attributes *Spermatikós* , presocratic poetry already knows at that point a *Áphros Spermatikós* , a foam with engender and give birth power, which is inherent -matrix qualities. It is significant that Hesiod's narration transfers the subsequent Olympic goddess Aphrodite

(which, according to another different tradition, emerged from the union of Zeus with the goddess of the oak dione Thing that happens, without a doubt, by influence of a reason: introduce to the goddess of voluptuousness in a very early cosmic context, full of primary processes, completely dominated by pre-rational elementary forces. Only in it was the foam burden with generative power and meanings of fertility, and only of the sperm of Titans could become plausible that manifested itself as an erogenous, aphrogen, theogenic force. Fertilization- en-ophro of the goddess allows us to understand how the foam could be thought of - during an instant mythopoetically productive - as an analogy of the maternal breast and matrix of conformations with great consequences.



[35]

J. A. D. Ingres, Venus born of the foam, 1808

. Something similar, so superlativized that it looks like a transcendent baroque novel, shows the ancient Indian myth of the decision of the celestials of beating the ocean until it turns it into a foam to extract from there the nectar of immortality, a story that has been transmitted, among others , in the version of Ramayana and in the Mahabharata . [36] Both versions have in common the reason that the gods, concerned about their immortality insecure, a divine advisor (Visnú-Narayana, according to the Mahabharata) indicates that they must remove the milky universal ocean until it arises from it Amrit

, the elixir that ends death. The celestials continue that advice by using the Universal Meru mountain and the gigantic snake of a thousand heads Shesha, aka Vasuki, as removal spoons, more exactly as a cane and bathers rope. After a thousand years of beating the foam in the depths, the moment of success is approaching: Recovered their forces, the gods continued to stir. A short time later the soft moon of a thousand rays left the sea. Then, it arose from the Lakshmi element (the goddess of fortune), all dressed in white, then soma (the drunk drink of the gods), then the white steed and finally the Kaustaba heavenly gem, which adorns the chest of the Narayana god (Visnú)... Then the same divine Dhanwantari (the divine doctor of the gods) was raised with the white nectar vessel in his hand ... Then he still appeared Airavata, the great elephant, bodily thrust and with a double pair of white fangs. But when the removal continued, the Kalakuta poison appeared ...

[37] *In it Ramayana , attributed to the poet Valmiki (AC . 200 A.D.), the millenary removal also produces a series of appearances from the milk foam, but in another order: here the doctor of the Dhanwantari gods appears with his sublime nectar vessel - which contains the sacred «water of the ascetas » -, followed by a huge multitude of glowing girls of love, the piss , in total six hundred million, accompanied by innumerable servants, female beings dispensers of said, which "belong to all", because neither men nor the gods are willing to marry them; To those erotic emanations of the sparkling ocean, Varuni, the daughter of the god of water Varuna, then the magnificent white horse, later the divine precious stone and, finally, once again the desired elixir, the essence that makes immortal, for whose possession immediately explodes a fierce war between the gods and demons.*

[38] In the Indian stories of beating or turning into foam the ocean attracts the attention that they no longer present, as in Hesiod, an anonymous elementary process, but an action, to which - under alchemistic features - an undoubted production character is attributed. Dairy foam has not become only a matrix for new generative processes of a mold: it is produced by an apchrogenic operation, foam engender in a second sense of the word; For foam production, foam production appears. With this, the apchrogenia phenomenon acquires a technical character and becomes readable from two sides. It can ascend to a conceptual level as long as

formation brings together formation from foam and foam formation. However grotesque the instrument seems - a mountain and a gigantic snake, turned into a whisk that removes in the cosmic dairy - there is no doubt that we are facing a typical image of the context of reasons of artisanal observation. Above all, analogy is imposed with procedures for the preparation of butter, which does not surprise in a culture in which the liquid butter offerings in the sacrificial fire ([ajya](#)) They belonged to primary ritual gestures.

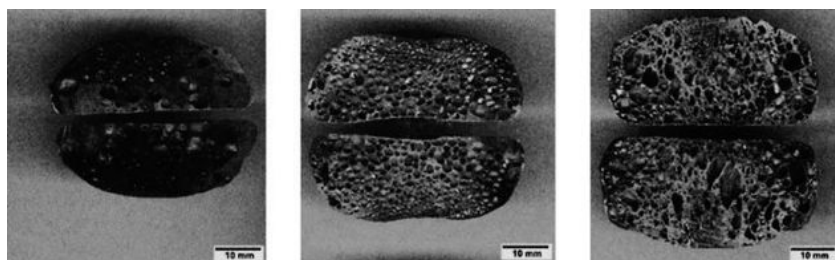
[39] *At the same time, removal evidences the procedural core of alchemy, in which it has always seems to be an active essence by filtration and reduction. The introduction of air in the substance serves for the most substantial precipitate of the substance, until reaching the extreme contraction of generative power in a single receptacle, in a last seminal point. It is understood: when it is presupposed, as in the first generalizing theory, the original force unit and fullness of essence, from there there is no great stretch until reaching a radicalization of the search; It is then that magical access to the essence of the essence adventures in order to filter power from power. In the theurgical drama, which has to make the definitively immortal gods, foam preparation serves as a prelude to absolute extraction.* We do not want to forget that the Egyptian myth of creation even knew the image of a cosmogonic foam-saliva: it describes the mouth of the Atum God as the first focus of movement or original receptacle, in which they are first created and assembled, one in other, *Tefnut* , moisture, and *Schu* , the air, until both, as a totipotent mixture, leave the original mouth to produce all other creatures. It is memorable here, above all, that from the mouth of the gods there are no first orders or differentiations, as is usual in the logocratic scheme, but a

Prima Matter Bimaterial foamy, which, analogously to a couple, calls life for the rest for procreation, by a supreme spit, so to speak. These myths allude to early alternatives to the prejudice of sterility regarding foams; However, they can only provide foam and fertility constellation, in the best case, a poetic plausibility. Even so, they prepare from afar of a concept of Ahrogenia that stimulates us not only to ask about the generations of the gods, but also by the emergence of the human being from the aerial, floating, mixed and inspired. In what remains, it remains to be shown that the foam - in a sense of the word yet to consolidate - constitutes the matrix of all human facts in its

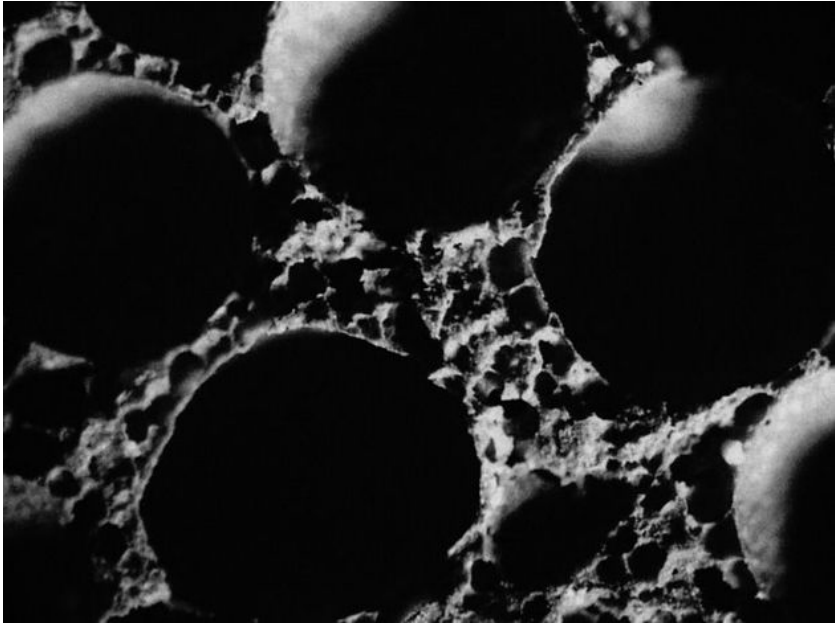
entirety.

Natural foams, Ahrosferas

In the physical context, foams are understood as: multiple gas seclusion camera systems in solid and liquid materials, whose cells are separated from each other by pelicular partitions. The impulses to scientific research of sparkling structures refer to the Belgian physicist Joseph Antoine Ferdinand Plateau, which, in the middle of the century XIX , formulated some of the most important laws, recognized so far, of foam geometry, laws that contributed a minimum of order in the apparent chaos of sparkling bubbles-bubbles. With their help the foams could be described exactly as tensioning sculptures of film teguments. They state that the angles of a foam bubble or, better, of a foam polygon, are formed exactly by three film tobiques; that two to two of those three partitions are always at an angle of 120 degrees; and that always converge in exactly four angles of foam cells. The existence of soapy teguments is due to the surface tension of the water, which already pointed out around 1508 Leonardo da Vinci in his observations on the morphology of the drops. The optical properties of wet and dry foams were exposed around 1890 by the British physicist Charles Vernon Boys in a popular treaty on the color of the foam. [40] The wonders of the rainbow to the children's rooms of the Victorian era immigrate for him.

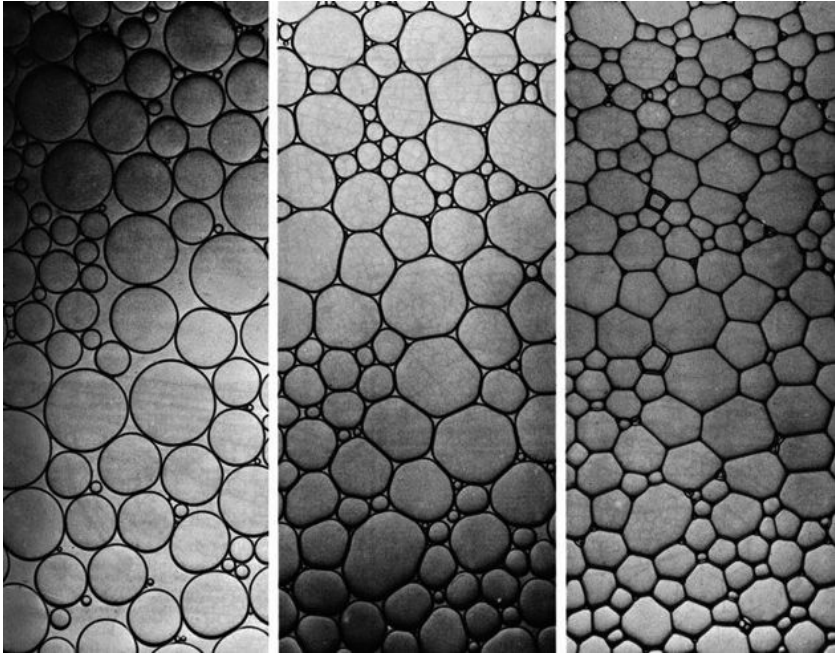


Harrhea base porous materials.



Photograph of a foam adobe por -pamienene and foam.

We must thank first of all the century xx The introduction of time in foam analysis. We have learned that foams are processes and that inside the chaos of multiple cells there are constantly jumps, transformations and format changes. That agitation has a course, leads to greater stability and inclusiveness. An old foam is recognized because their bubbles are greater than those of young foams, because young cells that burst die in some ways within their neighbors, to whom they read their volume. The more humid and young it is a foam, smaller, round, mobile and autonomous are the bubbles agglomerated in it; The more dry and old, on the contrary, the more autonomous bubbles they have perished, the larger the surviving cells are made, the more force they act on each other, the more the plateau laws of the neighborhood geometry are enforced in the reciprocal deformation of the reciprocal deformation of The enlarged bubbles.



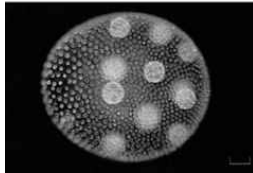
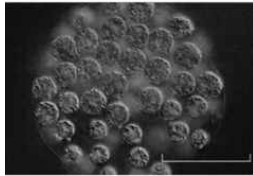
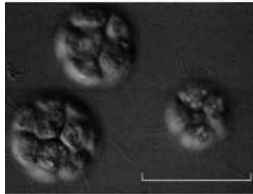
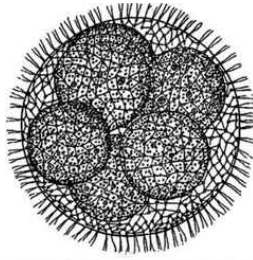
Transition of a bubble raft to a flattened polyhedral network, according to a study by the Frei Otto group.

A seasoned foam embodies the ideal case of a brotherly system, in which a maximum interdependence has been reached. In the framework of large labile-stable polyhedra can no longer potentially burst any concrete cell without dragging with nothing the total contexture. The foam procedural dynamics, thus provides the empty form to all stories that deal with immanently increasing inclusion spaces. In these tragic geometries, such a high degree of interior tension or tensegrity between the remaining co-toy spaces is reached that their common risk of existence can be expressed by a co-food formula. Together, the great cells of a mature foam manage to increase the duration of its existence, together they get rid of the final implosion. We notice that in the foams there is no cell as a central point and that the idea of a capital would be counterproductive *per se* .

Lately, the reason for the multiplicity of cameras has also made a career in the physical theories of space. This results in increasingly resorting to the foam metaphor for the description of spontaneous space conformations, both in the minimum dimensions

and in meshocosmic phenomena, as, finally, in processes of galactic dimensions, indeed cosmic. The century is openly announced XXI as the *Century of the Foam* . Much of the most recent astrophysics appears with a foothophysical clothing. Many of the cosmological models that are currently discussed represent the universe as a braided of inflationary bubbles, each of which embodies an original explosion system of the type of the world context that current humanity inhabits. [\[41\]](#)

There are also recently numerous microphysical realities with the sign of the foam and the spontaneous microspheric conformation of space. But none of the current sciences grant greater role to the morphological power of foam than cell biology. From the point of view of numerous biologists, the emergence of life can only be explained by the spontaneous foam formation in the murky water of the primitive ocean. [...] If a mixture of oil and water is stirred completely spontaneously bubbles similar to cells, wrapped in a membrane. In the early days of the Earth, still lifeless, it was such hollow spaces based on bubble that sought the separation from within and out. [...] Those fat bubbles became larger and developed the capacity for self -preservation. [...] Presumably flowed, first, solar energy through droplets; A controlled energy current finally led to the formations that became living cells.



[42]

A biological coenobium with filial colonies: the algae-volvox as an evolutionary example of the transition of unicellular colonies in formation to the multicellular individual, globular and sexually differentiated. In this story of the cellular genesis the round shape and energy content had to act on each other in such a way that they made it possible for a living first being, the monad born of the foam, swimming in the water and dissolved in it , but already demarcated from it, full of an interior, of its own. From the original molecular broth, small native interiors, formally protected, which are considered precursors of life, undertook the path of self -including. In the way of talking about systemic biology, they constitute "semi - open systems", which process as spaces of sensitive reaction with themselves and with the environment. The oldest fossils that have been found so far on earth, of more than three thousand five hundred million years, paleobiologists interpret them as remains of native bacteria; Due to their form and place of finding, they are called microsferas-zwazilandia.

Its existence demonstrates that the mystery of life cannot be separated from the mystery of the form, more exactly, from the formation of interior space under spherical laws. When the unicellular appear, the history of the organic as spherical condensation and encapsulation: under the globe -shaped membranes the plus that will be called life is concentrated. In the primitive organism the space is on its way to the self. The first characteristic of the self is the ability to adopt a position by opposition to the outside. The position appears, for what we see, for folding on itself, or by stubbornly staying in an unexpected place. Already in the most primitive life had the mysterious path inwards?

Human foams

However impressive the connection between foam morphology and primitive zoogenesis in the light of new life sciences is presented, for us the adventure of multiplicities-space begins only with the entry into anthropological and theoretical-cultural contexts . Through the foam concept we describe agglomerations of *bubbles* in the sense of microspherological analyzes that we have presented previously. [44] The expression is worth for systems or aggregates of spherical neighborhoods, in which each of the "cells" constitutes a context (said in usual language: a world, a place) self-fulfilling, an intimate space-feeling, tensioning by dialic or multipolar resonances , or a "home", which bullets in his own animation, only experienced by him and himself. [Four. Five] Each of those homes, each of those symbiosis and alliances is a greenhouse of relations *sui generis* . Such conformations could be qualified as "Sociedad de two" [46] (If we did not try to show that the expression "society" always disorient when applied to such objects). When such places are formed, the existence-one-altro of the associates in proximity acts in each case as the authentic *agens* of space formation; The air conditioning of coexisting interior space is produced by the reciprocal extraversion of the symbions, which temper the common interior as a stove before the stove. [47] Each of the microsferas constitutes in itself an axis of the intimate. We will have to show how that axis bends individualistily.



Vito ACCONCI, space distributor. «In its original position the walls make up a closed space in the form of a cashier in the middle of the room. If someone wants to enter it, they can move a wall to the side. But then he meets another wall in his place ... »

The introversion of each of the households does not contradict that they are agglomerate in denser alliances, I refer to social foams: the neighborhood link and the reciprocal separation must be interpreted as two faces of the same fact. In the foam, the principle of co-toyration governs, according to which one and the same separation wall serves as a limit in each case for two or more spheres. Such walls, which appropriate both sides, are the original interfaces. From the fact that in the physically real foam a concrete bubble limits with a plurality of neighboring balloons, which condition the distribution of space, a prototypical image can be deduced for the interpretation of social associations: also in the human field the specific cells are agglutinated one with each other for immunizations, separations and reciprocal insulation. It belongs to the peculiarities of that region of objects that the co-toy-music of households-bubbles in its various neighborhoods can be described as closure and as an openness to the world. That is why the foam constitutes a paradoxical interior, in which most of the surrounding co-bubbles are, at the same time, from my site, neighbors and inaccessible, and are, at the same time, united and remote.

In the spherological sense, the "societies" make up foams in the sense of the word that we have just delimited. This formulation must block as soon as possible to pass that fantasy, with which traditional groups are sought an imaginary interpretation of their being: the idea according to which the social field forms an organic totality and is integrated into an omni- Common and omni-even. Nothing else has adduced the autoplasmic propaganda of empires and fictions-de-of-God since time immemorial. [48] Actually, "societies" are only understandable as agitated and asymmetric associations of multiplicities-spaces and multiplicities-processes, whose cells cannot be really united or really separated. The "societies" are considered united monospheras from the origin (or thanks to an exceptional statute) only while hypnotizing themselves as homogeneous units, something like national, genetic or theologically substantial peoples. They are presented as enchanted spaces, which enjoy an imaginary immunity and a community of essence and choice, magically generalized. In that sense, Slavoj Žižek has recently adopted our concept of the "sphere", critically applying it to the mental disposition of the United States before attacks on the World Trade Center. [49]



Is it necessary to clarify why the beginning of knowledge about the common performance of human beings lies in the decision to abandon the magical circle of reciprocal hypnosis? Who intends to speak theoretically of "society" has to operate outside the obnubilation of "us." If that can be achieved, one can notice that "societies" or peoples are constituted more fluid, hybrid, permeable and promiscuously themselves than their homogeneous names suggest.

Morphosis (Thom Mayne/Michel Rotondi), Politix (Retail Store), Portland, Space Modulator, 1990. [When we speak of "society" in what follows, the expression does not designate or \(as in violent nationalism\) a monospheric receptacle, which includes an enumerable population of individuals and families under an essential political name or a constitutive ghost, or \(as for some systems theorists\) an inespacial communication process, \[fifty\] that diversifies in subsystems. We understand under "society" an aggregate of microsferas \(couples, homes, companies, associations\) of different format, which, like the bubbles isolated in a lot of foam, limit with each other,](#)

are stacked over and under others, without really being accessible to each other, or effectively separable from each other. [51]



There are certainly according to Ernst Bloch's evocative formulation, "many rooms in the house of the world," but they have no doors, possibly only blind windows, in which there is an external scene. *Jennie Pineus, Cocoon Chair, 2000*

Bubbles in the foam, that is, couples and homes, equipment and survival communities, are microcontinent self-referentially constituted. As much as they intend to be united with the other and abroad, in principle they only bured in each case in themselves. The symbiotic units are always the world and for themselves, together with groups-models-world-world that do the same in their own way and with which they are constrained under the principle of co-toyratation, forming an interactive assembly. It seems that their mutual similarities allow us to conclude that they were reciprocally in intense communication and widely open for each other; Actually, most of the time they only resemble each other because of their genesis in common imitation waves [52]



and because of analogous media endowments. Operating, most of the time they have practically nothing to do with each other. (Think of vehicle occupants, who travel in ranks behind each other: each group of travelers forms a resonant cell, among the vehicles, however the isolation reigns, and so well, since communication would mean collision.) *Alfons Schilling*, *Dark camera hat*, 1984

. Its tuning is not produced by direct exchange between the cells, but by the mimetic infiltration of norms, stimuli, contagious goods and similar symbols. In other times, these theses had to be demonstrated, above all, with the example of the nucleated families, since couples arranged for reproduction always make up (and surely also for the future) the most plausible example of dyads capable of growth capable. In the present our diagnoses can be extended to couples without children, even those who live alone in their forms- Cocooning special (such as culture- Takotsubo Japanese, the scene-autismo-marmita-of-scalamar). [53] We emphasize that the cell in the foam does not consist of the abstract individual, but in a diadic or multipolar structure. [54]

It is clear that foam theory is neo-monadologically oriented: their monads, however, have the fundamental form of more complex dynamics or space configurations, with the spirit of

commune and team. *From the technical-media perspective, the "society" of foam cells is a medium*

*Turbio, which has a certain conductivity for information and a certain permeability for materials. But it does not transmit effusions of immediate truths. If Einstein lived in the house next door, that is why I would know more about the universe. If the Son of God had lived for years in my own plant, in the best case I would know only who my neighbor had been. From each of the places in the foam they open perspectives to the adjoining, but there are no general panoramic views available, in the most ambitious case within a bubble, hyperbole are formulated, which are useful in numerous neighboring bubbles. Selectively news can be transmitted, but there are no exits to the whole. For the theory, which accepts the being-in-the-space as a primary determination of the situation, the conclusive super-vissions of the world-one are not only inaccessible, but impossible, and, if it is well understood, not desirable. Who speaks of foams in that tone has dismissed the central symbol of classical metaphysics, the omnicomprehensive monosphere: of the one in spherical form and its projection in central panoptic constructions. They logically led to the encyclopedic system, politically, to the space- *Urbi-Et-Fi* Imperial (whose destinations were reported in chapters 3 and 7*

Spheres li), police, to the shape of the surveillance panoptic, militarily, to an ontology-paranoid pedestrian. Unnecessary to say that such centralisms only have historical interest. As asymmetric neighborhood systems between intimacy greenhouses and medium-sized own worlds, foams are half transparent, half opaque. Every situation in the foam means a relative assembly of vision and blindness; All being-in-the-world, understood as being-in-the-space, opens a clear in the impenetrable. The turn to a pluralistic ontology has already been taken into account foremostly in modern biology and metabiology, since, thanks to the introduction of the concept of environment, it reached a new vision of its object:

It was a mistake to believe that the human world would provide a common platform for all living beings. Every living being has a special platform, which is as real as the special platform of human beings. [...] For that recognition we get a new vision of the universe. This does not consist of a single soap pump, which we would have inflated by blowing above our horizon to infinity, but in millions and millions of bubble pompas closely delimited that cross and interfere with everywhere. [55] The meeting of innumerable "soap bubbles", because, we must no longer think of it in the manner of the monocism of metaphysics, in which the plethora of the existing ones was convened under a common logos. Instead of the super-pompa-de-ph philosophical, of the world-all of the world-one-in whose ways we

have realized in chapters 4 and 5 of *Spheres II*, above all-a polychosmic agglomeration appears, which can be described as group group, such as semi-opaca foam composed of world forming space structures. It is important to understand that this unlimited multiplicity of sensitive existence in structured environments is already developed in the level of animal intelligence, and, from what we know, there is no animal that makes the inventory of all other animals and Refer to himself. For their part, human beings, after the attenuation of delirium (anthropo, ethno, ego, logo) centrist, perhaps some more reasonable ideas of their existence are made in a medium composed of ontological foams. Then it will be understood why Herder spoke rather about the past than of the future when he wrote: «Every nation has *per se* his [middle point](#) of happiness, like every sphere its center of gravity ».

[56] [Some very advanced formulations of contemporary cyber-space theorists offer a first concept of ways of being elastic of decentralized designs of the world. Pierre Lévy writes in his essay on the semiotic productivity of "collective intelligence" understood emergingly:](#)

In the space of knowledge, the active breath of those involved is unified, but not to achieve a hypothetical fusion of individuals, but to raise thousands of pompas of litter soap, which are as many provisional universes, as many worlds of shared meaning . [\[57\]](#)

The foams in the time of knowledge

Delicate things become late into an object: that is what they have in common with numerous apparent obviousness, which only manage to jump into sight when they are lost, and, as a rule, they are lost from the moment they are introduced in comparisons in comparisons in comparisons in comparisons in comparisons in comparisons in comparisons in comparisons those that fades its innocent facticity. The air, that we breathe without realizing; the situations, impregnated with moods, in which we unconsciously exist included-including; The atmospheres, imperceptible by obvious, in which we live, exist and we are, all these things represent delays in the thematic space, because, before they could explicitly pay attention, such as eternal natures or consumer goods seemed to provide a decoration of decoration of background *a priori* for our

Ser-Ahí

and

Being-here

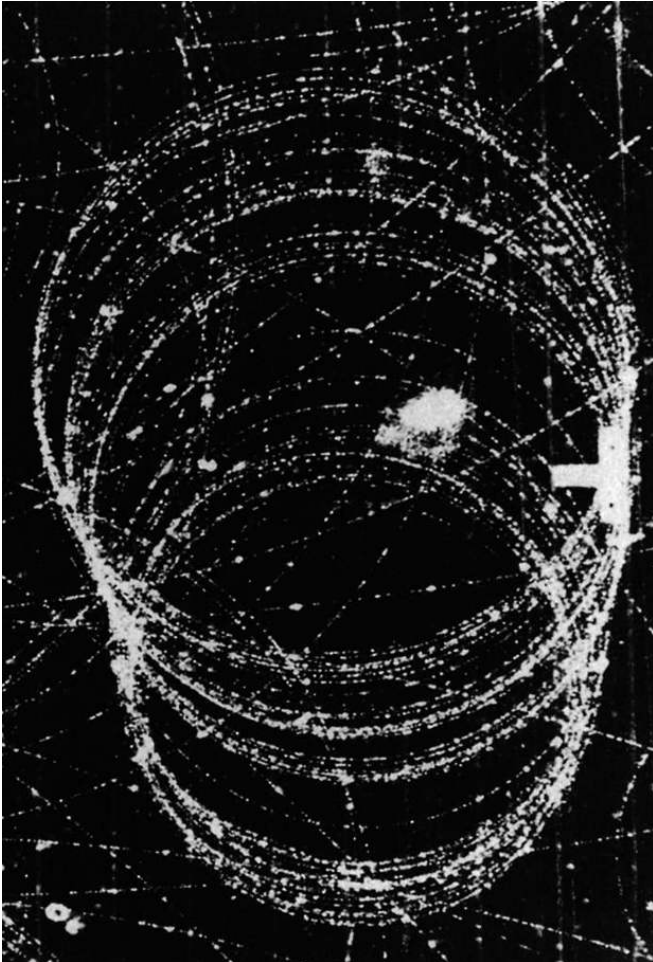
. They constitute late warnings, which only for its manipulability, recently demonstrated, both constructive and destructive, have become thematic and technical careers. Considered so far as discrete pre -als of being, they had to become objects of attention before they became objects of the theory. They had to be lived as something fragile, missing and destroyed before they became working fields for air and mood phenomenologists, for relationship therapists, for atmospheres engineers and interior architects; They had to become unrestrably before human beings learned to understand themselves as guardians, reconstructors and re-inventors of what until then was only something given of course.



View of the head of the head of a fly with the help of a radiosopic microscope.

The background breaks its silence only when there are processes in the foreground that exceed their resistance capacity. How many real ecological and military catastrophes were needed before humanly breathable atmospheric environments can be installed precisely? How much ignorance of the atmospheric premises of human existence had to accumulate in theory and praxis before the attention of a radicalized thought was able to immerse itself in the essence of moods, [\[59\]](#) to later transcend towards the constitutions of the
be-in
in absolutely general areas and towards *Modi* of existential inclusion

in totality relationships [60] (for which we recently use the expression immersion)? How much to deviate the oscillation of the pendulum in the direction of individualistic misunderstandings and autistic desolations before the own value of the phenomena of resonance and interpsychic assembly in animation spaces could manifest linguistically without cuts, even if it were only halfway? How much masked carelessness did you have to devastate human proximity relationships before the meaning constitutive of family relations and sufficiently good couple could be described with fundamental respect? [61]



Electrons made visible in a Wilson Chamber.

Everything very explicit becomes something demonic. Who ventures to explain background realities, who were previously tacitly suspended in the consolidated, thought - even more, even, in the never known, never thought - recognizes a situation, in which the shortage of the presumable and callable has advanced and continues to progress unstoppably. Oh of the one who hides deserts! Now we must artificially rebuild what seemed before as a natural resource. One is forced to articulate with impertinent care and provocative detail which once surely resonated as a peaceful connotation. The modern function of culture science is manifested in that explicit turn. It is presented as the agent of civilizational explanations in general. Regarding it, it must be shown that from now on it must always be science of technique and administrative practice for work in cultural greenhouses. After cultures - pricisously - have stopped seeming, you have to worry about their permanence and regeneration cultivating them, re -describing them, filtering them, explaining them, reforming them: the culture of cultures will become the criteria of civilization in civilization in The era of the explanation of the background.

To be absolutely contemporary, it must be presupposed that there is hardly anything to presuppose. Let's start in this place to articulate strangely and detailed what, according to the *State of the art*

Revolution, rotation, invasion

The demonism of the explicit is the trail of the history of civilization. It grows to the extent that modernity effects progress in the consciousness of artificiality. If the before hidden in the background advances in the foreground, if not mentioned since immemorial time it must be expressed thematically for recent Inside it is presented outside, as clearly and uniform extension, then those events are testimonies of a movement in which the sapientes radically change their position against the objects, which are now known so and that were previously known in another way or not known. In views of such change of position, the worn metaphor of the *revolution* , as a fundamental subversion of relations between bodies and roles, you can last access the theoretical-coognitive honors (and then definitely stored in the archive of the liquidated concepts).

What means "revolution" as it can best be explained is with the eye on the innovations of the anatomists of the century XVI , which undertook the task of opening the interior of the human body by incisions and making it known by descriptively appropriate figures. It may be that Vesalio's "revolution" had more consequences for the self -understanding of Western human beings than for a long time supercited and misunderstood copernican turn. While the tempranomoderna anatomy faced the traditional darkness of its own corporality its organs and drawings of the architecture of the internal machining world - not in vain the *Opus Magnum* of Vesalio has the title *By Humani Corporation Fabrica* -, contemplated with new precision, displayed the somatic interior foundation, scarce of images, of self-adherence and knew the subject of the subjects-a turn, for which nothing could be found before before in the same place of being and knowledge. Now I have to look at the anatomical maps and accept their message. That's what you are! So you appear

inside as soon as the wise examine you with your scalpel! None *Mauvaise Foi* anti-anatomics can help recover the naivety of Ser-Ahí

as being-corporal before power-operate. The actors of the modern era participate, or not, in a turn *quasi* Self -surgical Even those who do not have to deal with profession, as an autopsies specialist, with cuts in the organic fabric, as a participant in the culture is virtually transferred to a point of knowledge and operation, in which it cannot do anything other than settle in the Order of the big turn against the old interior universe. Understand the space-interior-body from the possibility of its anatomical alienation: this is the primary cognitive result of the "revolution" of the modern era, comparable only to the transformative force of the image of the world of the first land circumnavigation taken to out of Magallanes and Elcano. [\[62\]](#)



Andrea Vesalio, *By Humani Corporation Fabrica* , seventh figure of the muscles.

As a cognitive habit, it is the same to turn the earth and reflect it on maps, than to open the human body everywhere and represent it graphically from all perspectives. Both operations belong to the great rotation that transforms the angle (*Klima*) of the knowledge of things and states of things. *Making it Explicit* , this means from the beginning of the Modern Age: to participate in the revolution of the bodily world through the operational capacity of the anatomists and become virtual self -operating from a radically transformed angle of the treatment of itself, “an object is only clear to us from an angle of 45 degrees ». [63] The modern era is the time of

anatomists, the time of the cuts, of the invasions, of the penetrations, of the implantations in the dark continent, the old lego.

In a much later phase, after academic abstractions had to disfigure the fundamental operational relations of modern knowledge, philosophers could realize that the explaining was a discursive operation and concerned the administration of the account in the front line Opinion current and conviction of a speaker. [64] Every human being who speaks would, then, would a speculator in the stock exchange, and philosophy would act as a bag controller? The authentic meaning of the explanation is in another field: the great characteristic of the modern relationships of knowing is not the fact that the "subjects" can look in the mirror in themselves or account for the public about the reasons for their opinions , but they operate themselves and have planes before themselves of their own darkness, in part clarified, that indicate points of potential intervention for self-intervention. We must not be confused by the distribution of work between surgeons and non -surgeons: who, according to Vesalio, is "subject", he agrees or not, in a self -operative space. Modernly I can not be authentically, that is, in coherence with the cultural level, while abstracting my potential surgeon. When modern human beings, going more deeply, lie, they do it practically always dispensing their self-operable condition. [65]



Refusing in principle to the operation in oneself, according to the diagnosis itself and state, is the core of evil romanticism. Our possible intervention, inevitably imperfect, but always expandable, in the somatic and psychosomatic

interior foundation itself constitutes the characteristic feature of the situation, which we designate with the strict predicate of "modern." It goes without saying why we just have something to deal with the so -called reification at this level.

Gustave Coubet, The origin of the world



, 1866. *Veronika Bromo, Views*



, nineteen ninety six.

When the implicit becomes explicit:

Phenomenology

That the home of knowledge is convulsed by the irrepressible invasion of intelligence in the hidden: that fundamental fact for any superior civilization, and especially for modernity, is called, in its normal exegesis, research. When the interpretation of this concern is filled with pretensions takes the name, during a highlight of time in the history of the spirit, of phenomenology: theory of the output of "objects" to the scene of appearing, and logical recognition of its existence together to the rest of the knowledge contingent. That human beings are not revealed at once, but the arrival of objects to know follows the laws of a sequence - an order as strict as it is difficult to understand, of the above and the subsequent ones -: This is The original intuition, first formulated by Jenophanes, which develops evolutionary and phenomenological thinking in stories of the philosophical spirit or educational novels. The core of that intuition is the observation that the subsequent and the above behave often reciprocally as explicit and implicit. Explanations transform data and feelings into concepts, and these transformations are as narrow as it is foundable. With this, the science of irreversible spiritual processes is possible, which is about logical-inventively ordered series of consecutive ideas (for example, of representations of God, of concepts of souls and people, of conceptions of society, of forms of construction and writing techniques). Phenomenology is the theory that tells the explanation of what at the beginning can only be implicitly given. Here being implicit means: Budget in an unleashed state, left at cognitive rest, exempted from the development of detailed development and mention, given in the *modus* Of dark proximity, which is not yet in

the language, not interlérable in the next moment, not mobilized by the discursive regime and not installed in a procedure. Becoming explicit means, on the contrary: being carried by the current that flows from the background to the foreground, from the Leteo to the Forest Claro, from the fold to the deployment. The arrow of the time of thinking tends to a higher explanation. What can be said with a higher degree of more detailed articulation produces the mobility of the arguments, assuming that the spirit of epistemic time has called to intervene. Certainly, involvement is also a relationship between statements; It is traditionally considered as the containment of the less general proposition in the most general or as inclusion of texts in contexts; And as long as this is valid, logical analysis can be accredited as an explanatory procedure; But its real meaning rests on the fact that the implicit designates a place in the existing one, in which the cocoon is found for a deployment, for an articulation, an explanation. [66] Therefore, the authentic history of knowledge has the form of the future-phenomenon of what is once not apparently flat. Real knowledge: This is what we call the speeches that have survived the long night of the involvement and move on the day of the thematically deployed.

Not a few of the most eminent intelligences of old Europe have thought about the process of knowledge according to this scheme, sufficient reason to deal with, after the collapse of that theoretical situation, of the conditions of its success. [67] For about two hundred years, thinkers as strictly as edifying, of different faculties, developed the conviction that everything that appears in knowledge, no matter how heteronomous and new that it is presented, ultimately it cannot be strange to the self of the self of themselves of the sapientes, and, consequently –ther crisis, how deep they are–must enter our intimate history of formation (and, in this case, in the expression "our history" blows a breath of a superior self-moism-culture-culture , for not remitting directly to the spirit of the world). Phenomenologists propagate the good news that there is no exterior to which an interior does not correspond; They suggest that one does not run into anything strange that cannot be assimilated by appropriation in ours. Its belief in without limit appropriation would be based on the presumption that late knowledge would not deploy except what was already given in the

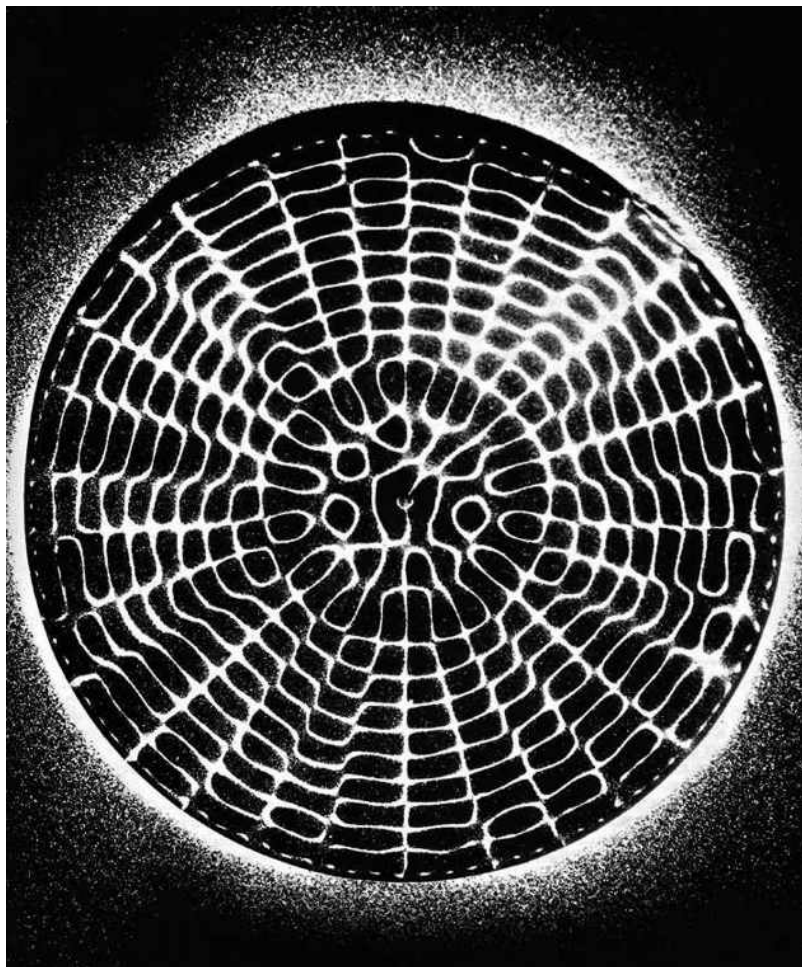
earliest implications.

The ontological foundation of that optimism expressed it in the century xv Nicolás de Cusa, by postulating the symmetry of the maximum implícito (God, as a concentration in the atomic point) and the maximum being-explicit (God, as deployment in the sphere-all). Under Cusanos Budgets, human thought would always be a cognitive accompaniment to divine expansion in the explicit, that is, in what is done and created, to the extent that such a consummation can be achieved in finitude. In the chapter Deus Sive Sphaera of Spheres II [68] We have dealt with the culmination of the theology of the western sphere in the treaty, apparently frivolous, of Ludo Globi, left the pen of the Cardinal holiday. A similar cognitive optimism is found in the ethics of Spinoza, which represents a singular exhortation to the development of natural potential: we still do not know everything that is capable of dark body; Learn more about it and you will see and you can. In Leibniz, cognitive optimism adopts more attenuated forms, because the author of the Monadology It had a precise concept of the inendability of the implications, which reach infinity. [69]

And still in the Hegel construct of a circle of circles the principle is maintained that the latter is only the first consummate, taken to himself epicentrically in our conceptuality.

The monstrous appears

After the end of the optimistic situation, what meant *de facto* Phenomenology in its usual application: it was a rescue service of phenomena at an era, in which most "appearances" are no longer addressed to the eye or other senses from themselves, but rather are conducted to The visibility for the investigation, by invasive explanations and corresponding measures (that is, "observations" thanks to artificial machines and sensors). He invited his followers to participate in the attempt to defend the metaphysical primacy of contemplative perception against measuring, calculating and operating. [70] He dedicated himself to the task of counteracting the alienating flooding of consciousness by the unassimilable internal and external looks of machines to the entrails and bodies cut and open, not to refuse the new but to integrate it into the usual perception of nature or of the circumstances, as if nothing had happened due to the cut of the technique. It had rightly taught Heidegger that the technique is a "mode of accounts." This wanted to say, at the same time, that the technically expelled and made public can only correspond to it a derived phenomenality, hybrid advertising and a broken link with perception. [71]



Sound waves visible on a metal disk.

To the monstrous visuality of anatomical facts, which accompanies us since the century XVI (And that no longer manages to integrate a humanism into the medallion of a reading human being), the panoramas that since the century are added XVII microscopes and telescopes open - the two infernal machines for the eye. The extension (together with the cartography) is the first impact capacity of the explanation, for which the invisible world is placed under figurative coercion. [72] We also think about the future-phenomenon of atomic fungi, cell nuclei and interior views of machines, in computer rayographies and computer tomographies, in galactic photographs, in a diffuse universe of more complex,

barely decipherable aspects, for whose appearance could not be prepared any human eye (said with more caution: ancient human). (Note that the design discipline - as artificial production of perception and users on invisible functions, that is, as aesthetically intentional of functional motifs, if not inadvertent - opens in a more modern dimension than its contemporary, phenomenology, while it operates at the level of the second perceptibility, that is, of observation by devices and sensors.)

Thus, it undertakes phenomenologically who is determined to treat the visibility, artificially produced, of states of things before hidden by nature and latent functions or mechanisms, as if the old happy alliance between eye and light also worth also for these newcomers to the space of the observable. In this sense, phenomenology is a positive restoration of perception, after overlapping by mechanical observation. Consciously avoid the question of whether the human eye can compete with the Geiger accountant. While that distraction maneuver is effective, the insinuation remains that knowledge can inhabit the world as the bourgeois its villa.



In the first instance, it cannot be denied: also the views and figures of the strange - which becomes visible when making incisions in the bodies of humans and animals from different angles, as well as in the chemical decomposition of the matter, until reaching the Nuclear epiphanies on the American desert or to the traces of atoms in Wilson cameras - penetrate human perception as if these

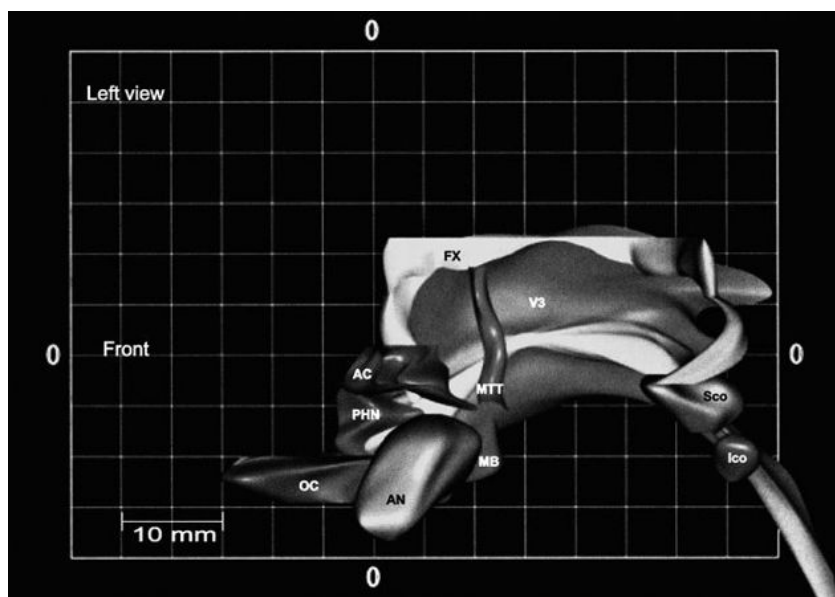
new visualities were only continuation of the diaphanous of the first daytime nature with more current means. But they are not that. All these new visibilities, those penetrations in the background of phenomena, enabled by developed figurative procedures: those cuts relentlessly explicit in living and lifeless bodies, those external views of naturally hidden organs, those counter-intuitive artificial views of the night and mechanical side of nature, those close to the exposed matter, generated by a solid operational knowledge and an experienced eccentricism, all this is separated by an ontological pit of the natural cognitive disposition, cautious, tolerant, of the looks in a human derivation inside of more or less familiar circumstances, immanent to the horizon, for which the expression nature has been introduced since ancient times. Only after the self-operative turn the new knowledge reaches a position in which it becomes for him in phenomenon which was in no way predisposed for the human perceptual apparatus, at least not according to his first design. What the investigation leads to the surface had to be extracted "in daylight" or "disoccuted" in a kind of cognitive mining exploitation. For the decade of these extractions, modernity offers diverse names: they proceed either from the "unconscious" or of latency, of not knowing, of the concealment on the interior sides of the fold of the phenomena, or of some other version of the still of the still -No cognitive.

L. Rogozov, Newolazarewskaja Station, Antarctica, during the realization of a self -operating appendicitis in April 1961.

For no kind of "object" this is more than what the heroic subjects of the new "life sciences" are worth, who have recently advanced spectacularly towards the so-now eluded, not-appearing and, therefore, invisible: as Consequence of these invasions, human brains, human genome and human immunity systems have been placed so theatrically on the epistemological scenario that is continuously maintained in suspense of both formative and sensationalist advertising through its staging and the letter of nature granted to them, presenting them as "research" and "deciphering."

In these three fields of objects, it can be shown how absurd the idea that disciplines of that orientation were expression and emanation of human reflection on existence, or even manifestations of what idealistic philosophers have called self -reflection. The turn of knowledge towards the brains - in which, for what we see, everything is processed, also that acute knowledge of knowledge -, as towards the genomes and immunity systems - which also represent, without a doubt, the current biological premises For the existence of those geneticists and immunologists - it has no

"reflective" or reflective character; Execute only the self-operative rotation, as a result of which knowledge is placed behind the mirror or the "back" of subjectivities. For this purpose, it is necessary necessary relationship with an accomplice consciousness. For genes, brains and immunity systems, they fall under the pressure of the appearance, neutralizing leteo instruments are needed, the effective instruments of the turn, which carries what No-Gold to the position of the given.



[73]

Tonsil, form and periventricles of the brain, 3D reconstruction.

It must be stressed that this doing something is given cannot maintain the character of an haughty arrogance about objects; Precisely the new life sciences allow to anticipate how research will be penetrated more and more by the awareness of the increasing importance of the object. Who raises the question what life is to begin by admitting that life holds the answer herself. Less and less appropriation of the object can be spoken of by the investigating subject. My brain, my genome, my immunity system, good possessive pronouns always sound in such contexts such as folk-ramatic exhibitions. The new goods can never become our property, because nothing will always be as strange as the "own" biomechanics made explicit. That, obviously, the long attack on the hidden happens by necessity and from any perspective is rightly undertaken: this, under forceful expressions such as "freedom of research" or "improvement of human conditions of life", belongs to primary convictions of modern civilization, convictions, on the other hand, that come from ancient sources, such as, for the Aristotelian doctrine that the aspiration to knowledge is something natural to the human being. We do not want to comment on those postulates not to be indicating that every becoming foreground of

what remained latent for a long time has its price, especially when it is to the atmospheric and climatic conditions of the cultures to which, by its erosion, even more , because of its intentional destruction, you press to manifest. After their violation they are there, turned into objects, and it is they who press an operational reconstruction. This is worth in a special way for the knowledge of cultures, which was placed by the great rotation in an external and technical position. [74] It can be said a posteriori All how bad you want with respect to the century

We have never been revolutionaries

Once the century has elapsed xx It begins to recognize that it was a ruling to place the concept of revolution in the center of its interpretation, just as it was a wrong path to understand the extreme ways of thinking of that time as reflexes of "revolutionary" events in the social "basis. Credit still, complicitly, to the automations of the actors of the time. Who talked about revolutions, political or cultural, before and after 1917, almost always cheated for an unclear metaphor of movement. At no time the strength of the century was estimated in the revolution. Nowhere are the places up and down; Nothing that was headed at his feet; In vain, proof would be sought that the last ones became somewhere the first. Nothing was revolutionized, nothing turned around in the circle. On the contrary, things belonging to the background were carried out everywhere, in Innúmeros fronts the manifestation of the latent was encouraged. What could be explored, exploited, investigated through depth perforations, interventions and invasive hypotheses, reached fuel deposits, printed text, business balances. The medium plan extended, the representative functions multiplied, changed the distribution of papers in the courts, the administrations were expanded, the points of application of shares, productions, publications proliferated, new official departments arose from nowhere, the number of opportunities Make career multiplied by a thousand. Some of all this resonates in Paul Valéry's malicious thesis that the French, and *Eo ipso* The modern ones, made the "revolution" a "routine."

The authentic and true fundamental concept of modernity is not called revolution but explanation. Explanation is for our time the real name of the future, to which or juxtaplate *Modi* Conventional becoming by flow, by imitation, by catastrophe and positive recombination. Deleuze articulated a similar idea when he tried to

transfer the type of "revolution" event to the molecular level, in order to avoid the ambivalences of the action in the "mass"; does not tell the voluminous subversion, but the flow, the discreet going further in the next situation, the continued flight of the *status quo* . In the molecular field, what matters are only small and minimal maneuvers; Everything new, which takes further, is operational. The visibility of real innovation is due precisely to the effect produced by the explanation; What is then commended as a "revolution" is no longer, as a rule, more than the noise that arises when the event has passed. The present era does not subvert things, situations, themes: the laminates. It displays them, drags them forward, disintegrates them and apisona, places them under coercion to manifest, spell them again and introduces them into synthetic routines. Of assumptions do operations; It provides exact methods to confusing expressive tensions; translate dreams into instructions for use; Arm the resentment, let love touch countless instruments, often newly invented. He wants to know everything about the things of the background, about the folding, formerly indispononable and subtracted, in any case, as much as it is necessary to have available for new actions in the foreground, for deployments and unfolds, interventions and transformations. Translate the monstrous to everyday life. Invents procedures to introduce the unheard of in the Real Registry; Create the keys that allow users to an easy approach to the impossible so far. He says to his: there is no fainting; What you can't, you can learn. It is rightly called the technical era.

Next we will repeat some chapters taken from the history of the catastrophes of the century xx , in order to explain to what you fight and what traumas the human stay in *Milieus* breathable has had to become an explicit culture object. Once this is done, it costs little effort and to explain why all types of ethics of value, virtue and speech are hollow as long as they do not translate into climate ethics. Did Heraclito exaggerate when he said that war is the father of all things? In any case, a contemporary philosopher would not have exaggerated stating that terror is the father of science of cultures.

Introduction:

AERIMOTOS ^[*]

*Breathless for tense vigil, breathless by suffocation in the
irrespirable glow of the night ...*

Hermann Broch, *Virgil's death* ^[75]

1. THE GAS WAR O: THE ATMOTERRORIST MODEL

If you would like to say in a phrase and with a minimum of expressions what the century xx , together with his immeasurable achievements in the arts, he contributed as unmistakably characteristics to the history of civilization, it would be enough to consider three criteria. Who wants to understand the originality of that time must take into account: the praxis of terrorism, the conception of product design and ideas about the environment. For the first, the interactions between enemies on postmilitary foundations were established; For the second, functionalism managed to return to the world of perception; Therefore, the phenomena of life and knowledge were linked to each other to a depth not known until then. These three criteria together indicate the acceleration of the explanation, of the revealing inclusion of latencies and background data in manifest operations.

If, in addition, the task of determining when, from this point of view, the century began, the century xx , the answer could occur with great punctual accuracy. With the same data, it can be illustrated how the three primary characteristics of the time were united at the beginning in a common primary scene. The century xx It opened spectacularly revealing on April 22, 1915 with the first large use of chlorine gases as a means of combat by a "gas regiment"-expressly created for it-of the German armies of the West against Franco-Canadian infantry positions in infantry in The northern arc of ieper. During the preceding weeks in that sector of the German soldiers front, without the enemy noticing, they had installed on the edge of the German trenches thousands of hidden gas bottles of an unknown type until then. At 18 hours in pioneers of the new regiment, under the command of Colonel Max Peterson,

with dominant wind from the north and northeast, they opened 1600 bottles full of chlorine (40 kg) and 4130 smaller (20 kg). Through that "escape" of the liquefied substance, about 150 tons of chlorine were deployed into a gas cloud of approximately 6 kilometers of width and 600 to 900 meters deep. [76] An aerial shot preserved for memory the development of that first toxic war cloud on the Ieper front. The favorable wind promoted the cloud at a speed of 2 to 3 meters per second against the French positions; The concentration of toxic gas was calculated in a

0.5

approximately percent: during a long exposure time this caused very serious damage to respiratory and lungs.

French general Jean-Jules Henry Mock (1868-1943), which was then 5 kilometers from the front, received shortly after the 18:20

hours a campaign phone call, in which an officer of the first regiment of *Tirailleurs* He announced the appearance of yellowish smoke clouds, who came from the German trenches to the French positions. [77] Because of that alarm, doubtful at the beginning but later confirmed by new calls, Mordacq mounted on horseback along with his assistants to examine the situation of the front, and after a short time they appeared in himself and in his companions respiratory disorders, irritation bronchial and strong hum in the ears; After the horses refused to continue, Mordacq's team had to approach the gas zone. Soon they met troops from horrified soldiers, running, with the open warriors, throwing their weapons, spitting blood, asking for water. Some rolled on the ground, fighting in vain to breathe. Towards the

19:00

Hours had opened a 6-kilometer gap in the Franco-Canadian front; Then the German troops advanced and occupied Langemarck. [78] For their own protection, the attacker units only had gauze pads impregnated with a sodium solution and a liquid that retained chlorine, coupled on the mouth and nose. Mordacq survived the attack and published his war memories in the year of taking power by Hitler.



Air taking of the first German attack with chlorine in Ieper on April 22, 1915.

The military success of the operation was not controversial at any time; A few days after the events of Ieper, Emperor Guillermoi has already received the scientific director of the German combat gas program, the chemist Professor Fritz Ha captain. [79] Anyway, the opinion extended that German troops, themselves surprised by the effectiveness of the new method, would not have known how to make their triumph of April 22 sufficiently energy. On the contrary, the data on the number of victims differ greatly, before as now: according to French unofficial sources there would have only been 625 affected by the gas, of which no more than 3 would have succumbed for poisoning, while, according to reports Initial Germans, we would have to have 15,000 intoxicates and 5000 dead, quantities that, certainly, during the investigation they have been continually rectified down. It is evident that in these differences interpretive controversies are manifested, which clearly show the technical-military and moral sense of operations. In a Canadian report of the autopsy made to a gas victim in one of the most affected areas of the front it is said: «When the lungs were extracted, considerable amounts spilled from a light yellow sparkling liquid, obviously with a great content of albuminous material ... the Venas of the surface of the brain were clogged to a high degree, all the small blood vessels had appeared ostensibly.

[80] While the unfortunate century XX He is available today to enter history books as the "era of extremes" [81]

And the progressive inactuality of its lines of struggle and mobilizing concepts - its scripts for universal history are no less yellowish than the proclamations of medieval theologians for the liberation of the holy grave - is consuming, one of the models is manifested with increasing last century technicians. It could be

called the introduction of the environment in the struggle of the adversaries. *Since there are artillerías belongs to the trade of the defenders and gentlemen of the war to go to the enemy and their protective shields with immediate shots. Who intends to eliminate an opposite according to the rules of military art to kill at a distance has to establish, through the artillery piece, a direct attempt* to your body and immobilize the object placed in the spotlight by a sufficiently accurate impact. From the late Middle Ages to the beginning of the First World War, the definition of the soldier was the fact that he managed to establish and "maintain" that intentionality. During that time the virility was encoded, among other things, for the ability and willingness to kill directly and causally to an enemy with one's own hand and its own weapon. The pointing to the adversary is, so to speak, the continuation of the fight to two with ballistic means. That is why the gesture of killing a man to another is so linked to the pre -bourgeois idea of personal value and possible heroism that continued to act, however anachronistic that it was, even under conditions of remote combat and anonymous battle with technical material. If the members of the armies of the century XX



They could be of the opinion that they still exercised a "manly" trade and, under war premises, "honest", was appealing to the risk of the immediate encounter to death. Its technical-artistic manifestation is the rifle with a drag bayonet: if for any reason the elimination (bourgeois) of the enemy for remote shots failed, the rifle always offered the possibility of returning to (noble and archaic) direct hordiment from close.

Installation of chlorine bottles in the leading frontline trenches. The century will be remembered XX as the time whose decisive idea was to point not only to the body of an enemy but to its environment. This is the fundamental idea of terror in a more explicit sense and more accommodated to times. His principle put it Shakespeare prophetically in Shylock's mouth: "You take away my life if you take away the means you live." [82] Among those media, today they have become the center of attention, together with economic, also the ecological and psychosocial conditions of human existence. In the new procedures to manage from the environment or environment of the enemy the substation of its living conditions appear the profiles of a specifically modern, post-hegelian concept of horror.

[83] The horror of the century XX It is essentially more than I can-because I

want to, with which Jacobin self-awareness passed over the bodies of those who interposed in their career to freedom; In spite of formal similarities, there is also fundamentally different from the attacks with bombs of the anarchists and nihilists in the last third of the century XIX , that attempted a pre-revolutionary destabilization of the bourgeois-tardo-artistocratic order of society; Among them, a comfortable and, "pump philosophy," which provided expression to the fantasies of power of small friends of destruction flourished not rarely. [84] In addition, neither methodically nor for its objectives can be confused with the fobocratic technique of permanent or emerging dictatorships to bend their own population through a mixture calculated of "ceremony and terror."

[85]

Finally, the innumerable episodes in which desperate concrete, for reasons of revenge, paranoids or erosianians must be kept away from its precise concept, appropriate modern means of destruction to stage specific occasions of the world. The horror of our time is a phenomenal form of the knowledge of extermination, theoretical-environmentally modernized, thanks to which the terrorist better understands his victims of what they themselves understand themselves. When the enemy's body is no longer possible to liquidate for direct impacts, the attacker is presented with the possibility of making it impossible to submerge it during enough time in a medium without living conditions. From that conclusion arises the modern "chemical war", as an attack on the vital functions of the enemy that depend on the environment, namely, breathing, nervous-central regulations and temperature and radiation conditions suitable for life. In fact, here the passage of the classic war on terrorism occurs, while it has as a budget the renunciation of the old steel cross between adversaries of the same Alcornia. The current terror operates beyond the naive exchange of armed blows between regular troops. What matters to him is the replacement of the classic forms of struggle for attacks on the environmental conditions of the enemy's life. Such a change is hinted at when they face very unequal adversaries, as perceived at the current situation of non-state wars and the state-between state and non-state combatants. However, the statement that terror is the weapon of the weak is completely false. Any look at the history of terror in the century



XX

It shows that they were the states, and among them the strong, the first who gave their hands to terrorist methods and means. [The discovery of the "environment."](#) As retrospectively recognized, the historical-military curiosity of the gas war from 1915 to 1918 is that on it, on both sides of the front, officially sponsored forms of the environmental terror in the regular exercise of the war of recruited armies had been integrated on it on it Legally, under conscious contempt of article 23 of the Hague Convention of the Hague of 1907, in which the use of toxic and weapons, of any kind, of any kind, to increase the suffering, in actions against the enemy and, before the enemy and, before the enemy, Everything, against

the non-combatant population. [86]

It seems that in 1918 the Germans had more than 9 gas battalions with about 7000 men, the allies with more than 13 battalions of "chemical troops" and more than 12000 men. Not without reason there were experts who talked about a "war within the war." The formula announces the release of exterminism from moderation of war violence. Numerous manifestations of soldiers of World War I, especially of professionals from profession of noble origin, attest that they considered that the fight with gas was a degeneration, dishonorable for all participants, the way of carrying a war. However, just any case has been transmitted in which an army member was openly opposed to the new "law of war." [87]

The discovery of the "environment" took place in the trenches of the First World War, in which the soldiers on both sides had become so unattainable for the ammunition of weapons or explosives designed for them that the problem of war-of-Atmospheres had to consider himself. What was later called Gas War (later still, pump air war) was offered as its technical solution: its principle was to wrap the enemy enough time - what in practice meant at least a few minutes - in a cloud of pollutant materials, of timely "tactical concentration", until he fell victim of his own natural need to breathe. (The production of psychological clouds of polluting material on the population itself is a matter, as a rule, of the mass media of the belligerent groups: these transform their imperative to inform into an involuntary complicity with the terrorists, given that, with a honest gesture They generalize local horrors supranationally.) Those toxic clouds were never composed of gases in physical sense, but from fine particles of dust, released by the discharge of the explosives. With this, the phenomenon of a second artillery appeared, which no longer directly pointed to enemy soldiers and their positions, but rather the air environment of the enemy's bodies. Consequently, the concept of "white" was mobilized following a blurred logic: what was sufficiently close to the object could be worth now as exact enough and, therefore, operationally dominated. [88] In a posterior phase, the highly explosive projectiles of the classical artillery were recombined with the fog-generating projectiles of the new gas artillery. A feverish investigation then dealt with the question of how to face the rapid

dilution of toxic clouds on the battlefield, which, as a rule, was achieved through chemical additives that modified in the desired sense the highly volatile behavior of combat dust particles. As a result of the events of Iper quickly emerged from nowhere a kind of military weather, which is not said too little if it is recognized as the guideline phenomenon of terrorism. [The knowledge of toxic clouds is the first science with which the century XX shows your identity document.](#)

[89] Before April 22, 1915 that statement would have been pawsest; Subsequently, the core of an ontology of today must be worth. Explains the phenomenon of irrespirable space, which was traditionally implicit in the idea of Miasma. [The unclear statute until today of knowledge of toxic clouds or the theory of invivable spaces within the weather only makes it clear that the climate theory has not yet been emancipated by its scientific-natural obnubilation. As we will show, it was, truly, the earliest of the new human sciences that arose from the knowledge of World War.](#) [90] *The fulminant development of military apparatus protection of breathing (popularly, gas masks of regular troops) betrays the accommodation of troops to a situation in which human breathing was in the process of assuming a direct role in the war events. Fritz could soon be celebrated as the father of the gas mask. When it is known by historical-military literature that, between February and June 1916, only among the German troops in Verdú as 4300 oxygen protection devices (most of the time taken from mining exploitation) endowed with 2 million liters of oxygen,* [91] It becomes evident in figures to what extent already the "ecological" war, transferred to an atmospheric environment, had become a struggle around the potential respiratory of the enemy parts. The fight then included the biological weak points of the parties in conflict. The image of the gas mask, which became popular quickly, states that the attacked tried the decoupling of a definite air volume of the air of the environment. To this is appropriate, on the attacker, an escalation of the attack on the atmosphere through the use of toxic materials that will penetrate enemy protection devices; Since the summer of 1917, German chemists and officers began using the declined ethyl sulphide as war material, known as "Cruz Azul" or "Clarki", which, in the form of very fine particles of suspension material, was able to overcome the Protective filters of the enemy breathing, an effect of which those affected recorded with the expression "Break of masks." At the same time, the German gas artillery introduced the new combat gas Cruz Amarilla or British against the Western Front [Lost](#)

, [92] That, even in minimum quantities, on contact with the skin or rubbing with the mucous membranes of the eyes and respiratory tract caused havoc in the body, especially losses of sight and catastrophic nerve dysfunctions. Among the best-known victims of Lost or Iperita on the western front were Cape Adolf Hitler, which on October 13 to 14, 1918 in a hill near Wervick (La Montagne), south of IEPER, was involved In one of the last gas attacks of the First World War, carried out by the British. In his memoirs he declared that the morning of 14 his eyes had become something like incandescent coals; That, in addition, after the events of November 9 in Germany, which he simply lived from hearing at the Paswalk Military Hospital in Pomerania, had suffered a relapse in the loss of vision caused by the Lost, during which he would have taken the decision to "become a politician." In the spring of 1944 Hitler told Speer, in view of the defeat that was approaching, which housed the fear of losing his sight again, as then. The trauma of the gas was present in it until the end, as a nervous trace. It seems that among the technical-military determinants of World War II, the fact that, because of these events, Hitler introduced an idiosyncratic gas understanding of gas in his personal conception of war, on the one hand, and of the praxis of genocide, on the other. [93] In its first appearance the gas war gathered in close consortium the operational criteria of the century XX : terrorism, awareness of Design

and environmental approach. The exact concept of terror presupposes, as shown, an explicit concept of the environment, because terror represents the displacement of destructive action from the "system" (here, from the physically concrete enemy body) to its "environment" (In this case, the atmospheric environment in which enemy bodies move, forced to breathe). Hence, terrorist action always possesses, by itself, an attentive character, because to the definition of attack (in Latin:

Attentatum , attempt, murder attempt) not only belongs a surprise blow from the ambush, but also the malignant use of the life habits of the victims. The gas war includes deep strata of the biological condition of human beings in attacks on themselves: the inescapable habit of breathing turns against respirators in such a way that they become involuntary accomplices of their destruction, assuming that The gas terrorist manages to corner the victims in the toxic environment the necessary time until they, due to inevitable inhalations, are delivered to the irrespirable environment. Not only is despair, as observed Jean Paul

Sartre, is an attack of the human being against himself; The air

attack of the gas terrorist produces in the attacked the despair of being forced to cooperate in the extinction of their own life, because they cannot stop breathing. With the Gas Guerra phenomenon, a new explanatory plane is achieved for climatic and atmospheric premises of human existence. In it the immersion of the living in a breathable medium leads to a formal elaboration. From the beginning the beginning Design It is included in this explanatory sending, since the operational manipulation of gas environments on open land forces a series of atmoting innovations. For their cause, toxic combat clouds became a productive design task. The mobilized combatants as normal soldiers on gas fronts, both in the west and east, were faced with the problem of developing routines for the regional atmospheres design. The installation or artificial production of combat dust clouds required efficient coordination of cloud -generating factors under criteria for concentration, dissemination, sedimentation, coherence, mass, expansion and movement. This announced a new meteorology, dedicated to "rainfall" of a very special type. [A bulwark of this special knowledge was at the Kaiser-Wilhelm Institute for Physical and Electrochemical Chemistry, directed by Fritz Haber, in Berlin-Dahlem, one of the most ominous theoretical directions of the century of the century](#)

XX

; In correspondence, also on the French and British side there were similar institutes. Most of the time the combat materials had to be mixed with stabilizers to achieve convenient concentrations, which will be effective in the open field. Before the definitive principle of selective production of toxic clouds on defined terrain, necessarily delimited with vagueness under conditions- *Outdoors* , only represented a relatively insignificant technological difference that these toxic rainfall were achieved by submitting to sections of the front to a continued fire of gas grenades or "emptying" in favor of the wind gas bottles arranged online. In an attack by the German gas artillery with Cruz-Verde-Difosgen Open land, which would guarantee at least 50 shots of howbow or 100 can field. ^[94] The decisive thing was that the technique, through gas terrorism, appeared on the horizon of a design of the non -unobjective, and therefore latent issues such as physical quality of the air, artificial additives of the atmosphere and other climate forming factors in spaces of Human residence fell under explanatory pressure. Due to the progressive explanation, humanism and terrorism chained each other. The Nobel Prize Fritz Haber declared himself throughout his humanistic and burning patriot life. As solemnly affirmed in his, so to speak, tragic farewell writing, aimed at

his institute on October 1, 1933, he was proud to have worked for the country, in war, for humanity, in La Paz.

Terrorism dilutes the difference between violence against people and violence against things from the flank of the environment: it is violence against those "things" -human-crowding, without which people cannot continue to be people. Violence against breathable air transforms the immediate atmospheric envelope of human beings into something whose vulnerability or invulnerability can be arranged in the future. Only reacting to terrorist deprivation, air and atmosphere-primary life media both in physical and metaphorical sense-could become an object of explicit forecast and aerotechnical, medical, legal, political, political, aesthetic and theoretical-cultural attention. In that sense, the theory of air and climate technique are not mere sediments of the knowledge of war and postwar period, or, *Eo ipso* , first objects of a science of peace, which could only arise in the shadow of stress [95] of war, but, above all, they are ways of knowing post-terrorists. Calling them like this already means explaining why knowing has only been maintained so far in labile, incoherent and scarce authority contexts; Perhaps the idea that there may be something like authentic terror experts, as such, hybrid. Professional terror analytics and combatants show a remarkable interest in ignoring their nature at high level, a phenomenon for which the elaborate helplessness of the avalanche of expert statements after the attack on the World Trade Center in New York and the pentagon of the pentagon of Washington on September 11, 2001. The tenor of almost all manifestations about the attack on the prominent symbols of the United States was that one felt surprised, like the rest of the world, for what happened, but confirmed, however, in the thesis that there are things in front of which one can never protect enough. In the campaign- *War-on-terror* Of the televisions of the United States, which had been short -circuited with the Pentagon's communications to regulate their language, reoriented, almost without exception, to propaganda, there was not even spoke of an elementary notion such as that terrorism It is not an enemy, but a *modus operandi* , a method of struggle, which as a rule is distributed between both sides of a conflict, which is why "war on terrorism" is a meaningless formulation. [96] Raises an allegory to the condition of political enemy. As soon as the requirement to take sides is put in parentheses and the principle of peace processes is followed, also to listen to the enemy, it is evident that an isolated terrorist act never

constitutes an absolute beginning. There are not any [Free ACTE](#) Terrorist, no "get" originally from horror. Every terrorist attack is understood as counterattack within a series, which in each case is considered initiated by the adversary. Thus, terrorism conceives itself anti -terrorism; This is worth even for the "original scene" of the IEper front in 1915, not only because the customary sequence of counterattacks and counter-contraatheques was immediately followed, but because on the German side it could be seen seeing verficolly to the fact that the French and British had already used gas ammunition before. [97] The beginning of terror is not the concrete attack carried out from one side, but rather the will and disposition of the

Partners



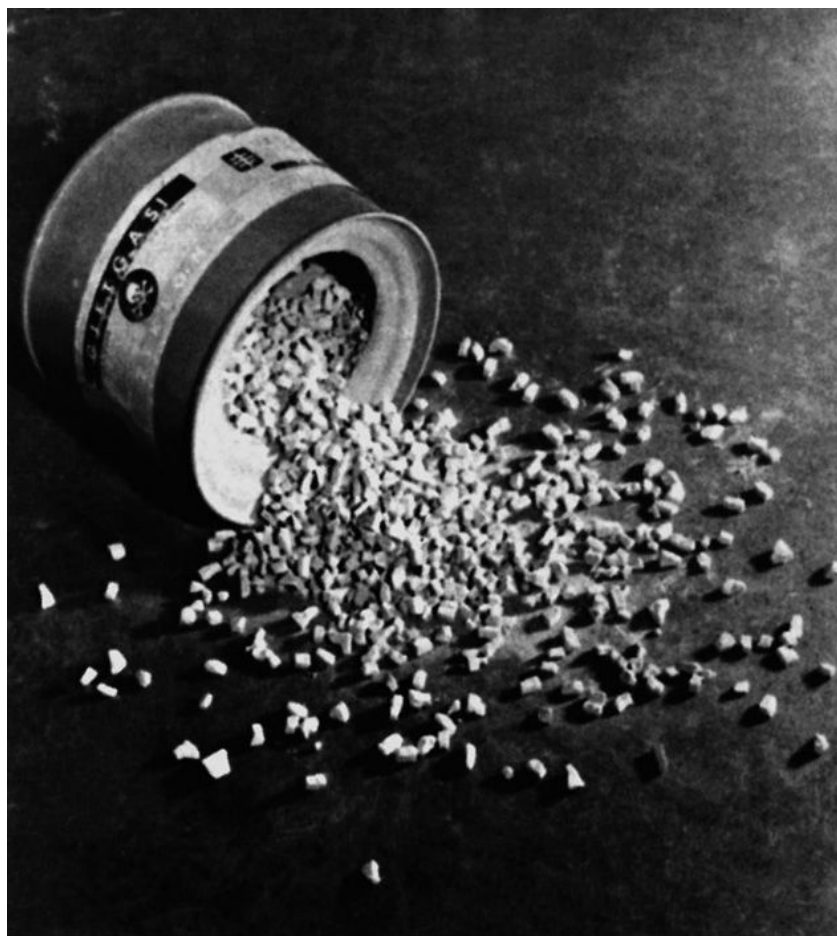
in conflict to operate on an expanded battlefield. Due to the expansion of the fighting zone, the explanation principle is made perceptible in the war proceeding: the enemy is explained as an object in the environment, whose elimination is equivalent to a system of survival of the system. Terrorism is the explanation of the other under the point of view of its exterminability.

[98] If war always means a behavior against the enemy, only terrorism reveals its "essence." As soon as the moderation of the disagreements disappears, according to the right of the peoples, the technical relationship with the enemy takes command: while stimulating the explicitness of procedures, the technique makes clear the essence of enmity: that it is none other than the will to extinction of what is in front. The enmity made explicit technically is called exterminism. This explains why the mature style of war of the century XX *It was oriented to annihilation.* The stabilization of solid knowledge about terror not only depends, then, on the precise memory of its practices; It requires the formulation of the principles to which the practice of terror is subject to its technical explanation and progressive explanation since 1915. Terrorism is only understood when it is conceived as a form of environmental investigation under the point of view of its destructibility. It takes advantage of the circumstance that simple inhabitants have a user relationship with their environment and, in principle, they consume it naturally exclusively as a mute condition of their existence. But, in this case, destroying is more analytical than using: punctual terror takes advantage of the difference in safety level between the attack and the helpless object, while systematized terror creates a climate of incessant anguish, in the one that the defense adapts to the permanent attacks, without being able to stop them. Thus, the acute terrorist struggle becomes more and more a competition around explanatory advantages compared to weak points of the rival environment. New horror weapons are those for which more explicit living conditions are made; New categories of attacks show - at the way of an evil surprise - new vulnerability surfaces. It is the terrorist who achieves an explanatory advantage over the implicit living conditions of the opposite and uses them for action. This is the reason why, after great and violent historical cesuras produced by terrorism, you can have the feeling that what happened refers to the future. It has a future that uncovers the implicit and transforms apparent innetitudes into fighting areas. Fumigation of effects in a moving truck around 1930. According to its principle of action, all terrorism is conceived atmoterroristically. It has the shape of the attentive coup against the environmental conditions of the enemy of the enemy, beginning with the toxic attack to the most immediate resource of the environment of a human organism, the air that breathes. [99] This is admitted that what since 1793, and even more since 1915, we call

Terreur o Terror could be anticipated in any possible way to use violence against environmental conditions of human existence: Think of drinking water poisonings, of which it already offers examples of antiquity, in medieval infesting attacks to defendant strengths, as well as in the fire and ahumation of cities and shelter caves for siege troops, or in the spread of horrifying rumors and demoralizing news. But such comparisons fail in the essential. As far as the case matters, terrorism remains to be identified as a son of modernity, since he could not mature to an exact definition until the principle of the attack on the environment and the immune defense of an organism was sufficiently explained or in a way of life. This happened for the first time, as explained, in the events of April 2, 1915, when the cloud of chlorine gas, produced by the emptying of 5700 bottles of gas, was carried by a soft wind from the German positions to French trenches between Bixschote and Langemarck. At sunset that day, between 18 and 7 pm, the epochal clock hand jumped from the vitalist-tardro-romantic phase of modernity to atmoterrorist objectivism. There has never been, since then, a cesura of equal depth in that field. The great disasters of the century [xx](#) and of the incipient [xxi](#) They belong, without exception, as shown, to the history of the explanation that was inaugurated that April afternoon on the western front, when the surprised Franco-Canadian units receded, frightened of panic, under the effect of the whitish gas cloud -Amarillenta, who slid from the Northeast to them.

The subsequent technical explanation of this procedural knowledge of climatological struggle, achieved in the war, took, naturally, as too late since November 1918, the rodeo path of its "peaceful use." Before the imminent end of the war, the bed bugs, the typules common singers, the flour moths and, above all, the lice of the dresses enter in the spotlight of the Berliners chemicals. It is evident that the prohibition of the Treaty of Versailles of any production of war substances in German territory did not lose their professional fascination. Professor Ferdinand Flury, one of the closest collaborators at the Dahlem Institute, delivered in September 1918, in Munich, at a Congress of the German Society for Applied Entomology, a programmatic conference on the subject: «The activities of the Kaiser Institute -Wilhelm for physical and electrochemical chemistry in Berlin-Dahlem at the service of antiparasitic struggle ». During the Fritz discussion, he had the floor and reported on the activity of a "technical committee for the antiparasitic struggle" (Tasch: "Technischer Ausschuss Für

Schädlingsbekämpfung"), which was occupied, first and foremost, the introduction of cyanic acid gas (HCN) in defense against insects of German farmers. He observed in this regard: "The greatest basic idea, after restored peace, is to make usable for the promotion of agriculture by the antiparasitic struggle, in addition to cyanchloric acid, other combat substances that produced war." [100] Flury put into consideration in his report "that in the gas action on insects or mites, completely different circumstances are raised that in the case of inhalation of gases and vapors through the lungs of mammals, although there is a parallelism with toxicity in upper animals ».



Already in 1920 a specialized magazine of the German Society for the Lucha Antiparasitarian S.L. [Deutsche Gesellschaft Für Schädlingbekämpfung GmbH (Degesch)], founded shortly before the end of the war, could make known that since 1917 about 20 million cubic meters of «built space, in mills, ships, barracks, hospitals, hospitals, hospitals, hospitals campaign, schools, grain and seed stores », and similar places, following the criteria of the advanced cyanhydric acid technique - according to the so -called Cuba procedure. To this we must add, since 1920, a gaseous product, developed by Fleury and others, which retained the advantages of cyanhydric acid, its extreme toxicity, without assuming its inconveniences: the dangerous non - perceptibility of gas through smell, taste or other senses by the human being (with greater accuracy: by a group of human beings, since it seems that the ability to perceive or non - perception of the smell of the cyanhydric gas is genetically determined). The essentials of the new invention consisted of adding toxicated gas, toxic effects, 10 percent (then less) of an irritating gas (for example "Chlorkoh Lensäureme Thylester"), very noticeable. The new product was released with the name of Cyclone A and was recommended for the "disinfection of insect infested stays." The interesting thing about cyclone A was that it was a design gas, in which a specific task of design can be exemplary: the reintroduction in the user's perception of non -perceptible or cushioned product functions. Since the fundamental component of the mixture, the cyanhydric gas, which evaporates to about 27 degrees Celsius, is often not immediately noticeable for humans, the creators of that material seemed appropriate to pertercade their product with a provocative component, Very striking, that due to its strong aversive effect it warned of the presence of the substance (from the philosophical point of view it would be discussed of a refenicalization of the non -apparent). [102] We notice that the first "uninsection of large spaces" was carried out almost exactly the same day that it had happened, two years before, IERper's attack, on the occasion of fumigation of a mill in Heidingsfeld, near Würzburg, 21 April 1917. Between the death of Goethe and the introduction of the expression "disinsection of large spaces" in the German language, only eighty -five years had passed; Also the expressions "disapprove" and "deratize" since then enriched the lexicon of the Germans. The owner of the mill stated that his establishment remained completely "moth -free" even for a long time after fumigation. Civil production of cyanhydric acid clouds was almost exclusively reduced to rebuilt closed spaces (exceptions were outdoor fruit trees, which were covered with airtight awnings and then fumigated). In these cases, work with concentrations could be worked that allowed the offerings of such services to ensure the total extermination of local insect populations, including their eggs and lines, not ultimately due to the property of the cyanridoric gas to enter even in the last corners and Lacks. In the first phase of these practices the relationship between the special air zone, that is, the spatial volume to be fumigated, and the general air, the public atmosphere, was not considered problematic. The consequence of this was that the completion of fumigations normally consisted of simple ventilation, that is, in the distribution of toxic gas in the surroundings of the environment until recovering "harmless values" inside. No one was concerned that the "ventilation" of the first enclosures will entail a burden for the latter. It seemed indisputable

a priori and forever the insignificance of the relationship of the interior spaces fumigated with the non-fumigated outer air. The specialized bibliography of the Branch attests, not without pride, in the early forties, that 142 million cubic meters had been "untinted" in the meantime, using - we would add: inconsider in the atmosphere - for this one million and a half kilos of cyanhydric acid. With the progressive development of the environmental problem, the meaning of the relationship between the air of the environment and the special air zone was invested, since now the artificially accommodated area - we mean meanwhile: the air conditioning - offers privileged air conditions, while The environment is loaded with a growing respiratory risk, which can reach acute disarrhability and chronic inhabitability. Cyclone can in Auschwitz. During the twenties a series of uninsecting and deratizers companies in Northern Germany offered routine fumigations with cyclone for ships, warehouses, mass shelters, barracks, railway cars and similar spaces. Among them, as of 1924, the newly founded Hamburg Tesch & Stabenow (Testa), whose main product, patented in 1926, had to reach popularity under the name of Ciclón B. [103] The fact that one of the founders of the firm, Dr. Bruno Tesch, born in 1890, sentenced to death after being prosecuted before a British military court in the Hamburg Curio-Haus in 1946 and executed in the prison of Hameln, He will work from 1915 to 1920 at the Chemical-Belic Institute of Fritz having and occupied from the beginning of the development of war gas, it is a specific case that confirms, otherwise, widely extended personal and objective continuity of the new antiseptic practices Beyond war and peace. The advantage of cyclone B, invented or developed by Dr. Walter Heerdt, consisted of the fact that very volatile cyanhydric acid was reabsorbed by carrier, dry and porous substances, such as fossil flour, so that transport and storage conditions They improved decisively against those offered by their previous liquid form. It appeared in the market in cans of 200 gr, 500 gr, 1 kg and 5 kg. Already in the thirties Cyclone B, which in principle occurred exclusively in Dessau (later also in Kolin) and was marketed, in cooperation, by the Testa firm and the German society for the antiparasitic struggle, had reached a situation of quasi- Monopoly in the world market for antiparasitic struggle, a position that had only to endure - in the field of ship fumigations -

the competition of an older procedure with sulphide gas. [104] At that time the antiseptic practice had already been introduced in "uninsection chambers" or disappolition, fixed or mobile, in which the material to be treated was introduced, as a general rule carpets, uniforms and textiles of all kinds, including upholstered furniture, and Then it was ventilated.

After the beginning of the war, in the autumn of 1939, the Testa firm taught in the east courses of disinfectors to members of the army and civilians. They were also included demonstrations in gas chambers. So as before, the slowdown of both the troop and the prisoners of war constituted one of the most urgent tasks that the antiparasitic fighters had to deal with. In the change from the year from 1941 to 1942 the Tesch & Stabenow firm published for its clients, among which, among others, the Eastern Army and the SS units, a brochure with the title of

The little alphabet on the cyclone , in which symptomatic expressions could be found from a militarization of "disinsection procedures", perhaps even a possible reapplication of cyanhydric acid to human environments. There it is said, for example, that uninsection "not only responds to an imperative of wisdom, but also represents an act of legitimate defense!" [105] In medical context this can be interpreted as allusion to the Epidemic of Typhus that had been declared in 1941 in the German army, in which more than 10 percent of those infected almost died; Compared to the normal mortality rate of 30 percent, a success of German hygiene, since the provocative agent of the exantic Typhus, Rickettsia Prowazcki , it is transmitted by the lice of the dresses. In the light of subsequent events, it is understood how with the Terminus Technicus

"Legitimate defense" was considered beforehand, at the semantic level, the potential reamer of the fumigation technique to the scope of human objects. Only a few months later it was revealed how the atmotechnical form of the extermination of organisms would discover applications to human content. When in 1941 and 1942 some articles of historians of the chemistry of the firm itself celebrated the 25th anniversary of the first use of nightcloth Opportunistic hyperboles would be significant for the diagnostic determination of the civilizational context in general.



The year 1924 plays an eminent role in the drama of the atmospheric explanation not only for the foundation of the signing of Cyclone B, the Tesch & Stabenow of Hamburg; It is also the year in which the atmotherrist reason for the extermination of organisms for destruction of their environment was introduced into the criminal state of a democratic state. The American State of Nevada put into operation on February 8, 1924 the first "civil" gas chamber for the realization of supposedly effective human executions, with exemplary effect in another 11 American states, including that of California, which became famous For its two -seater octagonal gas chamber, similar to a crypt, in the state prison of San Quintín, and sadly famous for the possible legal murder in it of Cheryl Chessman on May 2, 1960. The first executed according to the new method He was Gee Jon, 29, born in China, who (on the background of a band of bands in California in the early twenties) had been found guilty of the murder of Chinese Tom Quong Kee. In US gas chambers, criminals died for the inhalation of cyanhydric acid vapors, which occurred after the entrance of toxic components into a container. As chemical-world research had recognized in the laboratory and proven on the battlefield, the gas stops the transport of oxygen in the blood and produces internal asphyxiation.

The [Community](#) International experts in toxic gas and atmospheres design was since the last years of the First World War. climate of application morals. Since the construction of the Edgewood Arsenal near Baltimore, a gigantic installation dedicated to war research, which after the entry into the war in 1917 was strongly promoted with large media, the United States had an industrial-military-

academic complex that allowed cooperations a lot narrower among the various faculties of arms development of those who knew the corresponding European institutions. Edgewood was one of the birthdays of the [team work](#)

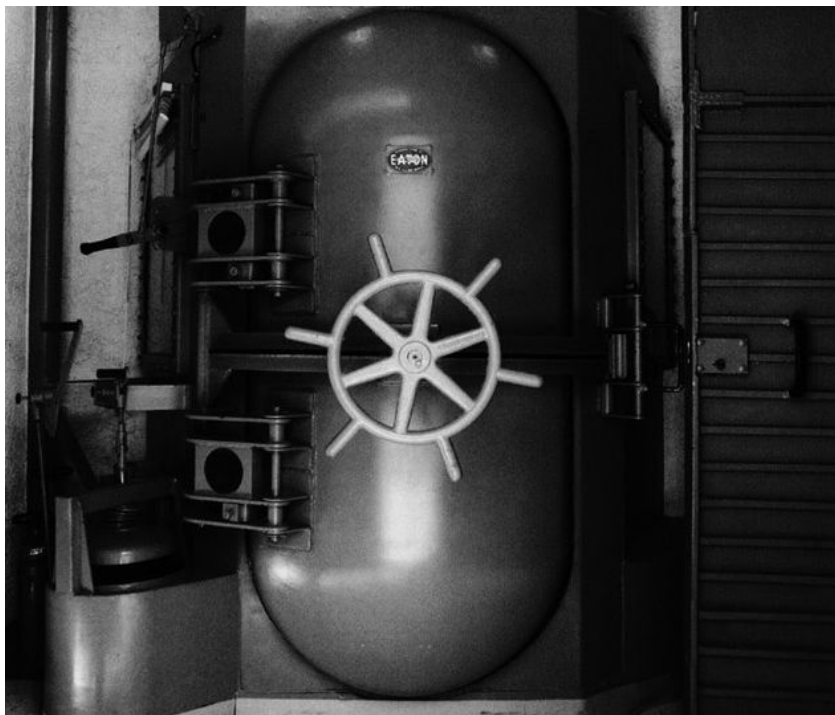
, surpassed, in any case, by the Dream Team of the Alamos National Laboratory, which since 1943, as in a field of meditation of the extermination, worked to get the atomic weapon. Due to the decoration of the war situation after 1918, which already imported the-Edgewood teams, compounds of scientists, officers and businessmen, was to find civil forms of survival. The creator of the gas chamber of the Nevada State, in Carson City, D.A.turner, had served during the war as commander of the medical body of the Us-Army ; His contribution consisted of transferring the experiences of military use of cyanhydric acid to the conditions of civil execution. [State Gas Chamber Prison in Nevada in Carson City, 1926.](#)



Faced with the use of toxic gas outdoors, its use in a camera offered the advantage of eliminating the problem of unstable deadly concentration in open field. With this, in the face of the design of the camera and the gas apparatus, the design of toxic clouds went to the background. But that the relationship between camera and cloud can be problematic showing it not only the mishaps in executions in the gas chamber in the United States; Also the very different development of the attacks-Sarin in several lines of the Tokyo Metro, on March 20, 1995, demonstrates that the ideal conditions of a controlled relationship

between toxic gas and spatial volume are not easy to establish empirically. [106] This would even be worth the authors of attacks that proceeded more professional than the members of the SHINRIKYO SECTA, who deposited their prepared Sarin plastic bags, wrapped in newspaper, on the floor of the car, to, shortly before reaching The station in which they appealed, piercing them with the sharp metal tips of their umbrella, while the travelers who continued their trip inhaled the poison that emanated from them.

[107]



What ensures the justice of Nevada a position in the history of the explanation of the human dependence of the atmosphere is its sensitivity, serene and advanced at the same time, for the modern qualities of death by gas. In this field it can be modern as it promises to unite humanity and high efficiency; In the given case, the alleged reduction in suffering in criminals due to the rapid action of the poison. Commander Turner had expressly recommended his camera as softer alternative to the already sadly famous electric chair, in which strong current impulses could crush the brain of criminals under a moistened and very tight rubber cap. In the idea of gas execution, the fact that not only war acts as an explicitness of things is manifested; The same effect follows so often of that humanism without recesses, which constitutes since the middle of the century XIX

American spontaneous philosophy that becomes pragmatism in

its academic version. In its willingness to unite the Indosolo, this way of thinking is not allowed to be baffled by execution protocols, which speak of unparalleled torments of many criminals in gas chambers, such drastic descriptions that lead to think that in the United States there has been produced during the century xx , under humanitarian pretexts, a setback to torture of medieval executions. For the official perception of things, death by gas had to be worth until again as a procedure as practical as human; From that point of view, the Nevada Gas Chamber was a place of cult of pragmatic humanism. Its installation was issued by that sentimental law of modernity, which prescribes keep the public space of acts of expresses cruelty. No one has expressed as much pregnancy as Elias Canetti that compulsion of the modern to hide the cruel features of the actual: «The total sum of the sensitivity in the world of culture has become very large. [...] Today it would be more difficult to publicly condemn the bonfire to a single human being than to trigger world war ». [108] Lucinda Devlin,

The Omega Suites

: Witness Room, Broad Correctional River Facility Columbia, South Carolina, 1991.

The idea, technical-that innovative, of the execution in a gas chamber presupposes the full control of the difference between the mortal inner climate of the camera and the outer climate, a reason that is specified in the installation of windows in the cells of Execution, for which the guest witnesses of the executions were to be allowed to convince themselves of the effectiveness of the atmospheric conditions inside the cameras. Thus, a kind of ontological difference is installed: deadly climate inside the cell clearly defined, meticulously stretched, coexistence climate in the mundane-vital zone of executors and observers; be and power out, entity and non-power-being inside. In the given context, being an observer means as much as being an observer of an agony, endowed with the privilege of continuing - taking it from the out - the collapse of an organic "system" for having made its "environment" an environment in which it is impossible live. Also the doors of the gas cameras in the German extermination fields were part of the

glass views, which allowed executors to assert their privilege of observers.

Lucinda Devlin, *I have Omega Suites* : Gas Chamber, State Prison of Arizona, Florence, Arizona, 1992. [If it is about considering the administration of death as a production in a strict sense and, therefore, as an explanation of the processes that result from the presence of dead bodies, the Nevada Gas Chamber represents one of the Miliars Stones in exterminism rational century XX](#)

, although its use and its imitation in numerous other states USA has been sporadic (the Carson City Chamber was used 32 times between 1924 and 1979). When Heidegger, in 1927, in *Being and time*

, he spoke on an ontological neatness of the existential trait of the being-for-death, magistrates and doctors of North American execution had already put into operation an apparatus that made the breath-for-death an ontically controlled process. It is no longer about "moving forward" towards their own death; Now it is about keeping the candidate fixed in the lethal trap-air trap.

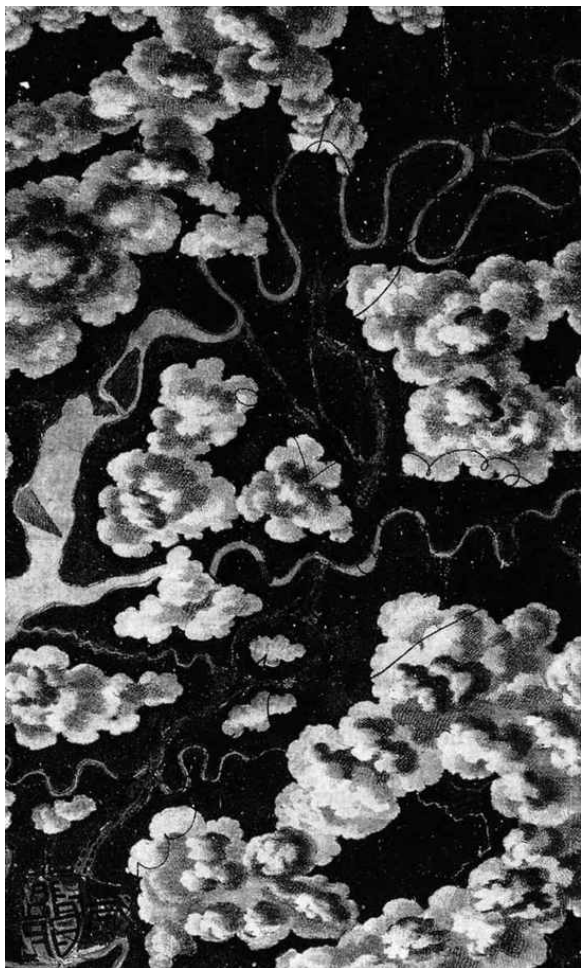
2. Growing explicitness

From the references to the atmoterrorist procedures of the Gas War (1915-1918)
and of genocidal gas exterminism (1941-1945)

The contours of a special climatology appear. And, with it, the manipulation of breathable air becomes a cultural matter, although in principle only in the most destructive dimension. It takes from the beginning the features of a designing intervention, by which they are projected and produced, *lege artis*, microclimates, more or less exactly delimitable, where human beings kill human beings. From that "negative conditioning" conclusions can be drawn on the process of modernity as an explanation of atmospheres. Atmotherrorism provides the decisive modernizing thrust to those human enclosures of residence in conditions of "world of life" that they had managed to resist for longer to take the step towards modern conceptions, from the natural relationship with the atmosphere and from the tranquility of those who They live and travel in an unquestionably given and carefreely predictable air. The medium human being-in human-world-this is also a modern explanatory name for the ontological "situation" after the loss of old European universal certainty-had until then a being-in-the-Aire, or more exactly a Being-in-the-breathable, to such an unquestionable and natural extent that a detailed thematization of air and atmosphere conditions could not emerge, in any case in poetic forms or in physical and medical contexts, [110] But never in the daily self-refers of the participants in the culture, let's not say in the definitions of their way of life in general, the exception made, perhaps, of the very advanced intuitions of the theoretical precocious of the Johann Gottfried Herder culture, which already in 1784, in its inexhaustible *Ideen Zur Philosophie der Geschichte der*

Menschheit [ideas for philosophy of the history of mankind] , he postulated a new science of "aerology," as well as a general knowledge of the atmosphere, as an investigation of the "air balloon" that she shelters life: "Well, the human being, like everything else, is a pupil of the air" . If we had, finally, Herder proclaim *Great greenhouse* of nature acts in a thousand transformations according to uniform fundamental laws ». [111]

These phrases remember that Herder sponsored in that century a large format anthropology; We do not intend here to claim it again as the creator of the precarious doctrine of the imperfect nature of the human being, [112] but as the initiator of a theory of human cultures as forms of organization of existence in greenhouses. However, its philanthropic anticipations, eutonically suspended on the contrast of nature and culture, cannot yet conceive the dialectical or thematogenic connection of terrorism and explanation of the background. Also the well-known Nietzscheana hypersensitivity to everything that had to do with climatic conditions of existence, such as air pressure, humidity, wind, clouds and quasi-immaterial tensions, still belongs to the last dawn of an ancient Europe nature and in the atmosphere, although already distorted. In a humorous outburst, Nietzsche, because of its abnormally sensitive atmosphere condition, offered itself as a possible sample object in the exposure of electricity in Paris, in 1881, as an instrument, say, paffysical tension measurement . [113] But what means air, climate, respiratory and atmosphere, both in micro and macroclimatological sense and, above all, from the theoretical-cultural and theoretical-mediatic point of view, it can only be experienced after the route through the modes and levels of the atmotherrorist exterminating practices during the century xx , and now it can be recognized that the century xxi advances towards new manifestations in this regard.



Thomas Baldwin, *Airopaidia*, 1786, detail, seen from the globe above the clouds.

AERIMOTOS: With the explanation of air, climate and atmosphere conditions, it is attentive against the original advantage of those existing in a primary means of existence, and its judgment in favor of it is considered naivety. As retrospectively understood, when human beings in their preceding history could be placed under any region of the outdoor or under ceiling, confident in the unquestionable assumption that the surrounding atmosphere - except for the areas of miasmas - would allow them to breathe, made use of a privilege of naivety, which has been lost forever after the cut of the century XX

. Who lives after this historical cesura and moves in a cultural zone synchronized with modernity is expressly convicted to the design of atmospheres and the concern for the climate, either in

rudimentary or elaborate forms. He has to confess his willingness to participate in modernity, letting himself be captured by its explicit strength of the previously sub-"re-lounge" or environmentally surrounding. *Before the new obligation to worry about the atmospheric and climatic could be stabilized in the conscience of subsequent generations, atmotherrorism had to take some more explanatory steps. Here is the opportunity to speak with philosophical expressions of the development of the [Luftwaffe](#) [**] Modern, whose name attests to its competence for interventions in atmospheric facts. In our context it must be clarified that air weapons represent per se a central phenomenon of atmotherrorism from its state side. As later missile artillery, military airplanes work on the front line as access weapons; suppress the immunizing effect of the space distance between army groups; They get access to objects, which would barely be attainable or only with a large number of casualties. They make importance the question of whether the combatants are natural neighbors or not. Without the explosion of great reach, achieved through air weapons, the globalization of the war would be incomprehensible through telecestrutive systems. For its use, large parts of the specific exterminism of the century XX*



They have to be attributed to a black meteorology. In this theory of special rainfall caused by human beings we talk about the colonization of airspace

through flying machines and its commissioning for atmotherrrorist and para-artilleras tasks.

Beginning of the war of pump by manual launch from the air, 1914.

While atmoterrorism, in its manifest forms between 1915 and 1945, always operated on the ground (except in the Rif war in the Spanish Morocco,

1922-1927 , which was the first one that was conducted as aerochemical war), [114]

Terrorist attacks on enemy worlds of life, which use heat and radiation, depend virtually always, for technical and tactical reasons, on Air-Force operations; They are still paradigmatic about it (after the scandalous attacks of German airplanes to Guernica on April 26, 1937, and Coventry the night of November 14 to 15, 1940), first of all, the destruction of Dresde for fleets of British bombers on the 13th and February 14, 1945, and the liquidation of Hiroshima and Nagasaki, on August 6 and 9, 1945, for the launch of two only nuclear bombs from North American combat planes. As much as they occupied the imaginary with chivalrous-romantic scenes of tournaments in the air, historically the fighting between units of equivalent aviators had rather marginal importance; The sadly famous "battle of England" was an exception from the historical-military point of view. On the contrary, within the scope of the "air struggle" it has been imposed de facto

The praxis of unilateral, irreplicable air attacks, in which either isolated devices carry out precision attacks against defined objectives, or larger air fleets are used for surface bombardments, the latter in line with the logical principle of artillery of the artillery Gas: close enough means the same as exact. What we always have to presuppose is the modern exterminist approach, according to which winning means annihilating; Air Force, Artillery and Asepsis display in this regard by analogous roads. The metaphor of the pump carpet, which is introduced since the forties of the last century, summarizes the process in a suggestive plastic image: attacker air squads cover large segments of terrain constructed and inhabited with a mortal enloquet. The NATO's air attacks against Serbia in the Kosovo conflict, between March 24 and June 10, 1999, show that specific bombings can also produce surface destruction effects in cases of sufficient proximity of the objectives. As much as the air weapons are susceptible to a romantic-military interpretation of their functions and present themselves discreetly as a neo-articratic variety of weapons-on some measure as a continuation of artillery as a real variety in a freer medium-, by their Practical tendency constitute the preferred resolatory organ of stately instituted atmotherrrorism. [115] This is confirmed that the status of weapons, far from constituting the antidote against

terrorist practices, produces its systematization. There can be no symmetry between attack and defense, since the terror principle is something inherent in the weapon as such; The extermination of the attacked, whether it is people or things, is something proposed *a priori* (But, since exterminism cannot appear in the self -description of Western political structures and can only be used for the characterization of antagonistic feelings, from the operation

Desert Storm

in 1990-1991 For Kuwait's release no longer allowed any graphic information of the effects caused by American air attacks). The fact that from the Second World War Ecologization of the way of carrying the war. [116] Where the tone marks state -based state weapons terrorism, we must have the massive annihilation of civil lives; The supposed collateral effect (Collateral Dammage) It manifests not a few times as the main result. From this point of view, the manifestations of Serbian civilians, which, decorated themselves as white, were placed during the NATO air attacks in the spring of 1999 on the Branko bridge over the Save, offer a suitable comment to the reality of The centuries air war xx and

XXI . As not only the experiences of World War II have demonstrated both in Europe and the Far East, in the way of carrying the War of the State Air Forces, the general use of the attentive habit is reached, since the air attacks, by his own *modus operandi* They always have an unforeseen assault character. They always imply, in addition, even when they occur as precision attacks against "facilities", the detriment of the enemy's worlds of life and *Eo ipso* the risk of killing civilians; In case of surface attacks this becomes the primary intention. It is known that the "terror of the bombs", generalized from 1940 to 1945 in the territory of the German Reich, had only as its objective military structures, but, rather, the mental infrastructure of the nation; Therefore, because of its supposedly demoralizing effect - there was talk of [Moral Bombing](#)



-, he had to be defended among the allies in the face of internal criticism, not only pacifistically motivated. Two complete generations had to pass until military historiography dare to proclaim the systematic nature of the will of annihilation, which was at the base of the British and American air war against German cities.

[117] [Civilians at the Branko bridge over the Save, Belgrade.](#)

The bombardment of Dresde on the night of February 13 to 14, 1945 by two air fleets of Lancaster of the Royal Air Force was carried out according to a pyrotechnic plan, according to which the old fuel nucleus of the city was surrounded and densely planted, In a circular quadrant -shaped sector, for a thick ring of explosive and incendiary pumps. In this way, the entire area had to be included in a high -oven effect; What mattered to the attackers was to make the multiplicity of fires grow to become a total fire, whose possible destructive force had convinced the first tests already done in other ancient cities easily fuels, namely in Hamburg in July 1943 (in the "Gomorra" operation) and in Kassel in October of the same year. Due to the high concentration of the incendiary bombs, in the form of a cane, a central vacuum was tried to trigger an aspiration whirlwind similar to a hurricane. This proceeding for the systematic trigger of the fire storm - corresponding to the "principle of closed destruction space" -

[118]

It was declared by the British Air Marshal, Arthur Harris, as a possibly decisive means of war. The desired effect was prepared in Dresde with the first bombardment between the

22:03

and the

22:28

hours and secured with the second wave of attacks between the

1:30 and the 1:55



Hours, which fueled the storm of fire and extended it to other areas of the city, especially to the surroundings of the station, full of fugitives. The third wave of attacks by American air units found an already ravaged city. In the first two attacks, 650000 bombs were launched, of them about 1500 tons were

mines and explosive pumps in front of about 1200 tons of incendiary bombs, which were thrown in small dispersion, as a rain.

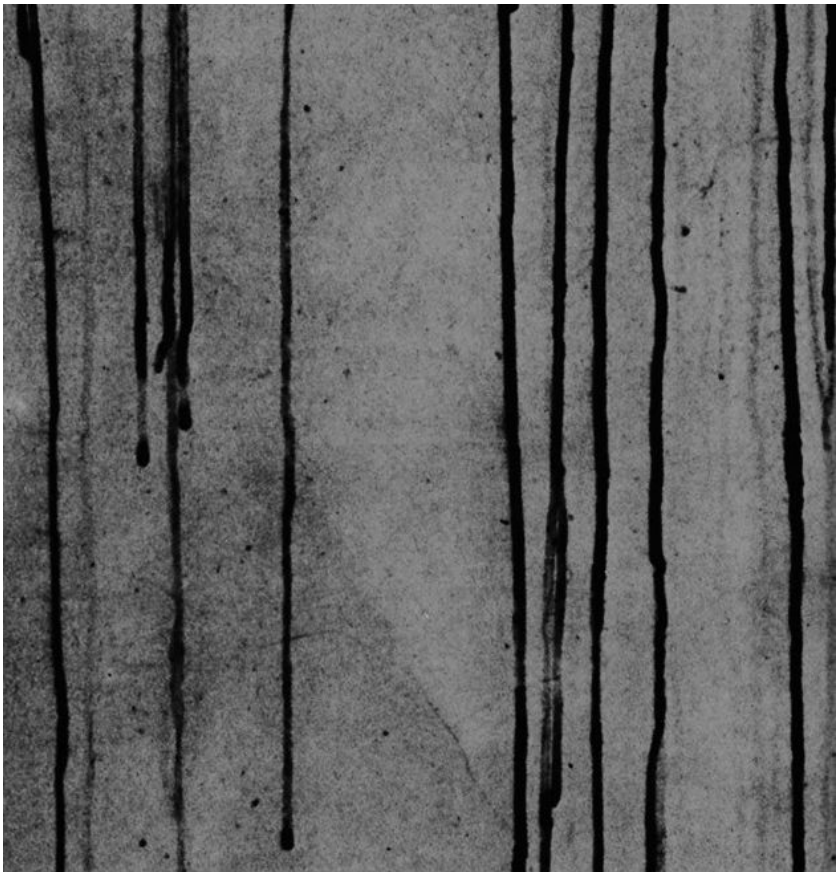
[119]

The high quota of incendiary bombs reveals that the primary intention was the destruction of housing areas and the extinction of civilians' lives. The attackers knew the circumstances, according to which a methodical realization of their plan, in a city like Dresde, overloaded by fugitives from the East, had to produce a large number of civilian victims. Churchill, anyway, was willing to qualify himself as a terrorist. «On the way to the goal. Incendiary and explosive bombs fall towards the earth on the knot Nazi Railway in Bruchsal on March 1, 1945. »

The success of the project was manifested, among other things, in which numerous people were found within the fire pot, who had been locked in it, dehydrated, shrunk and mummified without having directly entered contact with the flames. Because of the chimney effect, many shelters became hot air ovens, whose occupants were toasted alive; For more than 12000 people the basements became smoke gas traps. In the history of horror applied, before August 6, 1945 there is hardly such an example of how in a "world of life" of the extension of the historic center of an old city, situations whose characteristics correspond to a combustion chamber can be created activated to high degree; In it there were temperatures of more than 1000 degrees Celsius. That in that special atmosphere during a single night, according to the lowest calculations, they could be burned, carbonized, dry and suffocated 35000 human beings (although probably more than 40000), it meant an innovation in the field of rapid mass killings. [120] Although it can be understood as culmination of a series of singularities conditioned by war, the night of the fire of Dresde brought to the world the new archetype of extensive thermoterrorism. What happened there was a great attack, designed until the end, against the thermal limit conditions. That carried out the most explicit denial of the most implicit of all hopes: that the being-in-world of human beings cannot mean in any circumstances a being-in-the-fuego. *It belongs to the surprises, not surprising already, of the century XX* That this maximum will be overcome. The explanation of the atmosphere for terror did not stop in the transformation of "worlds of life" in gas chambers and cameras. To overcome the horrors of Churchill's high oven, nothing less than a "revolution of the world's image" was needed or, more accurately - since we understand the falsehood of the discourse of the revolution -, a greater deployment

even than what the world in its physical and biospherical latency. It is not necessary at this point to recap the joint history of nuclear physics and the nuclear weapon. In our context it is important that the physical-nuclear explanation of radioactive matter and its popular demonstration through atomic fungi on aggregate experimental land and inhabited cities, at the same time, showed a new step deep in the explanation of the humanly relevant atmospheric . This resulted in a new "revolutionary" orientation of the "environment" awareness in the direction of the invisible environment of waves and radiation. Faced with this, nothing can be achieved with the resource to the Classic Claro

[[Lichtung](#)] in which "we live, weave and are", it is understood theologically or phenomenologically. The comment (Post) -Phenomenological to atomic lightning on the Nevada Desert and the two Japanese cities read: [Radioactivity Explicit Making](#)



With the throwing of atomic bombs on Hiroshima and Nagasaki, not only a quantitative overcoming of the events of Germany was consumed, the simultaneous extinction of (according to the most cautious calculations) more than 100,000 human lives, in a case, and more than 40000, in other, [121]



It supposes the culmination, for now, of the atmoterrorist process of explanation; The nuclear explosions of August 6 and 9, 1945 promoted, at the same time, an escalation from the qualitative point of view, while, beyond the thermoterrorist dimension, they opened the passage to the radioterrorist. The victims of the radiation of Hiroshima and Nagasaki, who met a short time later with the victims of the heat of the first minutes and seconds - in unleashed cases also with a delay of years or decades -, they expressed the knowledge that human existence that human existence It is continuously included in a complex atmosphere of waves and radiation, whose reality can only testify to us, in this case, certain indirect effects, but never immediately perception. The direct delivery of a dose, acute or retardingly deadly for humans, radioactivity, released "after" the primary thermal and kinetic effect of bombs, opens a completely new dimension of latency in the knowledge of those affected and witnesses .

Black rain, highly radioactive, which fell on Nagasaki. Photo: Yuichiro Sasaki.

To the before hidden, unknown, unconscious, never known,

never observed, never observable was suddenly forced to appear in the plane of the manifestation; Mediatingly, it became striking in the form of skin and sores, as if an invisible fire produced visible burns. In the faces of the survivors a new form of apathy was reflected: the "Hiroshima masks" stunned the remains of a world, of which human beings had been deprived in a storm of light. That was returned as irradiated desert. Those faces comment ontological abuse in their dark limit value. After the black rain over Japan, the evil without name in the form of cancer polyps of all kinds and psychic disorders of the deepest was manifested during decades. Until 1952, for the censorship of the United States, all public acts were prohibited in Japan. [122] «Mask-Hiroshima». A young woman looks for her family in Hiroshima. In these events we must see a dimensional growth of the action of terror: the nuclear attack on the world of life of the enemy also has also included the exploitation of latency as such. The non -perceptibility of radioactive weapons becomes an essential part of the very effect of these weapons. Only after its irradiation includes the enemy that exists not only in an atmosphere of air, but also in one of waves and radiation. Nuclear extremism is, even more than the chemist, which uses gas and fire, the critical moment of atmospheric explanation.



With the nuclear explanatory step the phenomenal catastrophe becomes a catastrophe of the phenomenal. The irruption of physicists, and the military informed by them, at the radioactive level of influence in the environment has made it clear that there may be something in the air, which fail to notice at all the mundane creatures of the prenuclear era - which They breathe carefree, naively sensitive to the environment - the ancestral "pupils of the air". From that moment of historical Cesura they are subject to the coercion of having the imperceptible, as if it were a new law. In the future we will have to distrust your own perception to survive in toxic environments. The way of thinking and feeling of paranoids becomes a part of general education,

Only The Paranoid Survive ;

[123] *Who is aware of the facts feels in suspense because of the probability that desires to harm distant enemies invisibly materialize.* Drawing of a survivor of the atomic bomb launch in Hiroshima: someone, lying on the street, died immediately after the launch of the pump. His hand headed to heaven, the fingers burned in the midst of blue flames. A

dark liquid dripped the earth.



In redefined latency, bioterrorists (such as their simulators and parasites) operate on a state and non-state background. In their attack calculation they take into account the dimension of the imperceptibly small and threaten the enemy's environment with invisible attackers. The most explicit advances in the dimension of bio-matmospheric terrorism were carried out by Soviet military researchers in the sixties and seventies. To their first scenes belong the essays carried out in 1982 and 1983 with the provocative agent of the turalmia, for which, on an island of Lake Aral, inaccessible to public opinion, hundreds of monkeys were expressly tied expressly for this of Africa . The launch of turalmia bombs, newly developed, on them led to the result, satisfactory for researchers, that almost all experimentation animals, despite being vaccinated, perished in a short time due to inhalation of the provocative agent.

[124] When Martin Heidegger, in his articles from 1945, most of the time he used the "lack of homeland" as an existential password of the human being in the time-de-enthraint-technical [GE-Stell-Zeitalter], that expression not only referred to the lost naivety of the stay in country houses and to the passage to an existence in habitable urban machines. At a deeper level, the term

"stateless" means the denaturation of the human being of the natural air wrapping and its move to heated spaces; In an even more radicalized reading, the speech of the lack of homeland symbolizes the exodus of all possible shelter niches in latency. After psychoanalysis, not even the unconscious is usable as a homeland, after modern art, neither does "tradition", after modern biology just "life", not to mention the "environment." To the spectrum of these openings to stateless existence belongs, after Hiroshima, the forced revelation of the radio and electromagnetic dimensions of the atmosphere. Instead of inhabiting, the stay in radio technically guarded areas. The physicist Carl Friedrich von Weizsäcker, familiar with Heidegger's work, raised a commemorative monument to this situation, when, at the culminating moment of the nuclear arms race between the United States and the Soviet Union, in the seventy years, he proved demonstratively in The garden of his Starnberg house a radioactive protection bunker. Atomic protection bunker, installation of Guillaume Bijl, 1985, Place St. Lambert, Lieja. It is lawful to doubt that Heidegger's evocative speech about the "living" of the human being in a "region" allowed to himself and sent to himself can be as the last word in matters of an existence trapped in explanatory coercion and his task of self -designer. When the philosopher praised the prudent to stay in the "region" jumped, advanced somewhat precipitously, to the ideal of a space that remakes the totality, which implies the old and the new. [125] "Region" [Gegend



] It means for him the name of a place where an authentic existence could still flourish. You couldn't say very well how it gets to him if he was no longer in him. It would have to be a place beyond any explanation, as if it only worth another part; A place effectively whipped by the cold wind from the outside, by the risk of location of

modernization, but which, despite everything, remained the homeland. Its inhabitants would know that the desert grows, but they could feel committed, precisely where they are, with an "land extension and a temporary break" [126]

wonderfully immunizers. Here you can talk about high bucolism. The word "region" cannot be denied, with everything, despite all its provisionality and its provincial connotations, a remitter force to the therapeutic dimension in the art of space formation.

[127]

What is therapeutic but procedural knowledge and the art of knowledge about the new organization of a measure of measure according to human rights after the emergence of the excessive; but an architecture for life spaces after the invivable has been shown? What makes us diverge from Heidegger is the historically grown and theoretically stabilized conviction that in the era of the explanation of the background either the "regional" and homeland relations, where they still bloom locally, can be taken simply as gifts of being, but that depend on a great deployment of formal design, technical production, legal advice and political structuring. Magdalena Jetelova, Atlantic wall

, 1994-1995 . *In these references to development (launched by the gas war and reinforced by the Industrial Smog) of the question for the air breathability conditions, then to the exacerbations gastroorists and thermoterrorists of the Second World War and, finally, to the Evidence of the radiological dimensions of the background of the human being-in-world, which from the events of Hiroshima and Nagasaki must be retained thematically, we will now describe a historical arch of increasing expressiveness in the problematization of the human stay in Gas and radiation media. It cannot be associated with a retrospective consideration as the one tried here the assumption that the history of the explanation of the atmosphere through the improvement of atomic weapons has reached an end with the term of the cold war. Since the disappearance of the Soviet Union, the last world power that has remained has achieved the monopoly to develop the Continuum of atmotherrrorism, elaborated from 1915 to 1990, in even more explicit and monstrous dimensions. The end of the Cold War may have brought with it a decrease in nuclear intimidation; But, as regards the inclusion of the until then not developed climatic, radio and neurophysiological dimensions of the background of human existence in military projects of world power, the threshold of the 1990s means a new beginning. From*

that moment, and unnoticed by public opinion, the leap is made to an unpredictable level of escalation in the opportunities of atmotherrist attack. In a brief of the Department of Defense , presented on June 17, 1996 and whose delivery to public opinion was authorized without taking into account its sensitive theme, seven officers of a Pentagon Scientific Research Department explained the general features of a future way of making war in the ionosphere . The role of the project, presented under the title: «Time as a multiplier of the combat force: time domain in the year 2025» (

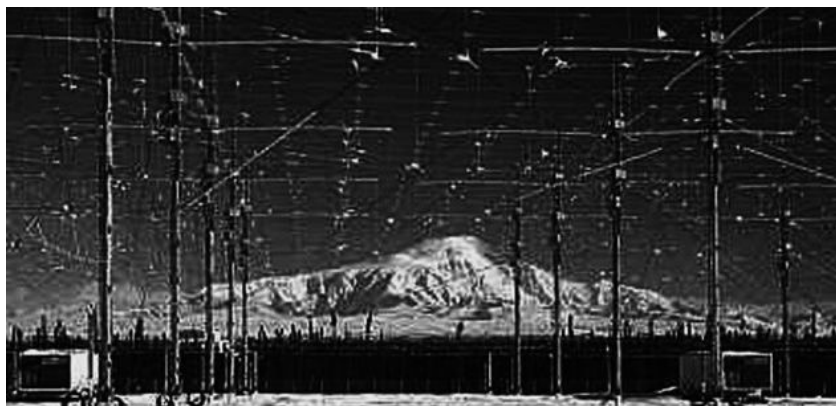
Weather As a Force Multiplier: Owning The Weather in 2025), was written on the commission of the General Staff of the Air Force with the instruction to provide conditions, under which the United States could reaffirm in 2025 its role as an absolutely dominant armament power in air and space. The authors of the brief start from the fact that in thirty years of development it will be achieved, in a relevant way for war, making the ionosphere dominable as one of the components, invisible to human perception, of exterior physical terrestrial roofs, especially by arbitrary suppression and production of stormy weather conditions, which guarantee the control of the battlefield (Battlefield Dominance) to the holder of ionospheric weapons. According to current anticipations, the weather weapon covers, among other things: the conservation or cloud of vision in airspace; the rise or decrease of the Comfort Levels (of morality) of the troops; intensification and modification of storms; Deletion of rains on enemy territories and artificial production of drought; Interception and impediment of enemy communication and hinder of analogous weather activities of the enemy.

With the explanation of these new parameters for military operational interventions in the *Battlespace Environment* The possible future condition of the battlefield design is already taken into account today (

Battlefield Shaping) and its perception (Battlefield Awareness

). In the final recapitulation of the brief it is said about it: As a high -risk effort and high rewards, the modification of time places us in the face of a nuclear fission dilemma. While some social sectors continue to oppose constantly to analyze controversial issues such as the modification of time, they will be dangerously ignored for ourselves, the

huge ones (the huge ones (Tremendous) [Military possibilities that may arise in that field.](#) With this, the authors of the writing on the weather war, not only imply that they recommend the development of such weapons even against public opinion; They are also placed in a cultural environment that is only able to anticipate a single type of war: the United States military conflict with "scoundrels" states, that is, with states that tolerate or support military or terrorist actions against the "West" civilizational complex. Only in this context is propaganda compatible in favor of a future meteorological weapon and the entry into an escalation of atmoterrorist practices with a highly legally legalized cultural situation and characterized by extreme sensitivity for foundation obligations. To the premises of the research on weather weapons, a stable moral asymmetry between the way of making the United States war and any possible way of making the war of who is not the United States is inherent: under any other circumstance the investment of the investment could be justified public media in the construction of a technologically asymmetric weapon of obvious terrorist quality. To democratically legitimize atmoterrorism in its most advanced form, the image of an enemy that makes the use of appropriate means for its special ionospheric treatment must be presupposed. In it



American Way of War

The harassment of the enemy entails his punishment, since they can only imagine manifest criminals as responsible for armed rudeness against the United States. This standard is worth, otherwise, from the Cold War, during which Moscow was stubbornly qualified as the "World Base of Terrorism." Therefore,

the declaration of war is factually replaced by an arrest warrant, or an execution order, against the enemy. Who possesses the interpretive sovereignty of declaring the fighters for a strange cause as terrorists systematically displaces the perception of terror of the plane of the methods to the mood of the adversary group, and with it he retires from the scene. From that moment on, the way of making war and the process by martial law are indistinguishable. The anticipated justice of the winner is not only fulfilled in the way of carrying a war declared as a disciplinary measure; It is also carried out as arms investigation against the enemy of tomorrow and the day after tomorrow. *Beyond the declared interest in the weather weapon, the United States has been working since 1993 in an related program, although in this case kept secret, for the investigation of the Aurora, the High-Frequency Active Auroral Research Program , HAARP, which could follow the scientific and technological premises of a possible super-candid weapon. When they fail to avoid public opinion, the project sponsors presume their civil character, more or less of their possible ability to recreate the defective ozone lay Typical camouflage of absolutely secret military projects.* [128] The HAARP project is based on a research complex in Gakona, South Central Alaska, approximately 300 kilometers northwest Anchorage, composed of a large number of antennas that create high -energy electromagnetic fields and radiate them to the ionosphere. Its reflection and resonance effect seems to be used to focus energy fields on discretionary points of the earth's surface. Of radiation emissions of this type could be an energy artillery of almost unlimited effects. The technical premises of that installation come from Ideas from the inventor Nicola Tesla (1856-1943), which already around 1940 had warned the US government about the military possibilities of a tele-energy weapon.

HAARP project antennas. *If such an implantable system would be able to cause powerful physical effects, until it reached the trigger of climatic catastrophes and earthquakes in chosen specific areas. Some observers relate to the tests of the installation of Alaska Fogs and snow storms erratically appeared in Arizona and other atmospheric phenomena not clarified in different parts of the world. But, since the ELF waves (Extremely Low Frequencies*

), or infrasonid waves, not only do they influence anorganic matter but also in living organisms, especially in the human brain, which works in deep frequency areas, the HAARP of the production

perspectives of a neurotelepathic weapon that could destabilize human populations through attacks through attacks at a distance to its brain functions. [129] An such weapon can only be conceived, even speculatively, if the moral slope between the brains that develops it and the brains that have to be attacked with ELF waves appears completely clear in the present and can be maintained stable in the future . Although it was a non -lethal weapon, it could only be used against the absolutely strange or against absolute evil in its human incarnations. But it cannot be excluded that the collateral effect of such research companies entails

3. Air/Condition

Among the offensive campaigns of modernity, that of surrealism has especially agreed that the fundamental interest of today has to address the explanation of culture. We understand by culture-following the insinuations of Bazon Brock, Heiner Mühlmann, Eugen Rosstock-Huesy, Ludwig Wittgenstein, Dieter Claessens and others-the set of rules and action committed that are transmitted and vary in generational processes.

Surrealism is due to the imperative of occupying the symbolic dimensions in the modernization campaign. Its declared or not declared objective is to make explicit creative processes and technically clarify the domains of its sources. To do this, he went to the fetish of the time, to the omnilegitating concept of "revolution." But, as was the case in the political space (where, *de facto* , it was never a real "turn", in the sense of an investment from above and down, but the proliferation of leading positions and its new occupation by representatives of aggressive medium social strata, which in reality could not be achieved Without the mechanisms of power be partially transparent, that is, without democratization, and rarely without an initial phase of open violence from below), also in the cultural field the erroneous qualification of events is evident; because here it was never "revolution", rather, and exclusively, a new cast of symbolic hegemony; And that needed a certain implementation of artistic procedures; Therefore there had to be a phase of barbarisms and storms of images. With regard to culture, "revolution" is an undercover expression of "legitimate" violence against latency. He stages the rupture of the new operators, insurance of their procedures, with the holisms and comforts of bourgeois artistic situations.

The memory of one of the best known scenes of the surrealist offensive can clarify the parallelism between the atmotherrorist

explanations of the climate and the "revolutionary" blows-cultural against the mentality of a bourgeois audience of art. On July 1, 1936, Salvador Dalí, who at the beginning of his career passed as an self-proclaimed ambassador to the kingdom of the surreal, gave a conference-performance in the New Burlington Galleries of London, on the occasion of the International Surrealist Exhibition, in which, in which, In relation to his own exposed work, it was intended to explain the principles of the "critical-paranoid method" developed by himself. To make clear the public with his own presentation that he spoke on behalf of the other and as a representative of a radical in-art, Dalí had decided to put a diver suit for his speech; According to the report of *Star* London on July 2, a car radiator had been placed on the helmet; The artist also carried a pool taco in his hands and was accompanied by two great dogs. [130] In his self - presentation *Comment on Devient Dalí* The artist tells a version of the incident that caused that idea.

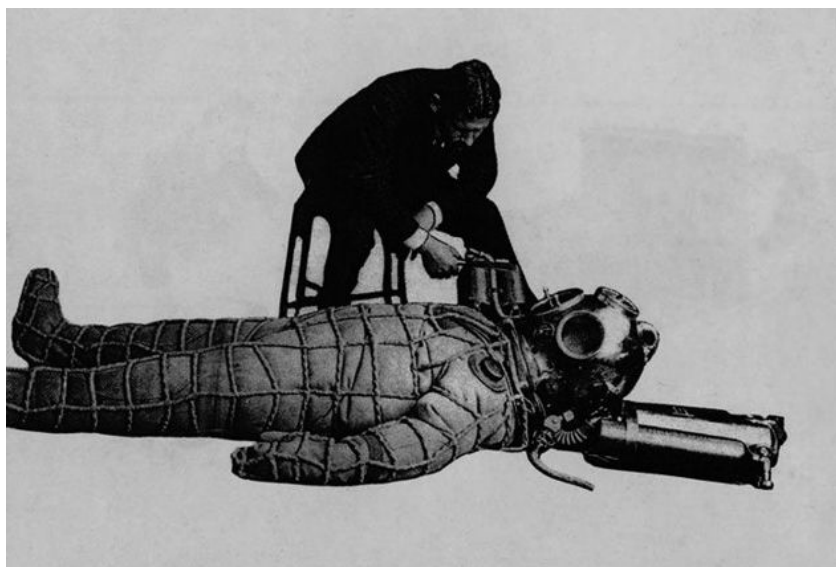
On the occasion of the exhibition, he had decided to pronounce a few words to offer a symbol of the subconscious. I was introduced, then, in my armor and even placed me with lead soles, with which it was impossible for me to move my legs. We had to transport me to the podium. Then I placed and screwed my helmet. I started my speech after the helmet glass, and before a microphone, which obviously could not capture anything. But my mimicry fascinated the public. Soon I began to open my mouth, however, in search of air, my face was first red and then blue, and my white eyes. Obviously they had forgotten [*sic*] to connect to an air supply system and I was about to suffocate. The specialist who had equipped me had disappeared. By gestures I implied to my friends that my situation became critical. One took some scissors and tried in vain to pierce the suit, another wanted to unravel the helmet. As I did not get it, the screws began to hit the screws ... Two men tried to tear off the helmet, a third gave so many blows to the metal that I almost lost meaning. On the podium only a wild struggle reigned to the game, from which I emerged from time to time like a pelele with dislocated members, and my copper helmet sounded like a gong. The public applauded that Dalinian mimodrama achieved, which in his eyes represented, without a doubt, how the conscious tries to seize the unconscious. But I would have succumbed to that triumph. When I finally started my helmet I was as pale as Jesus when he returned from the desert after forty days of fasting. [131]



The scene makes two things clear: that surrealism is a diletantism when it does not use technical objects according to its own characteristics, but symbolically; And that, at the same time, it is a part of the most explicit movement of modernity, while it occurs unequivocally as the grounding procedure of the latency and soloming dissolution. The attempt to destroy the consensus between the productive and receptive side in art matters, in order to release the radicality of the value of the exhibitions-knowledge, constitutes an important aspect of the dissolution of the background in the cultural field. Explicit both the absolute character of production and the arbitrariness of the reception.

Dalí in a diver suit during his speech on July 1, 1936 in London. *Such interventions have combative value as anti-procurement and anti-cultural-non-non-non-mission illustrations. Not in vain the surrealists, at the early phase of their aggressive onslaught, they developed the art of scandalizing the bourgeois as a form of action sui generis , on the one hand because this helped innovators to distinguish Ingroup of Outgroup , on the other, because the protest of public opinion could be considered as a sign of success in the decomposition of the traditional system. Who scandalizes citizens is a profession of progressive iconoclasy. Terror is established against symbols in order to exploit latent mystified positions and appear helped by more explicit techniques. The legitimate premise of symbolic aggression lies in the event that cultures have too many bodies in*

the closet and that it is time to jump connections, latently protected, between armor and building.



But if the first avant -garde succumbed to misleading, it was because the bourgeoisie that was going to be intimidated always learned his lesson more quickly than any of the aesthetic terrorists had planned. After few exchanges in the departure between the provocative and the provoked, a situation had to appear in which the massive-culturally relaxed bourgeoisie takes the initiative in the explanation of art, culture and meaning through marketing, design and self-hypnosis. The artists continued to terrorize hard, without realizing that the moment of that medium had already passed. (Semantic terrorism becomes ineffective as the public includes its game; the same would also happen, by the way, with criminal and military terror if the press renounce its role as an accomplice.) Others succumbed to a neorromántico turn and agreed again With depth. Soon there were many who seem that they forgot the principle of modern philosophy established by Hegel: that the depth of a thought can only be measured by its force of detail; Otherwise, depth claim remains only as an empty symbol of unbeatized latency.

Dräger pressure costume, 1915, for the treatment of decompression diseases. *These diagnoses can be checked in the failed performance and, precisely because of Dalí: she demonstrates, on the one hand, that the destruction of the consensus between the artist and the public is not achieved as soon as the last understands the rule, according to which which The expansion of the work to the environment of the work itself must be understood, in turn, as the form of the work.*

The enthusiastic applause with which Dalí was presented in the New Burlington Galleries demonstrates how much coherence the informed audience was tied to the new pacts of perception of art. On the other, the scene showed the artist as a latency groundbreaking, which transmits a message from the kingdom of the other. Dalí's function in that game was distinguished by an ambiguity that manifests something essential about his fluctuation between romanticism and objectivity: on the one hand, he presented himself as a technologist's cold of the other, since in the text of his speech, not transmitted but easily imaginable for the title: Authentic paranoid fantasies, he planned to deal with an accurate method of access to the "subconscious": that critical-paranoid method, with which Dalí formulated instructions for the "conquest of the irrational." [132]

It was confessed in favor of a kind of photorealism in relation to irrational images, which had to objectify proverbial exactness what would occur in dreams, delusions and internal visions. The surreal artist is, in a way, the secretary of a private beyond, under whose dictation he prepares his notes as mechanical and precisely as possible; Consequently, the work represents a archive of the visions. As Picasso, Dalí does not seek, find, and finding here as much as archiving the form that arises from the unconscious. Like Breton and others before him, at that time Dalí understood his work as an action parallel to the so -called "discovery of the unconscious by psychoanalysis": that scientific myth that in the twenties and thirties was received in diverse ways both by artistic avant -garde As for the cultured public (and that Lacan, an admirer and rival of Dalí, gave prestige again between the fifties and seventies, when the surreal motto of "Return to Freud" revives). From that perspective, surrealism is incorporated into the manifestations of the operational "revolution" that sustains continuous modernization. On the other hand, Dalí remained decidedly anti-criticized in the romantic conception of the artist-volume, which wanders among those not enlightened as a delegate of a pregnant woman. In that attitude it is revealed as a *amateur* haughty, which is abandoned to the illusion of the possibility of introducing a pretentious technical instrumental for the articulation of actions-

Kitsch Metaphysics In this regard, the user's attitude is typical, which is allowed by the technical side of the performance in the hands of "specialists", whose competition one is not convinced. The fact that the scene would not have rehearsed, also, the bad literary relationship of the artist with technical structures. Dalí's

choice of his outfit shows a lucid aspect, however. His accident is prophetic, and not only as regards the reactions of the spectators, who already announced the applause of what was not understood as a new cultural habit. That the artist chose for his departure as a depth ambassador a diver suit designed for an artificial air supply, puts him accurately in connection with the development of the atmosphere awareness, which, as we try to show here, is in The center of the self -explanation of culture in the century [XX](#) . Although the surrealist only arrives at a technical explanation halfway from the background of the world and culture as "subconscious sea," claims the competence to navigate in that space with professional procedures. His performance shows that a conscious existence must be lived as an explicit immersion in the context. Who in the society-media ventures out of the cliff itself must be sure of its "immersion team", that is, of its system of immunity both physical and mental, or, from its social space capsule. (Marshall McLuhan wrote at the beginning of the sixties that the modern human being has become a "cosmic frog man": an expression that can be interpreted as comment of both cultural surfing and space trip).

[133]

The accident must not only be attributed to diletantism, it also highlights the systemic risks of the technical explanation of atmospheres and the technical conquest of access to another element, in the same way that the risk of poisoning of the troops themselves in the war of Gas was already inseparable from the actions of military atmoherrorism. If Dalí's account of the incident is not exaggerated, there was not much lacking so that he had entered the history of the culture of modernity as a martyr of the immersions in the symbolic. *Under the conditions given, the accident demonstrated its effectiveness as a form of production. He released the panic that was always inherent, as a stimulus, to his work. In the failed attempt to present the "subconscious" as a navigable area, the fear of destruction was opened to the foreground, for whose domain and repression the explanatory process is launched. For speaking generalizing: the continuous experiment of modernization can never emancipate itself of its background background, because it would only be able to emerge when it was lawful to admit the anguish itself in existence; Which, given the nature of things, represents the excluded hypothesis. Modernity as an explanation of the background is locked in a phobic circle; As long as it aspires to overcome anguish through a technique*

*generating anguish, its target must be wrong over and over again. Both primary and secondary anguish provide the incessant thrust for the continuation of this useless process; His constraint justifies at any stage of modernization the use of new violence, ground rate and background controller; Or, according to the dominant linguistic rules: it demands investigation of permanent foundations and innovation. Aesthetic modernity is a procedure for the use of violence, not against people or against things, but against unclear cultural circumstances. Organize a wave of attacks against global attitudes of the type of belief, love, probity, and against pseudo -way categories such as form, content, image, work and art. His *modus operandi* It is the live experiment with users of such concepts. Consequently, aggressive modernism breaks with *revere TOTUM**

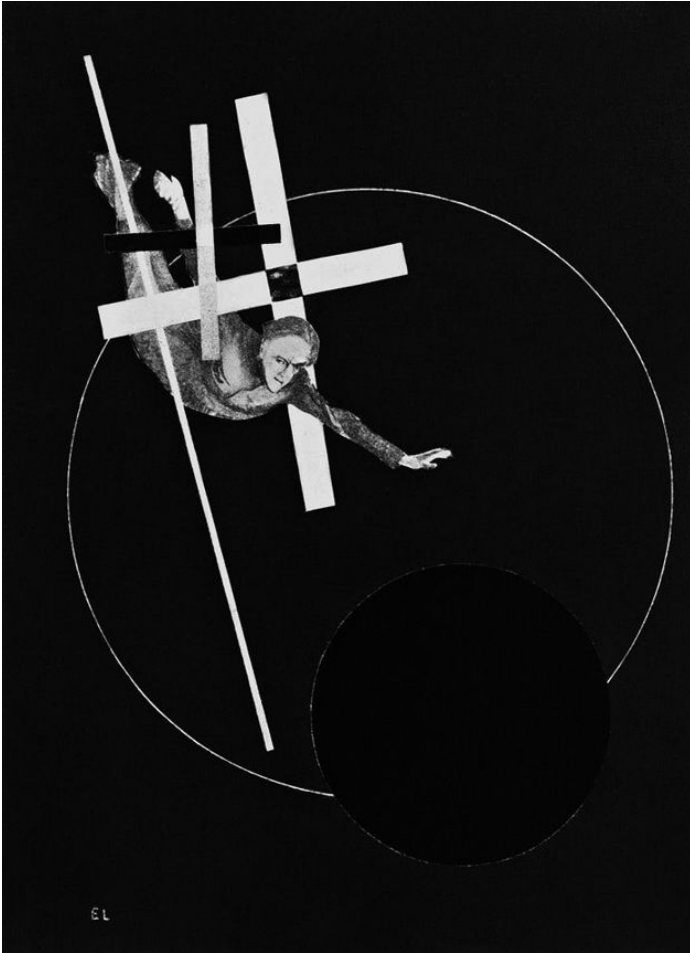
abandoned to its lack of clarity and deployment. For its exacerbated willingness to explicit surrealism declares the war to the mediation: it recognizes in it the appropriate hiding place of antimoderns inertia, which oppose the operational deployment and the reconstructive evidence of retreat models. Since in this war of mentalities, normality is considered a crime, art, as a means of fighting crime, can rely on unusual action orders. When Isaac Babel declared: "Banality is the counterrevolution," he said, medially, the principle of the modernist revolution: the use of horror as violence against normality makes both aesthetic and social latency explode, and that emerge to the Surface Laws according to which societies and works of art must be built. Horror helps the consummation of the unnaturalist turn, which enhances everywhere the primacy of the artificial. The permanent "revolution" wants permanent horror, since it postulates a society that always manifests again as terrifyable, revisable. In it [Second Manifesto of Surrealism](#)

, from 1930, André Breton writes: [The simplest surreal action consists in going out to the street wielding revolvers and blindly shoot the crowd as many times as possible.](#)

[134]

The new art is imbued with the excitation for the newest, since it is mimetic to terror and analogous to war, often without being able to say, even, if it declares the war to the war of societies or if it makes war in own cause. The artist is always faced with the decision to present himself to public opinion either as Salvador of differences or as lord of the War of Innovations. It also has to be clarified if it agrees with the law of the imitation of the superior, on which the entire culture is based so far, or is associated with the neo-Bárbaroo habit of the modernity of making the imitation of the

lower the lower the lower . [135] In view of these ambivalences, the so-called postmodernity was not so wrong to articulate as an counter-explicit reaction, counter-extremist and partially anti-Bárbara to the aesthetic and analytical terrorism of modernity. *Like any terrorism, the aesthetic also undertakes it with the imperceptible background on which the works of art are articulated, and makes it appear in the proscenium as a phenomenon with its own value. The prototype of modern painting of that trend, the Black square*



of Kasimir Malévich, of 1913, owes its inexhaustible interpretability to the author's decision to evacuate the image space in favor of the pure dark surface.

Thus, its being-quadrado becomes the figure, to which it is subject, such as support, in other figurative situations. The scandal of the work of art consists, among other things, in which it is affirmed as painting in its own right and that

at all presents the empty canvas as a thing worth seeing, as would be imaginable in the context of given actions of Mofa del Arte of art . It is possible that the image can be considered as a platonic icon of the equilateral quadrangle, a minimally irregular icon, which pays tribute to sensitivity; But it is both the an-iconic icon, the background of the image, normally invisible. That is why the black square appears on a white background, which surrounds it almost like a frame; in it *White square* , from 1914, this difference will almost disappear. The fundamental gesture of such formal representations is an elevation of the non -thematic to the category of the thematic. The possible and various figurative contents are not reduced, which could appear in the foreground, placing them on one and the same background; Rather, the background is carefully extracted as such and is explicit as a figure of what the figures support. The terror of purification in the desire for "supremacy of pure sensation" is unequivocal. The work requires capitulation without conditions of the observer's perception before its real presence.

The Lissitzky,
Black spheres

, 1921-1922 .

As clear that suprematism is announced, together with its anti -synaturalism and antiphenomenalism, as an offensive movement in the aesthetic flank of the explanation, it is obliged to the assumption idealistic that explaining means the remission of what is significantly present to what spiritually not present. It is anchored in models of old Europe, while explaining things up and simplifies empirical forms, making them simple primary forms. At this point, surrealism proceed *Sous -realism. While the materialistic trend remained in coquetry for the surrealist movement, its alliance with deep psychologies, especially with psychoanalytic orientation, revealed its own essential feature. The surrealist reception of Viennese psychoanalysis is one of the numerous cases that confirm that Freudism achieved its first successes between artists and cultured citizens, not as a therapeutic method, but as a strategy of interpretation of signs and manipulation of the background, which made available of each interested party a mode of use according to their own needs. Isn't it the analysis that has not always seduced the most seduce?* Freud's approach led to the deployment of an area of special latency, which was baptized with an expression, "the unconscious", taken from idealistic philosophy, especially from Schelling, Schubert, Carus, and of the philosophies of life of the century [XIX](#) , particularly from Schopenhauer and Hartmann. Circumscribed a subjective dimension of non-revelation, as long as it verbalized interior latencies and conditions, invisibly retracted, of

individual states. After the Freudian wording, the meaning of the expression came to narrow a lot, and to specialize so much that it became suitable for its application to clinical operationalism; Now the reserve of dark integrative forces in a nature was no longer meaningful to the conscience, therapeutic and creator of images, nor the subsoil, composed of blindly self-affirming volitive currents, under the "subject": circumscribed a small *container* Interior, full of repressions and placed under creative pressure of neurosis by the impulse of the repressed.

[136] The enthusiasm of the surrealists for psychoanalysis was based on its confusion of the Freudian concept of unconscious with that of romantic metaphysics. From a false creative reading, statements such as Dalí's, in 1939, emerged,

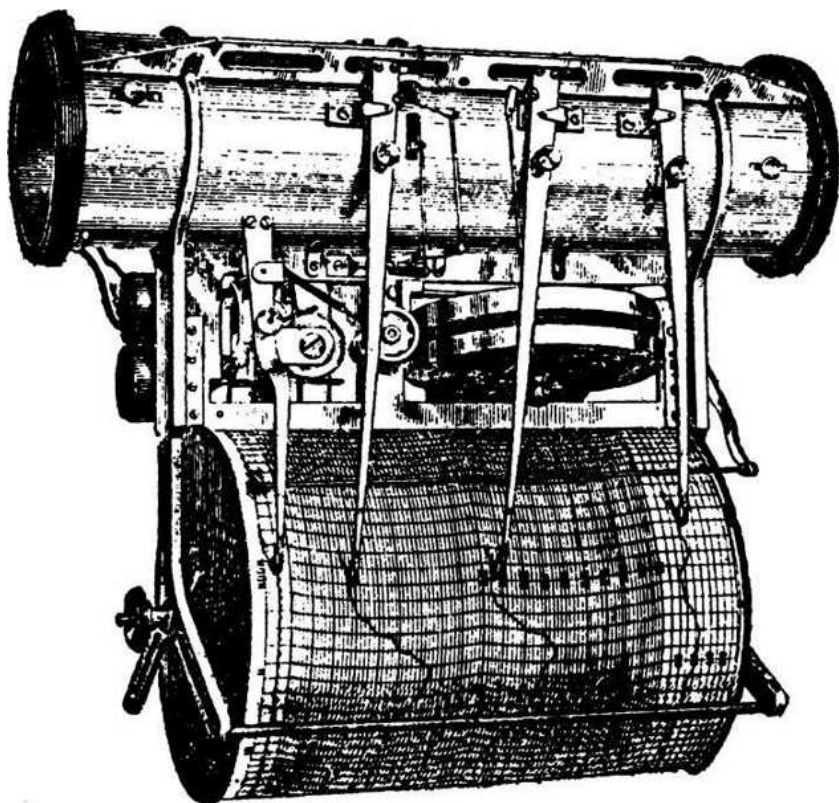
Declaration of independence of fantasy and declaration of the rights of human being to his madness

, in which phrases like this are found: *A man has the right to love women with ecstatic fish heads. A man has the right to be disgusting for warm phones and to demand cold, green and aphrodisiac phones such as the hallucinated dream of the singing.* [137]

The surreal reference to the right to be crazy warns individuals in the face of their inclination to submission to normalizing therapies; He wants to make patients normally unhappy monarchs who return from neurotic-rational exile to the realm of personal delirium. If Dalí's performance in July 1936 ended that his assistants enabled him, tearing the diver, the return to the common air atmosphere of the London gallery, this solution, timely in a specific case, is unusable for the civilizational situation for the civilizational situation As a whole, since the process of the explanation of atmospheres does not allow any return to the implicitly predictable so far. The technical civilization relations do not consent since, as in the case of Dalí's experiment, the essentials are forgotten: human beings, who are momentarily or usually in typical situations- INDOORS , *they have to be connected to an "air supply system". The advanced explanation of atmospheres forces continuous attention to air breathability: first, in a physical sense, but, later, and progressively, in relation to the metaphorical dimensions of breathing in cultural spaces of motivation and restlessness.* Finished the century

XX , the theory of Homo sapiens As a pupil of the air acquires pragmatic profiles. It begins to understand that the human being is not what it is, but what breathes and what is immersed. Cultures are collective states of sound air and sign systems. The issue of culture sciences in the transit of the century XX

to the



XXI Pray, then: Making the Air Conditions Explit

. They are dedicated to pneumatology from the empirical point of view: the science of breathing of living beings, dependent on meaning, through informant and imperative means. At the moment, this program can only be elaborated reconstructively and compiled, given that the "same thing", the universe of influenced climates, of the configured atmospheres, of the modified airs and of the bounded, measured, legalized environments, after the Explanatory thrusts carried out in the scientific-natural, technical, military, legal-legal, architectural and plastic space, has taken an advantage, hardly salvageable, to the theoretical-cultural formation of concepts. That is why it seems the most reasonable that in a first phase of self -ercioration, the most widely developed forms of scientific description of atmospheres, to meteorology and weather, to devote, in a second step, to air and climate phenomena closer to more close to The most culturally relevant people. Marvin

meteorograph for the American Weather Bureau in the nineties of the century XIX . *For its most successful journalistic form, the call Meteorological Report (Wetterbeicht, Informations Météorologiques, Weather News) , modern meteorology (derived in the century XVII*

of the Greek word *Metéoros* : "Suspended in the air") - the science of "rainfall" and all other gleaming bodies in the sky or suspended in height - has imposed the populations of modern national states and media political communities a form of conversation a form of conversation historically new, which as it can be characterized is as "climatological debate about the situation." Modern societies are communities that argue about time, to the extent that an official information agency on the climate puts in the mouth of citizens the issues for their self -waring on the dominant weather circumstances. By meteorological communication supported by the media, great modern communes, which have many millions of members, are transformed into village-like neighborhood , it falls too much rain or too little. (Marshall McLuhan even affirmed that the medium "time" constitutes the "most important point of the radio program, which recreates our ear and creates the sound space or vital space"). [138] Modern weather information molds national populations as spectators of a climate theater, stimulating receptors to compare personal perception with the report of the situation and to make their own opinion about the ongoing events. While describing time as a scenic representation of nature before society, meteorologists gather human beings making them an expert audience under a common sky; They make each individual a climatological critic, who values the current representation of nature according to their own taste. There are more strict climatic critics, who in periods of bad weather fly massively to regions, in which with sufficient probability a more pleasant representation can be expected: that is why the Mauricio and Morocco islands are flooded with meteorological dissidents of Europe between Christmas Eve and Reyes. *While the weather goes on stage as a natural science, and nothing more, it can afford to ignore the question for a time creator. Conceived in a natural context, climate is something that does exclusively to itself and that incessantly processes one State to the next. It is enough, therefore, to describe the most*

important climatic "factors" in its dynamic action: atmosphere (soda cover), hydrosphere (aquatic world), biosphere (world of animals and plants), criosphere (ice region), pedosphere (land firm) They develop under the influence of solar radiation extremely complex energy exchange models, which can be represented in purely scientific-natural disposition, without resorting to an originally planning or intervening intelligence a posteriori . [139]

An adequate analysis of these processes is so complex that a new type of physics that is capable of having them with turbulence and unpredictable currents. This meteorological, theoretical-caotically pertrevated physics, manages without the resource of transcendent intelligence; To interpret your data you do not need a maker of universal time, of animistic origin, or the universal watchmaker of deism. It is in the tradition of Western rationalism, which since the beginning of modernity withdraws to any God still possible the competition in weather phenomena and elevates it to supraclimatic areas. Zeus and Jupiter may launch rays, the god of modern Europeans is a Deus Otiotus

and, Eo ipso , climatic inactive. Therefore, the modern weather report can be presented as an ontological-regional discipline, in which there is talk of causes, but not causes. It speaks of what, prior to any consideration of human interests, happens as, by itself and according to their own conditions; of what, in any case, is "reflected" in a subjective medium as target range data.

However, modern meteorology is linked to a progressive subjectivization of time; In addition, in multiple senses: on the one hand, because more and more climate "data" relates to the opinions, calculations and reactions of the populations, for which the atmospheric environment becomes less and less indifferent in view of their own projects; On the other, because the objective climate, both regional and global, must be described increasingly as a effect of socio-industrial life forms. Both aspects of this time adjustment to the modern human being, as a client and meteorological co-causant, are objectively involved in each other. Certainly, from the point of view of the oldest tradition, weather information, as we know it, would have to appear as a form of temptation to blasphemy; Since human beings unequivocally encourage the shamelessness of having an opinion about something against which, according to metaphysical orthodoxy, it would only be resigned in mute

submission. For the ancient worth: as birth and death, time comes only from God. Submission to God and submission to time are in the tradition analogous indications of the effort of the reasonable subject for minimizing their differences, loaded with *Hybris*, in front of the destination. However, the modern tendency to form an "opinion" about the weather is not a mere craving of the subject that departs from a valid ontological norm and was better than not being given; It reflects the fact that European and European cultures, Polytechnically active, since the early century XVIII They have become climatic powers. Human beings have been in time since then, as indirectly, turned into something atmospherically objective, the debris of their own technical-industrial, military, locomotive and tourist activities. As a whole, through many billions of emissions, they not only modify the energy balance of the atmosphere, but also the composition and "refined" of the large-scale air layer. Therefore, the urgency to have an opinion about the climate is not so much an indication of the arbitrary takeover of power by the human being about everything that is the case in the environment. Prepares the change in fundamental attitude, for which human beings, the assumptions "owners and lords" of nature, are transformed into atmospheres designers and climate guardians (which should not be confused, by the way, with shepherds of the Heideggerian being). The challenge of the climate judgment capacity of the modern comes first and foremost, in the macro-agitus, from a phenomenon that in the public debate has come to be known as an anthropogenic greenhouse effect. By him we understand the accumulated effects of climate modifying emissions, from cultural and technical human activities, such as the operation of electric power plants, industrial complexes, private heating, cars, airplanes and other innumerable introductions of exhaust gases and emanations in emanations in The air of the environment. This secondary greenhouse effect, which only two hundred years ago we have news in a diffuse way, and three scarce decades in explicit formulation, is a historical fact in which the energy consumption style of the "industrial era" is condensed: it is the Climate footprint of a civilizational project, which is based on access to large amounts of fossil fuels facilitated by coal mining and oil extraction. [140] The resource to fossil energy is the objective support of frivolity, without which there would be no global consumer society, or automobile, or world market of flesh and fashion.

[141] Due to the development of the massive demand of energy rich in energy, the "underground forest" of the earthy of the earth rises in liquid shape to the earth's surface and transforms by means of thermal motor machines. [142] As a result, the carbonic anhydride combustion product (next to methane, carbon monoxide, fluorinated hydrocarbon, various nitric oxides, etc.) plays the most important quantitative paper in the enrichment of the atmosphere with second-order greenhouse factors. They

reinforce - in a catastrophic way in all likelihood - the primary greenhouse effect, with respect to which the science of climate can never sufficiently underline the fact that without it it would not have been possible any life on our planet. If the Earth, as a parasite of the Sun, became the place of birth of life - not attracts a millmillionese part of the energy irradiated by the sun - was because the water vapor and the greenhouse gases of the atmosphere Terrestrial they prevent the reverberation of short wave energy absorbed by the sun in the form of long wave infrared rays, so it could be a warming of the earth's surface compatible with life, of an average temperature of more than 15 degrees Celsius. If that trap disappeared to capture heat, by which solar energy is retained in the atmosphere, the surface temperature of the Earth would not arrive anymore, on average, than until -18 degrees: «Without a greenhouse effect the earth would be a desert extension of ice ». [143] What we know as life is conditioned, among other things, because of the fact that the earth's surface, thanks to its atmospheric filter, lives 31 degrees above its possibilities. If human beings, to quote Herder again, are air pupils, the clouds were their tutors. Life is a collateral effect of the climate care. The characteristic sign of the era of fossil energy is the fact that the spoils became sufficiently irresponsible to put their care at stake, running the risk of anthropogenic overheating (according to different calculations of other prognosis, that of an interglacial period). [144] [Long before macroclimatological views of this scope acquire scientific form and public resonance, the climate judgment capacity of modern participants in the culture was demanded rather by local and reduced scope phenomena: by the air conditioning of houses and homes, that only by artificial fire spotlights became coexistence islands; for the refrigerant effect of the wineries, which allowed the storage of food and drinks; for the mysmatic quality of the air of public spaces close to cemeteries, Desolladeros of animals and sewers; \[145\] For the precarious atmospheric state of numerous workplaces, such as weavers, mines and quarries, in which the organic and mineral dust caused serious lung diseases. From these native areas of microclimatic warning of the state of air, areas of the most diverse, it was reached between the century XVIII and the XX](#)



to that "discovery of the obvious", supported by the design, which induced human beings in the era of explanation to intervene for the second time in what is at hand. In these fields, concrete atmospheres were developed, without which they would not be imaginable modern forms of existence in both urban and rural contexts: the popularization of the previously luxurious and stately parasols and umbrellas;

[146] the heating and ventilation installation in private houses and large buildings; the artificial regulation of temperature and moisture of the air in living rooms and warehouses; the placement of refrigerators in homes and the implementation of fixed or mobile refrigeration chambers for food transport and conservation; The air hygiene policy for labor environments, mines and office buildings

[147] *and, finally, the aromatic-technical modification of the atmosphere, with which the traffic is fulfilled to Air Design aggressive.* Partial view of the air conditioning installation of the Beyeler Foundation Museum in Rieten, near Basel, by Renzo Piano, 1997. *Air Design*

It is the technical response to the phenomenological idea, transmitted late, that the human being-world is always presented and without exception as a modification of the being-in-the-Air. Since there is always something in the air, during the atmospheric explanation, the idea of introducing itself is imposed, just in case. As the air dependence on human beings is articulated with a general character, a corresponding emancipation is also imposed, which demands and achieves the active transformation of the element. [Here the technical path is separated from that of phenomenologists, who only recently care about the media of the radical art of the description, in order to explain human residence in atmospheric general conditions. In that way, Luce Irigaray has even proposed to put in parentheses the Heideggerian concept of](#)

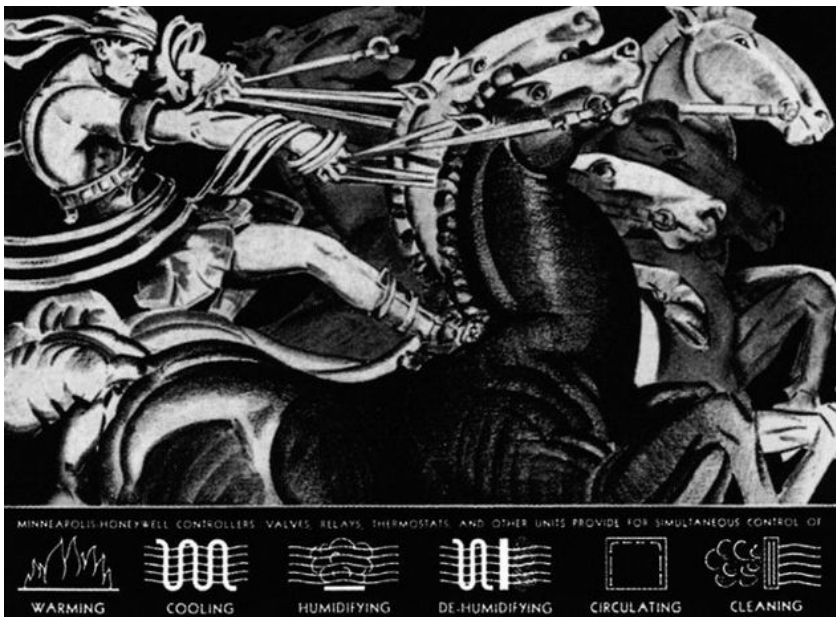
Lichtung

[Clear, Calvero] and replace it with a remembrance of the air: *Luftung* [aeration] instead of *Lichtung*. [It is not the light that creates the clear, rather it happens that the light comes here only thanks to the transparent lightness of the air. Presupposes the air.](#) [148] *The air constitutes a condition of existence, of which the author does not tire of underline since he has declared that dimension, supposedly unthinkable, as a scope of extremely explicit procedures).* As a phenomenologist, he insists on the illusion, naive, lovely, that one thing only becomes explicit when it is elevated to the category of theme by Husserlianously trained philosophers. Actually,

technicians have been a hundred years of advantage, working to take over the practice of the allegedly unthinkable. Suspicion is reinforced: a thought that remains too much phenomenologically anchored, in the limits of the phenomenal world becomes internal watercolorism and ends at technical meditation. On the contrary, the *Air Design* "Front" is presented in the air in a position of practical force. It includes the relief of the defensive attitude, hygienically motivated, of the concern for the "maintenance of the purity of the air", and submits the thematized air to a positive program, that what proposes, in a way, is the continuation of private use of the perfume by public means. He *Air Design* immediately point to the modification of mood in the air space users; This serves finally declared to retain in a place the passers -by, imposing them - induced by the smell - certain situations pleasantly, in order to provoke greater assimilation to the product and purchase disposition. [149] The atmosphere *Point-Of-Sale* It happens to occupy the center of attention as "autonomous marketing instrument." Trade, especially in the experiential field of *shopping* , fight with a *Indoor-Air-Quality-Polcy* Active for the affective linkage of customers both to the sale premises and to the assortment of genders. The legal estimate of such subliminally invasive methods of creating a "psychological compulsion to purchase" is debatable. If the "compulsive aromatization" of customers interpret it as a manipulation attempt, they are possible and justifiable adverse reactions; In other cases, well -chosen olfactory tones of the sales environment are understood as a welcome aspect of customer service extensively. By the configuration of respiratory environments by design psychoactive air - especially in *Shopping Malls* , but also in clinics, fairs, conference centers, hotels, worlds of experiences, centers of [Health](#) and [Wellness](#)

, passenger cabins and similar places - the interior architecture principle is extended to the environment of life, to the Environment of gas and aroma, which otherwise remains unnoticed. The values -ir of such interventions are deduced from empirical observations on the "olfative well-being" of the air space users. In doing so, the recognition that complex "olfactory offers" are preferable to "monoaromas" is imposed. The first commandment of the emerging-ostic odor says: Essences additives to space cannot be used to hide after an olfactory

mask harmful substances or negative odors present. He Subtend Towards the "Society-of-Hedonist" [150] It is framed in the primary tendency of the Society for the Development of Markets of Experience and "Scenes", in which atmospheres are made available, as general situations composed of stimuli, signs and opportunities of contact. [151] *Let's not forget that the today called Consumer and Event Society was invented in the greenhouse, in those passages with a crystal ceiling at the beginning of the century XIX , in which a first generation of experiential clients learned to breathe the intoxicating aroma of an inner world closed with goods. The passages represent a first step of the atmospheric-urbanist explanation: an objective diverticle of the "home maniacaditas" disposition, of which, in the opinion of Walter Benjamin, the century was possessed XIX . Hogareña Manía, says Benjamin, is the unstoppable impulse to "create a dwelling" in discretionary environments.* [152] Already in the theory of Benjamin of the interior the "supratemporal" need of the simulation-uterus is expressly connected to the symbolic forms of a concrete historical situation. The century XX , certainly, he has shown in his great buildings how far the construction of "purple" was promoted, beyond the search needs of a habitable interior. To the greats Containers and collectors [153] of the present, whether it is office buildings or Shopping Malls



, stadiums or conference centers, they were progressively exonerating the task of pretending household quality; The episodic encounter between great warehouse and greenhouse, in which Benjamin, in great hyperbole, wanted to see the characteristic sign of modernity, had to get rid of the progressive differentiations of architectural forms. There is still a study that offers with

respect to the century

100 years of air conditioning facilities: 1880-1890

1880: The dining room of a New York hotel in Staten Island is cooled by passing ice on ice.

1889: Alfred R. Wolff, an American engineer, refrigerates the New York Carnegie Hall by insufflated air above ice blocks. However, this procedure does not give good results because the moisture of the air is too high. A pipeline cooling system is installed at the London Metro stations, Paris, New York, Boston and other large American cities.

1890: The "ice hardship", as a consequence of a hot winter, induces the American ice industry to dedicate themselves to mechanical refrigeration methods.

1904: A more numerous audience can enjoy the advantages of an air conditioning in the Missouri state pavilion in St. Louis
World's
Fair

1905: Stuart Cramer, an American textile engineer, coins the concept "Air conditioning", while the firm Carrier uses the slogan "time done by the human being."

1906: Carrier gets a first patent of "a device for air treatment."

1922: Carrier develops a centrifuging cooling machine, the first practicable method of air conditioning of large spaces.

1928: Carrier produces the first air conditioning apparatus for private houses, the "Time Maker."

1950: After television apparatus, those of air conditioning record the second largest growth rate of all industrial sectors.

1955: 5 percent of all American households have an air conditioning installation. The American government encourages the installation of air conditioning in state buildings.

1979: President Carter declares the state of energy emergency and provides that in business and state buildings the air temperature cannot descend beyond 40 degrees Celsius.

1980: 55 percent of all American households have an air conditioning installation.



The mall built in 1961 by Victor Gruen in Camden, New Jersey.

The year 1936 is part of the chronicle of the aesthetic and theoretical-cultural atmospheric explanation not only for the London accident of Salvador Dalí in a diver suit; On November 1 of the same year, the writer Elias Canetti, then 31 years Deep of the honored author, but founded, so to speak, a new genre of laudatorio. The originality of Canetti's speech lies in the fact of questioning in an unknown way until then the connection between an author and his time. Canetti defines the artist's stay in time as an atmospheric connection: as a special mode of immersion in the atmospheric circumstances of the present. Go in Broch the first great teacher of a "poetic of the atmospheric as something static" [154] (today we would talk about an immersion art); It shows in it the ability to make the "respiratory static space" perceptible, in our mode of expression: the climate design of people and groups within their typical spaces.

[...] It always cares about the whole space in which it is located, a kind of atmospheric unit. [155]

Canetti praises the ability to capture each human being ecologically, so to speak: in each person he recognizes a unique existence in their own respiratory air, surrounded by an unequivocal climate cover, included in a personal "respiratory home." Compare the writer with a curious bird, which has the freedom to encharge into all possible cages and take them from them "air samples." Thus, endowed with a "respiratory memory" and aerial, strangely awake, knows what it is to feel at home in this or that atmospheric habitat. Since Broch is dedicated to his characters more as a literary creator than as a philosopher, he does not describe them as abstract points in a general ether; They portrays them as incarnate figures, each of which lives in their own aerial wrapping and moves between a multiplicity of atmospheric constellations. Only in view of these multiplicities, the question for the possibility of a literary creation, "which shapes the respiratory experience", leads to fruitful information:

To this we should respond, first of all, that the multiplicity of our world is also composed of a large part of the multiplicity of our respiratory spaces. The space in which you are now, in a very specific arrangement, almost complete situation ... absolutely unique. But they take a few steps further, and find a completely different situation from another different breathing space ... The big city is as full of those breathing spaces as it is of isolated individuals; And as well as the disintegration of those individuals, of which none is equal to another, each as a kind of dead end, constitutes the main attraction and the main calamity of life, one could also complain about one in the same way of the disintegration of the atmosphere.

[156] *According to this characterization, Broch's narrative art is based on the discovery of atmospheric multiplicities: thanks to them the modern novel manages to overcome the presentation of individual destinations. Its object is no longer the concrete individuals in their actions and experiences but, rather, the expanded unit of individual and respiratory space (and the assembly of several spaces of those in added aggregates). The actions no longer develop among people, but between respiratory homes and their inhabitants. For this ecological perspective, the critical-determination of modernity is placed on disrupted foundations: it is the atmospheric separation of human beings that causes their confinement in the own "atmospheric home" in each case; Its difficult accessibility by people of different mood provisions, wrapped in another way, in another way, manifests itself more founded than ever. The fractionation of the social world in areas of different kinds, inaccessible to each other, is the moral analogue of the "disintegration of the atmosphere" in microclimates (which, in turn, following the author, corresponds to a disintegration of the "world of values »). Since Broch, after its advance by the climate-individual and ecological-personal plane, had quasi-systemically captured the depth of the isolation of modern individuals, the question about the conditions of their union in a common ether, overcoming the disintegration of the atmosphere,*

had to be considered with clarity and press Mass and power

) There is nothing paragonable, neither in its own time nor at a later time in the history of sociological investigations on the element of social cohesion.

In his 1936 Canetti speech, he recognizes in Hermann Broch the prophetic admonisher against an unprecedented threat of humanity that looms over it, both in the metaphorical and physical sense of the atmospheric:

The greatest of all dangers, however, which has appeared in the history of humanity, has chosen our time as a victim.

This is the helplessness of breathing, which I want to talk about. It is difficult to make him a concept too great. Nothing is the human being as open as the air. It still moves like Adam in paradise ... air is the last communal property. It corresponds to all at once. It is not distributed with advantages, even the poorest can take from it ...

And the latter good, which was common to us all, must poison us all in common ... [Hermann Broch's work is between war and war, between gas war and gas war. It could be that you still notice the toxic particles of the last war somewhere ... but surely he, who knows how to breathe better than us, is already suffocated today with gas than others, who knows when, will take our breath away.](#)

[157]

Canetti's pathetic observation shows how the information of the Gas War from 1915 to 1918 had been conceptually translated by the most energetic time diagnosis of the thirties: Broch had understood that after the intentional destruction of the atmosphere in the chemical war social synthesis itself began to adopt, from a certain point of view, the character of gas war. The "total war", which was announced by chemical particles and political indications, would irremissibly adopt the features of an environmental war: in this the atmosphere itself would become the scene of war and air in a genre of weapon and a field of peculiar battle. And even more: from the air breathed in common, from the collective ether, the community, delirium dam, the gas war will be made to itself in the future. How is this going to happen that is to clarify a theory of "twilight states", without a doubt the most

original part, although also the one that has been more fragmentary, of Broch's hypotheses about the psychology of the masses. Twilight states are those in which human beings, as followers of tendencies, move under the trance of normal. Since the total coming war will be developed in principle atomoterrorist and ecologically (and, with it, in a total mass communication), it will intervene in the "moral" of the troop, which can barely differentiate itself from the general population. By toxic communions, combatants and non-combatants, sinks synchronically and simultaneously caused, they will remain together in a collective twilight state. The modernized masses feel integrated into a communist unit of necessity, which has to convey an acute feeling of identity through the common threat. As especially dangerous, climatic toxics emanating from those affected while, excited without any way out, are under closed communication bells are shown: in the pathogenic climate facilities of excited-unified audiences the inhabitants always breathe, and always again, again, again, His own exhalations. What is there in the air is put in it by totalitarian circular communication: it is full of dreams of humiliated masses and its delusional self-exaltations, away from empiria, which follows as a shadow the demand for humiliation of its opponents. Life in the media state resembles the stay in a animated gas palace by experiential toxic. Broch's views do not support only, from 1936, in the short wait for a new World War, which was the author who was going to be conducted, above all, as universal mutual "sodam"; [158] They depend even more on the theoretical-social diagnosis, according to which the great modern societies, integrated Massmediamatically, have entered into a phase in which their existence-day-to-day has fallen atmospheric and politically under the domain of mass psychological mechanisms. Therefore, the

mass delirium theory *It had to appear in the center of the diagnosis of the present; Broch worked in it, since 1939, throughout a decade.* Since the twenties of the last century, permanent communications through the press and radio are carriers and agents of these delusional configurations in modern groups. They act mostly as disinhibition means, in which true phrases are made true. The autosxication of "society" for mass communication constitutes a phenomenon, whose appearance persevering a contemporary of Broch, greater than him, Karl Kraus, and against whose development he always fought: only in February 1936, with the latest issue of the *Fackel*, and four months before his death, Kraus abandoned the fight against the "Sodoma air"; [159]

Let us not forget that in 1908 they had complained about European tensions using the image of the worst possible clogging of the atmosphere: "In every corner the gases from the world's brain manure penetrate, culture can no longer breathe ...". [160] *Of the effects of such means it is said too little if they are characterized by the theological-missionary term, secularly unfair, of "propaganda."* They serve for the immersion of entire national

populations in strategically produced fighting climates; They constitute the computer analogue in the chemical way of making war. Broch's theoretical intuition captured parallelism between the gas war - as an attempt to wrap the adversary in a toxic cloud dense enough for its physical annihilation - and the production of mass delirium states - as an attempt to immerse the population in a Extreme atmosphere, loaded with desires of "supersatations", enough for self -destruction. In both cases, wrapping is created, which captivate their victims or inhabitants, fascinating them, within a general situation that cannot be extended in practice: the propagandistically nationalized atmosphere acts temporarily as "closed system"; The air and signs space extends, inducing the trance, around its inhabitants as a area of a prescribed obsession. Under the totalitarian bell of signs, human beings inhale their own lies, converted into public opinion, and move, freely forced into an opportunistic hypnosis. Inside such toxic atmospheres, individuals are recognizable with even greater emphasis as what are also in freer situations: "sleepwalkers", which move, as remote controls, in the "social daytime dream" [161]

of their organizations. The role of medical specialists in narcotics falls here on journalists, who watch over the stability of the collective trance. It is lawful to assume that in the images of Broch an echo of Gabriel late about social sleepwalking ("... is not at all a rant of fantasy that I consider social human beings as authentic sleepwalks") is perceived. [162]

The socialized sleepwalks, together with their provision of fictions of freedom and critical illusions, meet under slogans and flags as co - owners in air castles. Canetti has expressed this in another context: Banderas are wind made visible. They are like cut pieces of the clouds ... the peoples, as if they were able to divide the wind, use their own to qualify the air that exists on them. [163] From intuitions of that style, the first approach of a new atmospheric ethic, which in its "hygienic" part is deals with the recessing of the moved to the living rationality of an "open system", alias democracy or division of powers of powers of Panics and hysteria.

[164] Compared to the tasks of an ethic of the atmospheric, the democracies of 1939 not only lived in a "world of yesterday"; [165] Even today they are so blind against their acute tendency to the formation of closed atmospheres and the exaltation of Victoria delusions systems, as if the psychological-political and moral lessons of the century



XX they would have always taken place and only in the face of empty classes.

[166]

Marcel Duchamp, *Paris air* , 1919. Marcel Duchamp spent the Christmas days of 1919 with his family in Rouen. The afternoon of December 27 wanted to go to LE HAVRE aboard SS Turaine To travel to New York. Shortly before the exit he went to a pharmacy of the Rue Blomet, where he convinced the pharmacist to take a medium -sized ampoule from the shelves, open his seal, spill the liquid contained in it and then close the bulging container again. Once in New York, Duchamp delivered the empty ampoule, which he had taken in his luggage, to the marriage of collectors Walter and Louise Arensberg as a visit gift, with the argument that, as the accommodated friends already possessed

everything, he was It happened to bring you 50 cubic centimeters of Paris Air . This is how it happened that a volume of French coastal air entered the list of the first Ready-Mades . It seems that Duchamp was not worried that his prepared air object represented a falsification from the beginning, since he had not been filled with air from Paris, but with that of a LE Havre pharmacy. The act of nomination prevailed over its real origin. However, the "original" kept it in the heart; When the son of a neighbor broke the ampoule of the Parisian air From the Arensberg collection, Duchamp caused a solicitous friend to procure him again in Le Havre the same ampoule in the same pharmacy.

4. The soul of the world in agony or:

The emergence of immunity systems

In the campaign of modernity against the above, which was previously called nature, air, atmosphere, culture, art and life have fallen under explanatory pressure, which completely changes the way of being of those "data." What was satisfied background or latency, has now been transferred, with thematic emphasis, next to the represented, of the objective, elaborate and produced. In the form of terror, iconoclasy and science have taken position three groundbreaking forces of latency, under whose effects the data and interpretations of the ancient "worlds of life." The terror explains the environment under the aspect of its vulnerability; Iconoclasy explains culture from the experience of its parodiability; Science explicit the first nature under the views of its substitute for prosthetic implements and its integrality in technical procedures; Systems theories explain societies as configurations that are seers for their view and blind for blindness.

Encompassing relationships, which could usually be experienced in the mode of delivery, participation and communion without reservations, have been transferred by the explanation to the objective mode of giving the feasibility and technical faults, without human beings being able to interrupt, therefore, therefore, their stay in those "circumstances" or "means." Distrust grows, we remain immanent to the suspicious. We are condemned to be-in

, although the receptacles and the atmospheres, for which we have to let ourselves surround us, it is no longer lawful to presuppose them as good natures. [\[169\]](#)

The circumstantial totalities, which we cannot abandon, which

we can no longer trust ourselves either without more, they are called since the beginning of the century xx *environments* either *Half environments* [*Umwelten*] : a coin introduced in the discourse of theoretical biology in 1909 by Jakob von Uexküll and that so far has followed an equivocal course that occasionally favors pseudo-evident concepts. [170] With the finding that life is always life in an environment - and, with it, also against an environment and in opposition to many strange environments - the persistent crisis of holism begins. The ancient human disposition to be arrested for total proximity as well as good gods loses its orientative value since the surroundings themselves have become constructs or have been recognized as such. The quasi-religious support in the primary surroundings-it is called nature, cosmos, creation, situation, culture, homeland or whatever-would be presented in the era of toxic and strategies such as a temptation to put oneself in danger. Advanced explanation forces naivety to a change of meaning, even more, makes it progressively more striking, even scandalous; Naive is now what invites sleepwalking amid the current danger.

After awareness of both the first and the second greenhouse, living and breathing under open sky can no longer mean the same as in previous times. From the immemorial sensation of the homeland of mortals in the outdoors something disturbing, unusable, unrestrably has emerged. Due to the emergence of the environment of the environment, human enormity in the primary environment has become progressively problematic. After Pasteur and Koch discovered and imposed the existence of microbes scientifically, human existence has to get used to having had explicit measures for symbiosis with the invisible; And, even more, with prevention and defense against microbial rivals, now detectable with precision. After the massive attacks with the German gas as of the devastating aftershocks of the allies, since 1915, the breathable air has lost its innocence; Since 1919 he was able to give himself in portions like *Ready Made* , since 1924 to provide death to criminals as an air of execution. After the homogenization of national presses during World War, civil communication has been ridiculous since its own base, the signs themselves are smeared and committed to their participation in warmary delusions and careers of psychosemantic weapons; Thanks to the criticism of religion,

ideology and language, wide parts of semantic environments are accredited as intellectually unresassable areas; It would only be responsible since then the stay in spaces that were insufflated, renewed and enabled for mobile-critical housing for the analysis. Also Mona Lisa smiles otherwise after Duchamp accommodated her mustache.

In this situation, immunity systems become a subject. Where everything could be latently contaminated and poisoned, where everything is potentially false or suspicious, the totality and power-to-total cannot already be deduced from external circumstances. Integrity can no longer be thought of as something that is achieved by delivery to a beneficial envelope, but only as a achievement of an organism that actively cares about its delimitation with respect to the environment. This makes the idea that life is not determined so much by the openness and participation in the whole and the closing in itself and the selective denial to participate. For the body, most of the world around it is poison or insignificant background; That is why it is established in an area of strictly chosen signals and things, which only speaks in such a circle of relevance, that is, precisely as an environment. It is not said too little when this is described as the fundamental idea of a different post-metaphysical or metaphysical civilization. Its psychosocial trail manifests itself in the shock

Naturalist, by which culture, illustrated to itself biologically, learns to reorient itself from a ghostly ethic of universal peaceful coexistence to an ethic of antagonistic safeguard of the interests of finite units: a learning process in which the political system He had obtained a clear step forward from Machiavelli. *The theme of the century emerges from the catastrophe of traditional culture and its holistic moral: Making the Immun Systems Explicit* . It would have to be clear that immunity construction is an event too broad, too contradictory to be described only with medical-biochemical categories. According to its complex nature, its development in the real contribute political, military, legal, technical-assistant and psychosemantic components, or, rather, religious. [171] The decline of immunity determines the intellectual conditions of light during the century XX

. An learning of distrust, without a couple in the history of the spirit, changes the meaning of everything that until now was called rationality. For intelligence that moves at the head of development, the years of learning of non-enters begin. The first consequence, experienced in many ways but still conceptualized, of the primacy of delimitation against participation

is the growing pressure of risk, which since the beginning of the century XX It weighs on the inhabitants and designers of the current world scenarios. Since in the era of the explanation of the background, human beings can carry less and less adventive information on their duty-as-as-and-where, unless they have been born between high mountains and entrenched invulner The already scarce traditional cultures are forced to convert their implicit anchored orientations in the background in explicit bets. When the obvious ones have become scarce, the options must assume their role. This inaugurates the era of the elective images of the world and elective self -image. The long conjunctural cycle of the so -called "identities" is implanted. Identity is a prosthesis of obviousness in insecure terrain. It is made according to both individualistic and collectivist patterns. [172] *The mental construction project of prostheses expresses both the understanding and the circumstance that the production of vital assumptions - "hypotheses" guidelines of life, in the sense of William James - is no longer primarily deduced from cultural heritage, but which becomes more and more a matter of new invention and continuous transformation. Hence the thrust to the tendency to individualization of life forms. If I admit, while seeing in it the outstanding fact of my life, that I am Corsican, Armenian or Protestant Irish, do not affect me modernisms of that type; I then consider myself as a Ready Made*

ethnic and I get ready to make appearances in the Multiculture Bazaar. If necessary, I even go out to the street to demonstrate in favor of fox hunting in Britain. If the alignment does not do in that type, I should assure me of the concrete organismic foundations in which I want to stay until again. The excessive interest of modern human beings in "health" is only understood in this context: it is a phenomenon of cover for the demand for background assurances, which remain valid after the dissolution of natural and cultural latencies - and after the Regional colored empalideance of character. [173]

Where if not to the biological foundation, supposedly interior, must the search for the own, even more, of the core of what belongs to me inalienably? Isn't the existence of the body itself the definitive proof of evolution as successful history, and I can do something more reasonable than orient to your power? However, this search for the inner solid is not freed from irony. Precisely because of the mass interest in the very biologically anchored, the most passionate customers of the identity-through-salud program fall into a paradoxical insecurity, until they reach the recognition that there can be no health in the full sense of the word. What is lost sight of in health cult is the subversive role that medical research represents in the explanatory event: due to the search for the latest foundations of health as a minimum biological satisfaction of the background of existence, it would have to reach the Discovery and problematization of those labile structures, finely tight, which for approximately one hundred years we call

"immunity systems" in the biochemical sense of the word. The forced background location of background in the body base itself reveals a stratum of regulation mechanisms, after whose emergency the deep improbability of biosystemic integrity in general appears. With the thematization of the body's own immunity systems, the relationship of the illustrated individuals with the organic conditions of being healthy or sick are radically transformed. You just have to keep in mind that hidden struggles are struggled between pathogens and "antibodies" in the human organism, whose results are emerging as responsible for our state of health. Many biologists describe the somatic self as a besieged terrain, which is defended by border troops, typical of the body, with changing success. Faced with the users of this Falcones terminology there is a biological fraction of pigeons, which draws a slightly less martial picture of immune events; According to this, the self and the strange appear so assembled at deep levels that with too primitive delimitation strategies what is caused, rather, are counterproductive effects. It also manifests an intricate game of endocrinological emissions, which act in the threshold between the unconscious biochemical processes and the experiential surface of the organism. Not only because of their complication, immunity systems confuse the security of their owners; They irritate even more because of their immanent paradox, since they disrupt their successes, when they are too deep, in causes of disease of their own type: the growing universe of autoimmunity pathologies illustrates the dangerous tendency of the same to overcome until death in the struggle With the other. It is no accident that in the most recent interpretations of the immunity phenomenon there is a tendency to grant the presence of the strange thing within the same a much more important role than was foreseen in the traditional identity conceptions of a monolithically closed organismal self - confidence ; You could almost talk about a post -structuralist turn in biology.

[174] The antibody patrol in an organism appears less as a policeman, which applies a rigid policy of foreigners, who like a theater company, which parodies its invaders and goes on stage as its transvestite. But, it is summarized as the dispute of the biologists around the interpretation of immunity, who is interested with sufficient detail for the power-to-regudable as a fundamental stratum of personal identity and integrity, sooner or later will learn so much about Its functional conditions that the biochemical dimension of immunity, as such, will irritantly leave latency and will grow to become the most disturbing of all the foreground issues. *This has consequences for the mental status of immunity of the "enlightened society": this not only knows what he knows, but also to be done an opinion of how he wants to live, in each case, with the explanatory stages that he has reached. Modern is shown with increasing explosive force that the progress of the ability to know does not consequently become analogous advantages of immunity. Knowing is not precisely power, without more. When, as is the case now, five hundred new diseases are described or discovered per year, therefore the safety of the inhabitants in the proud tower of civilization does not grow immediately. If it is balanced, because of its*

growing explicitness (and limited reprimability), the knowledge developed on the security architecture of existence - from the medical field to the politician, through the legal - often act as destabilizers. Because of the counterproductive effects of the advanced explanation, latency is co-applied, as such, in its plausible functions. Retroactively, who comes to know it becomes clear what he had of non-knowing. It is now shown that pre-illustrated or pre-explicit states can be immunologically relevant as such; At least in the sense that the stay in the non-deployed allows, temporarily and in some aspects, to take advantage of certain protective effects of non-saber. This was already recognized by ancient authors as Cicero, for example, which explains: "Certainly, the ignorance of future ills is more useful than their knowledge." [175]

The discovery of these contexts may be in direct connection with the invention of salvific religions. Yes, perhaps what the Christian tradition called belief was in principle anything other than a change in programmatic, progressive-reliable attitude, of a weakening knowledge to a fortifying ignorance connected with a humanitarian illusion. The *You will religion* He succeeded before the background of ancient illustration because it could be recommended as priestly-therapy cure of imperial realism disease. Because of its contafricanic form, faith offered its practitioners the opportunity to hold on to a ghost carrier of salvation, even if it was against a better knowledge about the dire circumstances, which were now called, boldly, external. While the illustrated conscience is necessarily part of possibilities, explicitly represented, of failure - from the warning, founded on figures, in the face of accident risks, terrorist risks, business risks, cancer and infarction risks and other dimensions of probabilities of mishap, accurately encrypted-, non-salary life, as it vaguely sympathizes with its background and gets carried away by traditions, sometimes still retains an aura of shelter in naivety. As enlightened, one is mocked from her, but she is also envious to her holders occasionally, when you have lived in permanent alarm too long. Illustration on illustration becomes

Management For collateral damage to knowledge. As a result of the first -stage illustration we are all - for taking an expression of Botho Strauss - "prognostically infested." [176] Anyway, it is also shown now that no conscience, because of the narrowness of your song window, can process more than one or two alarm reasons at the same time, so that most of the majority of the majority of the background currently explicit concern issues, as if realiter I wouldn't have them. (In the multi-alarms society, several dozen bells at the same time sound 24 hours a day, although most of the time we managed , accredited in practice, of naivety: while the naive primary, because of the pre-explicit constitution of his conscience, he could not have any adequate representation of

the risk space in which he moves, the modern navigates in the same Space with a kind of second naivety, because neither and precisely in an analytically prepared area to risk it is possible to consider at the same time everything that would be considered. We call the secondary-unborn attitude "re-implication"; It is about the function-

Standby of already explicit issues, but temporarily outdated. Re-implication provides the prosthesis of trust; Its use presupposes that in fact everything that can happen happens, although only sporadically and, as a rule, so that the injured are others. The typical place of re-implication is, as regards documents, the file, and as regards personal experience, long-term memory in a state of non-fatigue; The potential alarm knowledge, stored there, allows the user the secondary carefree. Archives and long-term memories, sufficiently ordered, provide formal support to the second latency.

[177] Shortly before Emil von Behring and Schibasaburo Kitasato, Robert Koch assistants in Berlin, in 1890, with the discovery and denomination sets of "antitoxin", a first manifestation of the antibodies, gave a decisive thrust to the development of the Medical immunology (in 1883 Ilya Meschnikow had already exposed in Messina the function of "phagocytes" in the rejection of intruders in the body), Nietzsche had fallen into the account, in his investigations on the foundations referring to the mode of function of consciousness Human, of the existence of a mental defensive system, of which he recognized how he is efficiently and disguised at the service of a dominant center-system and its meaning needs. From this point of view, Nietzsche can be considered, after preliminary such as Mesmer, Fichte, Schelling, Carus and Schopenhauer, the real discoverer of the operative unconscious. In his critical-moral capital work

Beyond Good and Evil. Prelude to a philosophy of the future , *which appeared in August 1886, writes:* The strength of the spirit to appropriate the strange is manifested in a strong inclination to assimilate the new to the old, to simplify the diverse, to ignore and reject the totally contradictory. [...] A [...] sudden decision for ignorance, for the arbitrary hill, closing its windows, an interior to this thing or that, a non-of-to-face-to-approximen, A kind of defensive state against many learning things, a satisfaction with the dark, with the horizons that close, a saying and giving ignorance good ... [178] If it is lawful to imagine considerations of this type under the title of a

Philosophy of the future *It is because with them the opening to the immune paradigm of the criticism of reason was consumed: from that threshold, thought operates beyond "know yourself." According to this, there is something like suppressors of semantic ideas or antibodies, willing to eliminate incompatible representations, arising from the scope of consciousness. Where there was love for wisdom, there must be an understanding of the repellent and non-integrable properties of numerous true representations. The theory of knowledge becomes a scientific-*

cognitive subsidiary of allergology. [179] This took place the highest advance of the forms of rationality of cybernetics, which asks for the internal and external conditions of operation of consciences. In the light of artificial intelligence it becomes clearer what the natural one does. We only protest what we have understood enough; Re-evaluate what cannot be protected. Ausions anticipated to this transit can be tracked in the thought of Nietzsche until the beginning of the seventies; Among them the treaty stands out, known posthumously, *About truth and lies in the extramoral sense* of 1873: an early attempt to understand human thinking and speech, according to its primary function, such as the erection of a protective metaphors wrapping, which must take sight of cultural subjects the fearsome and non -base conditions of the bottom of the existence.

[180] Memorable remains the fact that Nietzsche, with the immune and allergological mode of consideration of rational processes, already discovered, at the same time, its paradox: when the thought is completely taken the possibility of following its own logic, you can even emancipate of their immunological functions for life and take sides against the vital interests of their own carriers. This is what Nietzsche had in his allegation against "metaphysics." A strong illustration program must include in the future the knowledge of the autoimmune paradoxes of knowledge and calculate again the costs of idealist impulses. Nietzsche was clear from the beginning that this type of research of the self -application of consciousness no longer leads to states to know quietly, even more, that from now What to have clear, of the progress of knowledge: philosophical life can only be justified because it becomes a cognitive self -ensay. The thinker had been made aware of how the interests of knowledge separate at this point from those of life. There was no doubt about the fatality of the choice.

[181] Regarding his own person, he was determined to grant the preeminence to the cognitive motive to the vital "will of surface": a preference that was temporarily obfuscated by the flaming metaphors of the Zarathustrian statement of life. Already in 1872, still in the spirit of Schopenhauer, Nietzsche had written: «Nature has locked the human being in a cluster of illusions. This is its own element », to conclude that only the breakup with the means of the illusion or of the legitimately human provisions opens access to the sphere of knowledge. Nietzsche had soon become appropriate ideas about the price of this option. Expressly speaks of the tolerance, heroism and masochism budgets, only under which the sufficiently prevented knowledgeable in front of himself, hardened in the face of his own needs, resists the

insinuations of his obtuse vital reason: it is no longer lawful that he cares about Thinker if an idea deserves the predicate of "usable emotionally." The "world as an immunely beneficial representation": the new criticism of knowledge, biologically warned, is released from the protection of usual representation, dictated by a chronic need for illusion. Consequently, thinking will have more scope in the future than philosophy: the latter, as a love of wisdom, ends from the moment in wisdom and truth are revealed as more repellent than attractive magnitudes. Who wants to be theoretically immunologist or - which is almost the same then - free spirit, and through both things to declare as a witness of philosophy after the end of that harmonization exercise of old Europe (and old Asia) of it) name, you have to mobilize in itself "a kind of cruelty of taste and intellectual consciousness": [182] An irreverence, scientific and moral at the same time, which only achieves who does not regret the possibility of causing extreme dislikes to himself. The free spirit runs through a long vaccine and biogativity program.

Intermediate consideration:

Luminous compulsion and irruption in the articulated world

Making the Immune Systems Explicit : That is one of the logical and pragmatic premises that since the beginning of the century XX the citizens of modernity must follow if they want to stay connected to the *Modus vivendi* of his time. It belongs to the characteristics of explanatory progress the fact that it develops the safety provisions of existence - from the level of antibodies and dietary to the social state and military devices - in formally assured institutions, disciplines and routines. It is doubtful if, with this, it provides human beings with intellectual media to understand what they do. To dominate the existence in the world, which moves explanatory, must have more than some unfair rhetorical formulas, with which the ambivalence of the human immune situation in non-technical considerations can be thematized: thus, "the« Society »Modern speaks with Sunday, weightedly, about the" blessing and curse of scientific discoveries "; his fluctuation between "suspicion in the face of technique and hope in technique" is articulating in symposia; In public meditation, ideas about the benefit and disadvantage of the disenchantment of the world for life; Cavila on the question of how much restlessness and how much calm should be balanced in the technical world. These speeches - if they are such - process the basic material of the immunological problem as it is aggl up in consciences by the daily experiences of modernization.

According to the base cases shown here, the explanations always concern words and things at the same time; In this sense, they are analytical of reality and synthetic reality at the same time. They stimulate the deployment of the facts as an active connection of operational steps and discursive twists. Not only make explicit

assumptions of background not expressed ("unconscious", unknown, misunderstood), but also raise "realities" existence until then folded in latency. If otherwise, all the analyzes would remain only in rhetorical events; They would provide, in the best case, prolific foundations of the trial, of which Robert B. Brandon teaches how they are transmitted from the desks of the judges and experts to the manifestations of opinion of the Lord and Mrs. Everybody, to the extent to which Forces correction. When someone intends to make "something" explicit, that means that he or she has to take care of the new-argumentative purpose of their convictions: a point of view that is realistic with respect to certain academic discursive games, in which with formalisms Points accumulate.

Since the explanation takes place as an analysis of reality and synthesis of reality, at the same time, both in the workshops and in the texts, since it advances in both technical procedures and in the corresponding comments and descriptions, develop, apply where it is applied, A violence that affects both real and mental. It alters the cognitive and material environments repopulating both with explanatory results. This effect can be traced, at least, until the century XVI and XVII , when the invasion of the worlds of life for mechanics and their creatures began to deploy on a Broad Front. His threshold era could have been the introduction of motor machines; Since then, the cultures of the West are, above all, machines immigration countries. What capitalism means is the open border policy for the entry of mechanical, historical-natural and epistemic emigrants, which pass from non-invention to the invention, of non-discovery to the discovery. Invention and discovery are, therefore, facts that concern the cognitive civil status of things. The civilization process consumes the naturalization of the new non-human. Without that permanent to make immigration from the new, the modern world is unthinkable; At this point, the difference between the United States and the Old World is only in style; In fact, all cultures support for modernization are immigration countries. Any private home in them has to manage to accept continuous innovations accommodation. In fact, to name one of the most important examples, a *Novum* physical as electricity (which for a time was also a *Numinosum*) [183] It had to be taken from the background of nature and implemented on a large scale in territorial planning, before the illuminated, automated mass culture, eroded by the images, tele-participation could arise. [184] The

universe of microbes had first to be transferred from its invisibility to the sanitary sand of the century XIX Late, before the transformation of modern populations into hygienic societies and the recruitment of the masses for antimicrobial campaigns were possible. Since then, viruses, bacteria and other small beings are, in their own sense, "among us." [185]

If the telegraph and rail lines suddenly cross the agricultural landscapes of old Europe; if microwave telephones and ovens make their entry into the homes of citizens; If chemical and antibiotic fertilizers place on new foundations the metabolism of the human being with nature; If the car, in a wave of imitation of just one hundred years, leads to a radical review of all traditional ideas of cities, streets, homes and environments: after each of those invasions and their epidemic propagations, the common world of the Human beings and things is no longer, to say the minimum, the same as before. Similar things are worthless from countless new introductions of explanation products on physical, chemical and cultural fronts; and, from the point of view of incorporation into the civilizational collective, invented objects, such as cars and tamagochis, discovered objects, such as pheromones or AIDS virus, and mixed objects, such as recombinable bacteria, transgenic enzymes or phosphorescent rabbits, keep the same range. *Modernity is an outdoor experiment, allegedly advised by pragmatism but widely uncontrolled de facto* , with the simultaneous and successive introduction of an indefinite number of innovations in civilization. [186] *The multi-innovative constitution of contemporary "society" rests in the assumption that the struggles to the death of the new with the old (late have thematized under the title of "logical challenges") lead, as a rule, to social progress to social progress , and that novelties can coexist peacefully, be it in the manner of reciprocal indifference, whether in the sense of positive combinability and accumulation (as late, "logical couplings", ACCOUPLEMENTS LOGIQUES*

). Darkness reigns about the compatibility criteria of explanations and inventions with each other. It seems a success that does not lead immediately or in the medium term to physical and cultural catastrophes. A part of the new introductions is evaluated by the markets, another is moderated by state regulations, a third is censored by moralists and expert communities; The majority infiltrates, always reinforced by imitative waves, of course, in technical facilities and propagates, with greater or lesser delay, to

the "worlds of life." When the mood of modernization dominates, populations are placed programmatically in receptive disposition for innovations that are infiltrated. *In view of these processes, the accustomed discourse of discoveries and inventions is not appropriate to explain the seriousness, constitutive of reality, of the explanation: the invented or discovered breaks most of the time in the real at a closely circumscribed point, and It can only become a factor of collective relations by a powerful imitative wave. Also the current expression that this or that invention, discovery or development of a product has been of a "revolutionary" nature is no more, as a rule, that a form for false news of the front of the explanation. Such false news about the so -called revolutions are susceptible to explanation and need it: in their dilentative phase they are called utopias, after their professionalization, advertising or Public Relations . (Considered from this point of view, the Soviet Union was, above all, an advertising agency that brought the news of the revolution to the world, which was intended to be itself).*

[187] Indeed, new introductions motivated by the explanation often produce the impression that new aggressive convencinos would have been transferred to the house of being, for which no appropriate space had been available, to which they were installed, so to speak, with violence, with violence . It is not surprising that this was sometimes described as "revolutionary" turbulence. For remembering one of the most striking introduction dramas, there is no doubt that the explanation of writing by printing with mobile letters disrupted the entire economy of European civilization after 1500. You can go as far as saying that the world After Gutenberg, it represents the attempt to include in a bearable cohabitation with other cultural events, especially with the religious convictions of human beings, those newcomers, harmless at first sight, which appeared in the composition workshops in the form of little Lead pieces. Demonstration for success: modern literature and public instruction of national states; Demonstration for failure: the dire role of printing presses such as supports of the nationalist deformation of consciousness, as allies of all ideological perversions and as propagators and accelerators of collective hysteria. [188]

Gabriel late, rightly, designates the effects of book printing as a "surprising invasion", which gave wings to the illusion that "books are the source of all truth."

[189] *Whatever what emerges in the form of new devices, theorems,*

entities and procedures in the field of reality of intelligence, scattered on groups and corporations, it has to be settled in the melting books of the cognitive and socialized administration in the user consciences. Non-socializable innovations, or are eliminated or transformed into dangerous parasites: Think, for example, in the strong dispute around the integralness of nuclear technology. Since an effective explanation advances as analysis and synthesis of reality, technical or operational, produces in numerous practical continuous life process of the societies or jumps that clearly mark a before and after. The explanations change the form and direction of currents of events and routines of action. It could be recognized in them, frankly, the material from which the differences that produce a real difference are composed. This property forms the fundamental reason for a new ontology, which deals with the existing one not as a consistency, but as an event. To what extent this conception is legitimate can be demonstrated by simple consideration. When, for a so-called discovery, a new "fact" is introduced into the domicile of the realities of the official culture - the fact America, we put in case, that since 1493 it was made public in Europe by the Columbus report, or the Made of lactic acid yeast, which was introduced in 1858 in the community of French scientists thanks to Pasteur's efforts - the "informed" consciousness or reorganized by the novelty suffers a *shock* of arrival, in which the difference between non-star-descubierta and being-discovered of one thing is intensely experienced: it is as if in that transit the difference of level between nothing and being became acute. Where before there seemed little or nothing, for the explanation and its publication something new is presented and announces its claim to be admitted in the community of realities. During the surprise interval, before the astonishment of the routine is passed, it is when the thought is best to admit issues, for which the explanation can be placed properly in the spotlight as the peak of an effective effective discovery ; Under the impression of the first sensation, we should ask: in what corner of the world was the double continent of America before its emergency in Columbus's assertions? Did the sailor really give the correct answer when in his [Book of prophecies](#) , of 1502, he writes that the New World had been hidden in the Spirit of God until the Almighty raised the veil that covered him in the eyes of his favorite Columbus server? Where had the famous lactic

acid ferment had hidden before Louis Pasteur assigned a place of honor in the panel of values by antonomasia of knowledge for illustrated human beings and dairy owners? Still: Where were the microbes before Pasteur himself and his German rival Robert Koch took them out of their epistemological hiding place and turned them into cast partners in an expanded reality scenario? [190] Where were the radioactive rays before Madame Curie began experimenting with the Pechblenda, and before the physicists of the Alamos, due to the Hiroshima scandal, they were introduced into the environment of Acts of Humanity with access to news? Or, for asking the questions that touch the explanation of the foams such as multiplicities-space-vital, defensively creative: how were the climate, air and atmosphere disguised for individuals and groups, before their Atmosphere-terrorist explanations, on the one hand, and for their meteorological and technical-climatic developments, on the other, they became objects of modern concern for the environment? What hiding place, in which pre-concept human cultures were hidden, before seafood and ethnologists catalog them, and the theorists of the system, war and stress would explain them functionally? Human beings themselves, in short, how did they interpret their exposure to the climates of "nature", before they became aware that they are, even in their most intimate provisions, "air pupils" and greenhouse creatures? [191]

And finally: where were the immunity systems before the explanatory dawn of the century XX Will it place them within the reach of the new life sciences and in the foreground of medical self-care?

At first glance, these questions seem extravagant and an undeniable naive tone. However, they are legitimate and theoretical-scientifically productive while encouragement to account for the stay of human beings in a [Res publishes](#), cohabited by explanation products, in a more explicit way for its part. With this commitment nothing is decided in advance about whether an adequate response will be found; True, it is only that the two answers accustomed to the question for the ways of being discovered before discovery are not only unsatisfactory, but decidedly false: the first answer comes from idealism (transcendental and constructivist), which affirms that things discovered not They possessed any type of preexistence before their perception for a conscience and their expression in a speech. The error of this thesis is based on suggesting that it would be lawful to understand the classic assumption of the identity of being and perception as an absolute dependence on the objects of a thinking subject. Hence the absurd hypnotic of subjective idealism is not far

away, according to which, to objects from which a human observer occasionally removes their being as such. The complementary error is in the second response, which raises a preexistence, objective and independent of knowledge, of what is discovered before the discovery, representing the being of the thing as something that can be easily abstracted, without its consistency losing the most Minimum, the fact of being perceived by intelligence. In this conception, close to the daily exercise of science, the objectivism of an insufficient ontology celebrates deceptive successes: according to her, the existing thing is always strictly like that and only as it remains "in itself" before all perception, while thinking It is the role of a contingent addition, which may not intervene in the same way - as, obviously, it is the case before the discovery of a thing - and that becomes suspicious, in addition, by the susceptibility of error and the versatility of interpretations . Here is the discovery that may supposedly miss the discovered, without this being harmed in its own fullness. The symmetry of both sophisms is clear: while the error of the first type is to exaggerate aware "Substance" existing by itself will not affect him when, where and how he joins a knowledge and under what symbolic forms and logical neighborhoods circulate in a society of knowledge assimilators. The only way out of the dilemma of having to choose between alternative errors is in the demonstration that there is a third way. Demonstrations of this type are found in different works, of which we want that the impulse to an epistemological movement for the rights of citizens, whose objective is to naturalize technical objects and animal symbines in an expanded constitutional space, in order to create a republic that, together with human actors, recognize, recognize, recognize, recognize the , finally, also artifacts and living beings as fellow citizens who ontologically meet all requirements;

[192] *On the other hand, Martin Heidegger's meditations on a new determination of the "essence of truth", considerations that take the Greek word as a starting point Alethéia No cover -up, not concealment, interpreting that it refers to the incorporation of the hidden to the diurnal side of the existing.* The originality of canatour in the opening of its third way between idealism and realism is shown in its attention to traffic rituals, for which new facts, discoveries, inventions, theorems and scientific artifacts are introduced into the

environment that serves as « host culture ». When talking about the "introduction" of what is discovered in the *Environment* cognitive or the incorporation of new facts in existing communes, we must not strengthen known or admitted for human consciences. In this case, Pasteur's role would have corresponded anything else to that of a customs entrance officer, who would have had to examine whether the passport of the new things he had found was in order; If it manifests, in doing so, that the lactic acid ferment is an objective entity and not a chimera, nothing would be opposed to its reception in the kingdom of accredited facts. Actually, the discoverer's function is much more active and complex, since, through its conjectures, their observations, their manipulations, their descriptions, their essays and its conclusions, it first forms the "thing" that will discover, so that Its discovery can be virulent as an autonomous entity or delimitable effect. According to Latour (which refers to [Process and reality](#) from Whitehead), the discoverer, recognized later as such, is a manipulator and co-producer of "statements" or better "proposals" (proposals "(*propositions*), from which the future discovery can emerge, not someone who merely verifies or finds decontextualized facts.

[193] *Discover does not mean withdrawing from a blow the veil that covers a pre-existing finished object, but displaying the propositional or problematic state in which it was implies The "thing" before its new formulation, through a broader articulation, and, thus, to weave a new and more compact network between the articulated entity, other entities, science and society.* The concept of articulation of canatour is very close, in certain aspects, to which in the context of the above, explanation has been called. Both are found in the border between theoretical-scientific and ontological meanings. A world in which they are possible articulations or explanations is neither all mute things nor the set of proven or not proven facts constitutes, rather, the agitated horizon of all the "proposals", in which it is offered to The human warning something existing, possible and real, in a propositional or provocative manner. In a way, the subject of being is presented from himself in the form of a proposal, it could be said, even, in the form of reproach, if the reproach expression is understood [*Vorwurf*] From the Greek verb

Probálein (*throw, reproach*), from which the name of problem · In trouble, things speak to intelligence; In proposals, they open to human participation. By

relevance pressure they provide wings to creativity. As not-speaking, things, states of things, natures can only appear if, and while, they have previously been reduced to mutism by an intellect that reserves language for him. The original way of the dation of things is your interest for another: one matters to the other; The existing is always submerged in a relevant bath in which it moves along with intelligences.

The mode of ontological-practical consideration-it means proposing-se-offers, in principle, the advantage of not leaving at all the alleged abyss between words and things, in which so much intelligence metaphysically committed in attempts disappeared in attempts in attempts superfluous to cross it. If the world is all that is the case, and the case is all that is proposed or everything that reproaches a cognitive sympathy, then we must understand discovering as a deployment of a proposal, in which a greater degree is achieved articulation perceived. The same expresses the metaphor of the fold: where there is a fold or something rolled up a deployment or unramp (I will explain). Folds are proposals or propositions to which an explanation is applied. The perceived fold refers to a folding interior that has not yet been deployed. Latour, optimistic about radical science and democratic, explains without hesitation: "The more articulation, the better." [194] The articulations develop neighborhoods among proposals. The new things discovered or invented are joints in the middle of joints on a background composed of proposals: deployments in a landscape composed of deployment in front of a fold panorama.

How should the new element be valued, discovered by Pasteur, in the Republic of Human beings, theorems and artifacts? The information of Latour is coexivial and civil: "The lactic acid ferment now exists as a discrete unit, because among many other entities is now articulated in many other active and artificial environments."

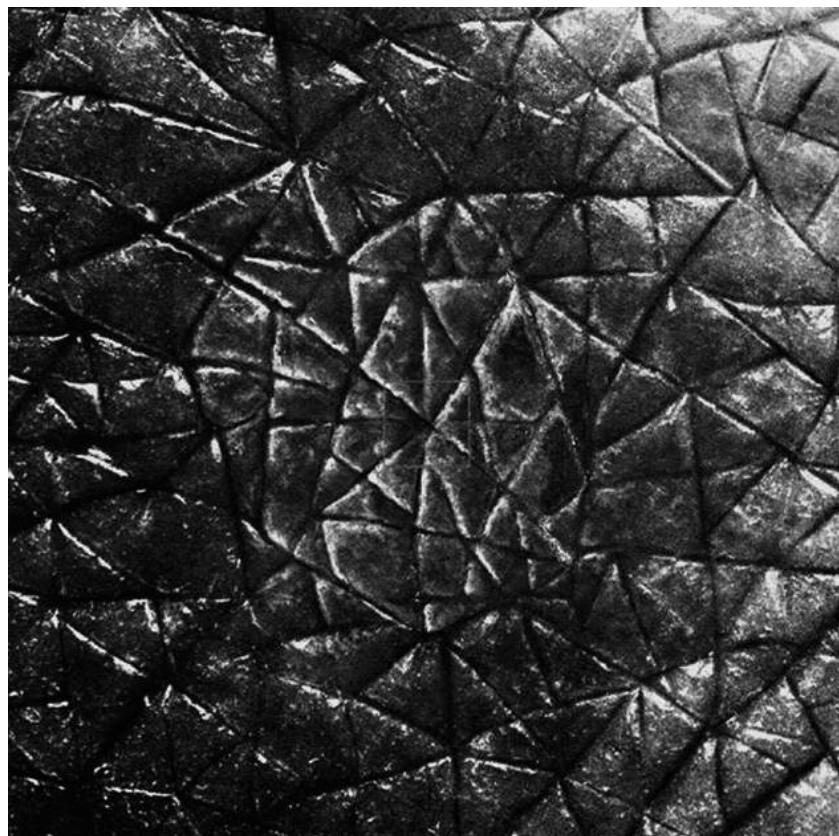
[195] This statement appears a clear variant of institutionalism, which provides validity to the idea that discoveries and inventions must be socialized and contextualized as second-degree practices, to achieve their own "own stability", described by Arnold Gehlen, [196] of the quasi-institutions suitable for living in them. Precisely of modern knowledge, as already pointed out

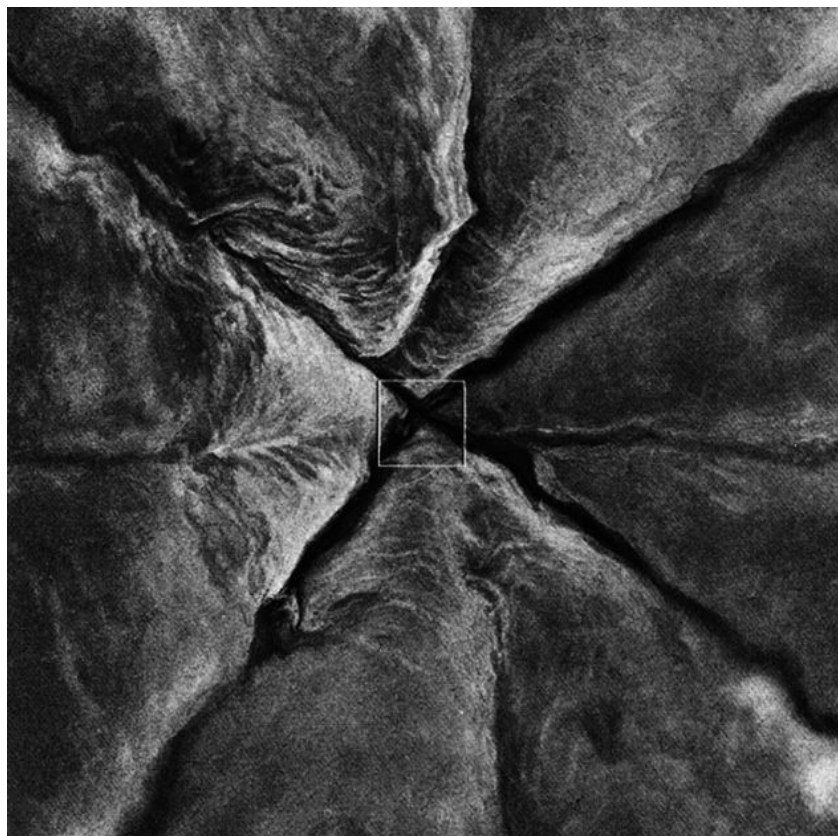
D'Alembert , which has "acquired a social function": "It constitutes the respiratory air to which life owes." [197] Scientific research is a decent title for a serene philosophy of a world populated by explanation products. It offers one of the most appropriate theories of modernity while taking out the myth of modernity. [198] Comparable considerations, although completely different tone, are the analysis of

the "essence of truth" released by Heidegger. These had to adopt a darker hue since Heidegger believed to see, above all, in the phenomenon that Latour calls articulation, an invasion, always generating violence, of the will to know in nature, reduced to mere resource. According to him, science and technique have for themselves the character of an attack on concealment. The decisive wink for the development of this way of seeing things was received by Heidegger of the Greek word for truth, Alethéia , which translated by decultation, from a successful point of view, surely, since it seems coherent to analyze the expression as a compound of the word Lethe , cover -up, concealment, oblivion, and the negative prefix to -. According to this, the concept would be based on the idea that "true" is - or better, enters the field of truth as - what from cover -up, concealment, forgetting "comes here" to the discovery, decultation, memory. The truth is not based as truth only by the judgment that determines a proposition as true or false, but that an appearance, a proposal, a phenomenon-plug emerges to the scope of the patent and causes the judgment (which, by nature, can be also false), keeps the event of truth in motion. The dictum of Whitehead: «[...] in the real world is more important than a proposal (PROPOSITION

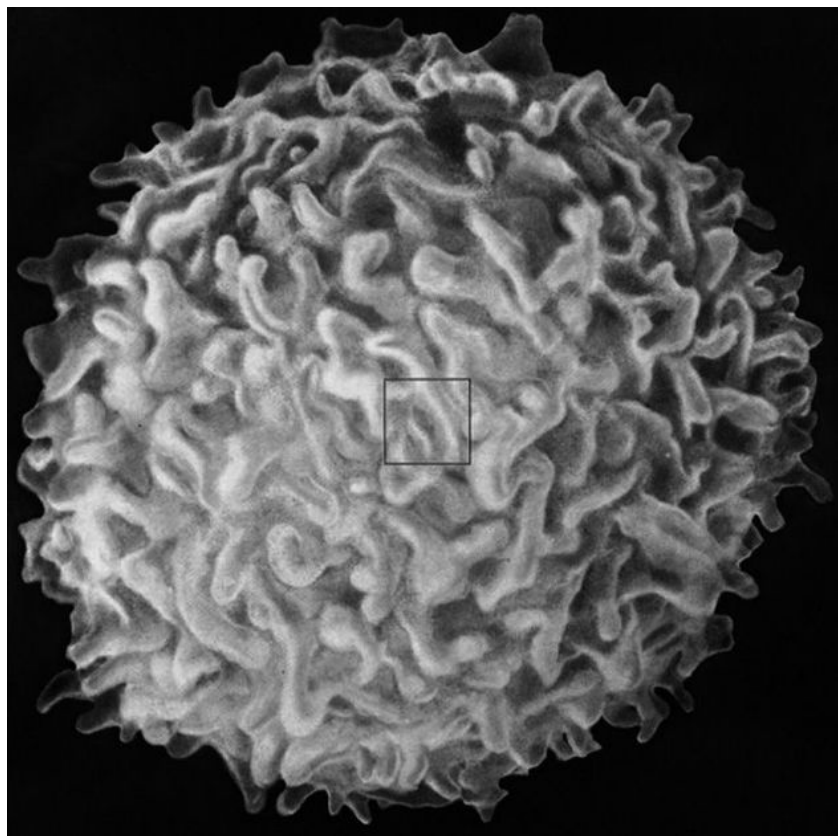
) Be interesting that true. The importance of truth is that it increases interest. [199] The truth, versatile in principle, occurs in deocation and expression

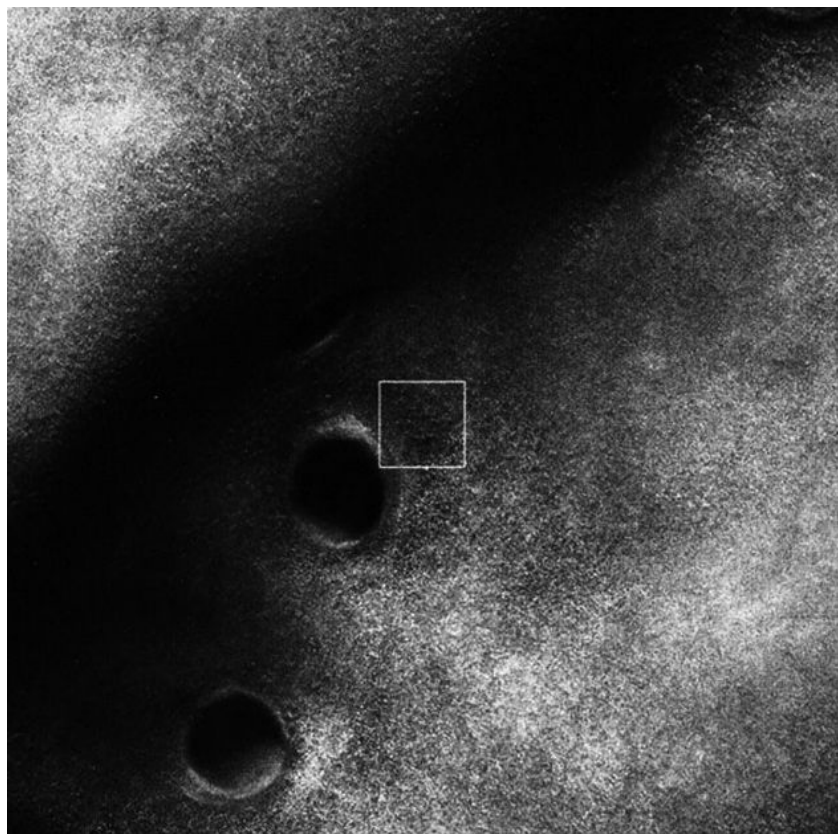
at once . Therefore, it is always a transit from lack of interest or from pre-interest to the current interest.

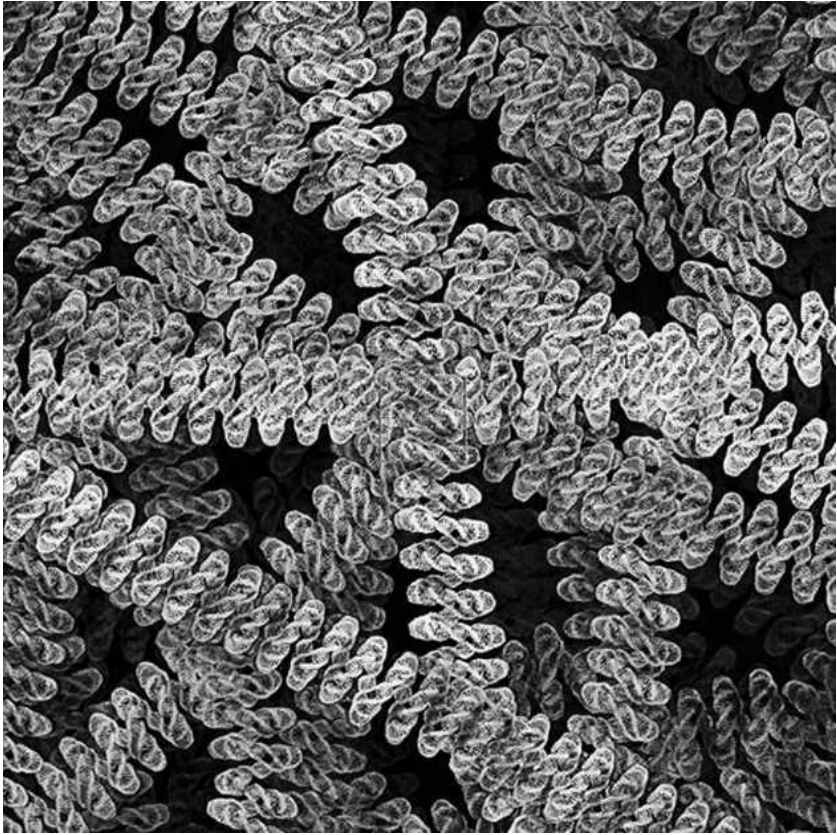












The truth is not only a property of expressed phrases, which can be called true if and only if "in the real" were "indeed" the case what is affirmed or "figure" in the phrases; rather it happens that the

Physis , according to this interpretation, it represents a self - publicist event, whose communications perceptive and conforming intelligences of phrases are involved. There is no reason to be intimidated by the allegorical speech mode: when talking about nature as an active person, medial processes are always supposed to. The idea can be reformulated as follows: in its appearance, nature implies itself, distributes winks, shows an image of itself, is seen and listening, manifests itself in its open, in its sound. With the reserve that has just been done, it could be said that nature is an author who publishes in her own editorial (although for this she has, certainly, of human readers). Understandably, this interpretation of the truth event is opposed to the dualistic

dogmatics of the metaphysical era, inaugurated by Plato and other post-social, and of its techno-scientific heirs, in whose opinion the nature-as existing in its entirety-presents as a block of mute cosicities, free of meaning, away from the signs. From that perspective, it would be the human spirit, alone, who, in possession of his monopoly of language, donation of meaning and interest, would address how the indifferent natural mass and forced her to deliver her secrets. *The tragic irony of this failed interpretation of the knowledge of nature, made by both metaphysics and its continuators in modern natural technologies and sciences, consists, as Heidegger now, that its extremely reductionist, impoverishing and disfigurers of the event of the event of the event of the event of the event of the event of the event of the event They were really successful that, in the same way as a self-verifying prophecy, they were decisive for more than two millennia of the European rationality culture. That space of time would have the same extension, then, that the era of oblivion of being. Remember that a similar way of seeing things manifested with the statement: "The whole is the false", which, hosting historically, means: also the false has its seniority. Who wants to locate their beginnings, to retreat not disfigured situations before them, has to deal with the deformation that Plato made of the truth by turning it into "idea" or, further back, the unfolding of the democrito of human reality in body in body and soul. Failed descriptions of this magnitude exceed, as Heidegger saw, the designative capacity of the usual error concept; They force the observer to go to expressions such as "destiny," perhaps even "fatality."* [200]

Expansion of the back of one hand.

When it comes to locating the drama of the explanation of atmospheres and immunity systems in the history of ideas and catastrophes of the century XX, Heidegger's views on the genesis of the patent could be attractive. As noted, the thinker made the manifestation of the manifest *Lichtung*. Certainly, Heidegger, throughout his meditations, had to realize the limits of that understanding of the truth, because he, to the contemporary of the world wars and the technification of the world, could not escape the little that It could still be undertaken in view of the modern situation, with the early-rise concept, rebuilt in its sense, of a world of self-communicative and self-cultivating phenomena. Given that

quagmire, he chose the exit of interpreting as a new "trick" of being itself to transfer the self-revelation of being as nature to a forced evidence of what is existing through research and development; What, naturally, offered the advantage of leaving open the possibility of a new change of tricks, with respect, this time, to primary truths of the New-Vieja Greece, although with the consideration of not being able to formulate a positive concept of research scientific and technical civilization, not to mention, for the moment, of the fatalistic over-preparation of the history that occurs. Sure is, in any case, that in reality the artificial praxis enlightened the illustrated praxis covers the self-artificial. What in the modern way is considered "patent" or deployed on the surface is no longer anywhere, opening for itself, which shows what it shows and hides what it hides. Modern de-ocation is not already the daily gray-alidal light on a peasant-artSano atmosphere, in which the existing one, protected by habits, knows how to orient himself, because always, and only, he encounters with things and living beings within his own radius of action. In the technical world, the non-patent is achieved that it appears in sight by an organized breakdown of latency; Or, thanks to an analogous movement, with the help of the design and the presentation technique, it is taken from the non-evidence to artificial perceibility and non-manipulability is placed in a second manageability. The knowledge produced by research and invention is to know of neon light. Instead of the self-state of being appears the clear obligatory of the "given", instead of organic perception organized observation. Under such premises it is unimaginable that human beings could ever be involved in an "event of truth", in connection with the old nature, with their "open", their "giving birth", their hiding and going back to the INPARIENCE: an event in which things show themselves, not forced, what and how much they show of themselves, to keep the rest as their secret. The modernity of our situation is shown in the fact that the disappointment, revealing, expressing has been in charge of a systematic offensive against the hidden and forgotten. Start a manifestation to latency and install in the foreground the background of the world to deploy it in practical uses: this seems to be the most important apriori of modern civilization, which, therefore, can be called society of knowledge for deeper reasons than those declared usually. The human right to reveal nature and rebuild culture is assumed so obvious and so super-obviously, that no declaration of the rights of the human being has considered necessary until now to make it explicit. Nowhere is this formulated more clearly than

in the dictum

of Heidegger: "The technique is a mode of decultion"; A proposition, which, although exposed with the calm of comprehensive penetration in a huge state of affairs, reserves the decision of whether it wants to be understood as a diagnosis or already as warning. From it the concern speaks because the organized invasion of the hidden manifests itself increasingly as a "fatality", more exactly: as a state of cause of highness injustice. What begins like a Management Illustrated reality increases the risk of misfortune caused by knowledge. For the persistent indication that the technique is essentially deculting or explanation - more clear: a mode of application of waential waent knowledge, as he usually introduces himself since the century *XVIII* to this day, although throughout the century

XX Some skeptical tones have been intermingled in those progressive stories. Research, as a systematic work of deployment of the non -discovered, must carry, according to Heidegger, to an increasingly deep -intensity of concealment.

End of surplus

Where were immunity systems before their "discovery"? What folding were enclosed before the biochemical articulation released them and incorporate into the reality space of contemporary knowledge and practices? In what proposal, in what proposition were delayed before their debut on the modern scenario of science? In what niche of oblivion they remained hidden? Under what masks confirmed Heraclitus's saying that nature likes to hide: *Philei*

Ph'ysis

Kr'yptestai

, to that same *Physis* That, otherwise, we question us showing, giving us as open? [202] Did they carry the immunity systems, these security services and organismal, social and political self-affirm It entails, retrospectively, the awareness of its fullness and demands its total recovery? Were they hid in the intuitions of primitive law, which since time immemorial allowed both the deteriorated and the honor injured by the gesture of self -defense and approved the restoration of a deteriorated status? Were *implies* At stake, when human beings feared the revenge of the gods as soon as they saw the protocol in the relations of the most here with the beyond? Were they present in defense rituals against demons or blessing of buildings and land, for which delimited spaces were dedicated to their protective spirits, rejecting other potential magical occupants? Were they implicit in the Imago of the Sacred Germanic Monarchical Principle, according to which a plethora of charisms had been granted: the power of victory, the fortune of the harvest, the affability and generosity of the boss, the breadth of sights of The forecast, the splendor of ambition, the transmitting health presence? Can we indirectly think of systemic-immunizer effects when the god of the Lutherans was sung as a firm castle and as a good weapon and defense? Is the etymological data that the Roman

word still helps us *Immunis* It meant nothing else at the beginning than "tax and taxes" (an early manifestation of lack of solidarity?), In addition to being able to refer to a person freed from military service: a background on which the subsequent legal sense formed the subsequent legal sense of immunity as non-incrimination of people in political positions?

If only the idea of the existence of immunity systems is conceived according to their current biochemical-medical joint, all those questions as a whole must be answered. In none of the appointed dimensions are involved immunity systems in the limited sense of the word. Nowhere can we speak of an internal fight between microbial invaders and antibodies of the system; In no way describe the cited phenomena the operations of a regulatory endocrinological dimension. However, the explicit phenomenon of bio-systemic immunity projects a long shadow in the past: the field of integrity representations, humanly relevant, includes a plethora of "proposals" of how to give conceptual, operational and ritually form to the struggles in favor of states of order and totalities.

Already premetaphysical thinking knows a kind of limit ontology, which is closely linked to a defense ethic. Here a preterritorial limit concept appears in sight, which intimately concerns the phenomenon immunity: what must be guaranteed are not demarcative lines of pieces of land and soil domains, but communities of animation and energy, composed, clearly, by an area nuclear and for a vulnerable periphery. The spontaneous pluralism of premetaphysical sketches of world images counts in their fields with a plurality of "energy subjects" or "existing" - both are improper expressions by nature, originally formulated by subsequent metaphysics -, among which there are in march struggles unacabable by the cast. And, despite the fact that these herds of strength or energy are involved in each other in a much broader environment than what would be appropriate in the subsequent essence cosmos, regulated by an ontological statute, where each "thing" is placed in its "Place" to prove itself, here is always permanently permanently drama of delimitation.

The premetaphysical interpretation of the world has an ontological-growrrillera de world conception, such as attack and defense. Here there is still no great framing of the whole, within which each individual

occupies its place under a dominant logos. Reality is, rather, a Patchwork

Composed of microdramas, a fluctuation of skirmishes between a plethora of mobile units. The intensities of the attack and those of the defense are returned to each other constants, invasions and expulsions: a mountain war, an endless swing between one side and the other, of the energies. That is why science, under these budgets, can only take form as gaya science of wars lists between energy herds. In it preexists - in case it is granted a preexistence - the non - formulated conception of immunity, retracted in the attention provided to the ability to fight a force or energy. In such a described world there can be no central deposit of knowledge, interested in generalizations. If, in spite of everything, in these circumstances several knowledge is gathered to show and empower themselves, it is only in agonal events such as magician and struggles of singers: forms that survived among the Greeks until the time of the tragedy. *From the appearance of the metaphysical images of the world, two thousand five hundred years ago, with which, according to Weber, Spengler, Jaspers and others, whether right away or without it, concepts such as high culture and high religion are associated, the issue of the predecessors of the immunity system passes from the fighter force herds to be stored in an interior of experiences, which begins to be described with the name of psyche . When talking about soul in a metaphysical sense there has already been a change of reason in the interpretation of the internal forces of defense and affirmation. If the local life points or "energy subjects" managed to affirm their land in front of invaders thanks to their defense and counterattack capacity, from now on, they are, rather, immanent formal constants who give strength to the so -called souls in The border war with neighboring souls and with the non -mood. With the concept psyche And his translations found the proposal, of greater repercussion for the form of immune latency in the metaphysical era. It implied the conversion of defensive force into conservation of the form: not in vain the first attribute of the soul in this regime is that of "immortal", an expression that is only appreciated in its fair value when they are heard simultaneously resonated in it Connotations such as "undeformable" or "incorruptible." Provided with that inner stability quota, the Homo Metaphysicus*

He managed to deal with the existential risks of his mundane

condition: more expansive and intrepally of what an animist had ever achieved in his local skirmish. This is, therefore, the immune benefit of the well -understood psychic form: possessing and giving immortality. Only for this reason it helps individuals get superiority on the scenarios of their relative ties. *That is why it corresponds to the truth, as understood by philosophers, the first immunologists of being, such an outstanding value in the history of metaphysics: because Aletheia , revealing, deacing, according to its deep structure, is the same as Immunitas , lack of commitment, lack of tangle in destinations and tasks (munera*

) common from mortals, so it must be considered (for its few connoisseurs) as the supreme good. According to this, discovering the truth means capturing the non-social foundation of life invulnerability. Because the truth remains true, even where it is misunderstood or challenged, so the sapientes participate in their transcendent stability. It is from here where the budgets that allow to raise the concept of God to supra-rational heights must be explained. God is since then the name for the solution of a problem, to which human intellects cannot be faced: how should a universal immunity system be constituted that acts at the same time as a universal community system? It is now understood that this question makes clear the deep structure of the formula "God and the world." Only God can know what the salvation (or immunization) of all things (in God) would be compatible with the real coexistence of things (in the world, the scenario of his mutual destruction). Who seeks an exact concept of optimism finds the definition here: optimistic is the assumption that there is such a transcendent being. Goethe still, in its verse of the "coined form, which develops living", it fell, making it profession, to the belief in the solution of the enigma of immunity: the resistance of the form is what is responsible for it to be responsible for No time or power are able to pieces what is coined from eternity as a form and appears in the temporal; Original, Aristotelian words. Due to the conversion of defensive force into formal security, the new archetype of the sage and just arises, which manages to access the *Optimum* [Immune thanks to formal mood consummation](#). Integer Vitae Scelerisque Purus / Non Eget Mauris Iaculis Neque Arcu ... [\[203\]](#)

Who is full of life and is free of crime does not need Moro

venable or arc: in this line of Horacio is expressed for an entire was an idea of immunity as social non-aggressiveness and not pollution with crimes. The wise man, as the logically consistent and morphologically fair, is glad of a power-be without weapons for pure correspondence with the formal skills of the soul. Integrity now means formal consummation. [204] That this cannot be understood by a concept of modern way, deflated in an empty scheme, but in the sense of a Pleromatic conception of form, as a substance of the power-to-total of a thing or a state of life, it is shown, otherwise, too *Per Analogiam*, in Roman legal expression *Integrum*, which designates the invulnerable state of a life unit protected by law. As with this, the task of the administration of Roman justice and old Europe compensation for damages represents legal processing *For Excellence* of the Roman courts. Roman law, however, does not have so much the totalizing or integrative functions of the "form", which are rather in a reason for the philosophical-rrigue-style speeches, as with those of the *Ius Civile*, of that privilege that guaranteed Roman free citizens, and those elevated to that same category in the empire, a life under the protection of the formalities of a procedural law developed. It is no accident that, with his

Civis Romanus Sum, *San Pablo will claim for himself at a critical moment the immunity benefits of the Roman legal procedure (with the result that his capital process was transferred to Rome and taken there to the end)*. The broader and radical conformation of the concept of soul is found in the conception of soul of the world, as Plato formulated in his late dialogue *TIMEO*. It represents the supreme figure among the ancient proposals for articulation of states of immunologically relevant things. Who speaks of the soul of the world raises to the supreme level the information on the principles of spiritual defense and resistance to the losses of meaning and form. From that conception, it can be deduced how the metaphysical concept of soul is animated. According to the narration of the wise Timeo, in the creation of the world the demiurge is guided by consideration (

Logismós) to generate a product that, because of its perfect composition and form, does not fall into any type of corruption:

For that reason and from that consideration he built, therefore, this

world as a single everything, composed, in turn, of all, and free, therefore, of old age and disease. [...] To that living being, who had to contain everything else alive, certainly also had to correspond to him a figure, which included in himself all other figures. That is why he also turned him in the form of a sphere [...] on the outside he did it completely smooth, even in the smallest detail [...] and did not need eyes, or ears, because, outside of it, nothing had remained visible , nothing audible; There was also no air to surround him yet and that he would still need to breathe ... [205] The construction of the perfectly round body of the world was overwhelmed by the addition of the soul of the world, of which it is said that it was implanted in the center of the body of the world, and that the whole penetrates in its entire extension and also covers the body outside of the world. From this last indication it follows that it is not the soul that is in the body, but the body in the soul, since the continent is always more distinguished than the contained. [206] For its internal contexture, the soul, arithmetic compound, occupies the midpoint between the nature of the "same" (*Taúton*) indivisible and the "other" (

heteron), subject to the divisibility of the bodies. Thanks to that central position, the soul of the world has the capacity to assimilate to both sides: it can run into the same indivisible, always unalterable, or with the other divisible, the sensitive and becoming: both to one and the other can pick them up in itself and , for their corresponding participation in both, inform with truth of what comes into contact. *The soul of the Platonic world represents a medium*

Perfect of knowledge, which constitutes, at the same time, the perfect immunity system, since, by its composite nature, it is able to absorb without leaving the two primary "information": sameness and otherness along with its derivations and mixtures. Whatever it is with what "is bump into", it is always preformed and somewhat known in advance; So, nothing can be surprised or hurt her. His immune contribution is that he is before any information, of any invasion, of any trauma; It is released *a priori* of the pressure of having to reject a possible enemy, because he cannot suffer anything outside what no longer has in his own program. While in the autism of normal mortals an "empty strength" is shielded in front of the exterior, the exquisite autism of the interpreted soul metaphysically has the properties of a full strength. If something would like to enter it - but coming from what exterior? - is already

contained in it. Plato puts in concept or in image, with sublime precision, the ghost of a living intelligence, which for its receptivity and sensitivity would no longer have to pay for longer the price of being vulnerable, deformable, destroyable: "soul of the world" means a Sensitivity that, extensively self -nable, bends over itself, excluding any external "information", potentially annoying or heteronoma. As the body of the world must be perfectly smooth on its surface, because it subsists without environment, independent of an exterior, and does not know any metabolism, thus, the soul of the world can circulate exclusively in itself, because, because of its satiety Of all identity and any difference, it does not need to learn anything, or, in any case, only an external stimulus for the update of the memory. As a biochemical immunity system, which will end with all pathogens because it will carry in itself recognition and neutralization programs for each one, the soul of the world fixes them with all experience because, by its complete provision with the protoimages of the same and From the other, it is prior to all novelty. It is the perfect cognitive installation, which reduces everything apparently new to something known. [The retrospective look at the metaphysical-formal explanation of the soul in its psychocosmic supreme figure is instructive because it can be deduced what in this order of things is expected of the souls of subordinate format, of the souls of the towns, cities, municipalities and families and,](#)

Last But Not Least

, of individual souls. Soul of the world is the title of a superimmunity, participating in which it grants a broad guarantee of integrity to individuals; With the precariousness of the restriction that the protective effect of the psychic form can never be extended to the inconsistent part of the existence, to the dimension of the body and experience. As is known, Platonic immunity is limited to the "kingdom of the spirit", while fragile bodies, perceptors, only temporarily - the time of permanence of the soul - are maintained in shape. Platonic philosophy appears, consequently, as a school of separation, in which the differentiation of the consistent with the passenger is exercised in advance. That is why Socrates, without irony, can sit on a chair saying that what the philosopher has to seek is to be as dead in life as possible.

[207]

Dying is an analysis-discolition of the unit, bodily linked, of myth and otherness, with the aim of returning the part of the immortal

reservoir of pure forms.

We retrospectively recognized that the metaphysical interest in the immortal was one of the figures of involvement of subsequent concern for a technically molded and rebuilt immunity, while in the metaphysical project the aspiration to protect life against the opposite life itself. The refuge in the form sought help in the face of injuries and inseparable deformations of the risk of existence, even arranged against finitude as such. At the base of this version of the concern for the eternalization of life (Heidegger, stimulated by Nietzsche, intended to see in it, even the resentment of the denial against passenger time) was, evidently, the sublime confusion of life with the Form: a confusion that gave impulse to the idea that life is only life because it participates in a superior record, that of the spirit. Not in vain it was designated as life of life. The human being can only be rescued from his expiration if he is protected by a substance that cannot die, since he is beyond the difference between death and life. It is enough to affirm the participation of the living in that substantial stratum so that it is possible to conclude considering life as a non-power-morir. That was how the immortality operation had to be carried out.

He could only succeed for a methodically managed detour of the question, if eternalized life is life in a plausible sense, or does not happen, rather, that who defends that only propagands a name without a name. If this suspicion gains plausibility the diagnosis that the metaphysical "immunity system" puts a special type of dead, call spirit, form or idea, as a defense against death and in front of all other vital contingencies, At the risk of, under the pretext of saving it, putting life in the hands of its opposite. The secret of metaphysics wasn't it in the comparison of forms with the essence of life? And was there to not emerge from there a paravitalism, which pretended of numbers, proportions, ideas, pure forms (and mortal simplifications)? Atanasic paravitalism gives the world with forms of consummation and happiness experiences, borrowing them from passive sensitive life and projecting them to *post-life* , as if they were atsets repeatable elsewhere chosen, released from their painful reverse.

The metaphysically coded conception of Alma represented for millennia the most suggestive proposal, in which interest in anti -

corruption programs for perishable alive was articulated. It was the first high -range analgesic and antibiotic. His strength was in the ability to admit both the most popular and most subtle interpretations; Its allusion power reached from the rational representations of excitement and strength to the level of intelligence of mathematical angels. As far from that it seems of the modern idea of an endocrinological shield and an antibody patrol, which circulates through the organism, specialized in defense against microbes, the soul metaphysically interpreted linked the sensitive-milvesteen level of empirical vitality with the Defense and maintenance services of a metavital level. If philosophy had some comfort once, it was the one that emanated from the immunological effects of such formal considerations.

But it cannot be overlooked that the idea of soul of the world, by its ethical approach, represented precisely the opposite of an individual immunity system: in the metaphysical regime individuals are subject to a holistic instruction that forces them to sacrifice their idiosyncrasy and submit to the empire of a general plan; Salvation is only brought here for the relationship with the whole and delivery to the envelope. Therefore, an omnipenetrating propaganda anti-egoism is constitutive of the metaphysical order: because the power-to-all of the individual is thought from their participation in forms and generalities, individuals fall in advance under the suspicion that they want to illegitimately place their self above all. Metaphysics protects more totalities against the desires of individuals, than to individuals against their vital contingencies. His *pathos* *It is seeing existence exclusively under the sign of the great symbiosis. He does not want to make life easy for individuals, but death. The idea of a soul of the whole propaganda of the overcoming of the small in the big familiarism When everything corresponds to everything in a complete whole, everything is also related to everything distantly. It is curious that the fact that pan-symbiosis, according to its deep structure, meant a pan-Tanasia managed to remain hidden for so long after the sublime effects of discourse on the universal connection of things.* An appropriate idea of the dynamics of the new European history of ideas is not made as long as its undercover fundamental motive is not perceived, which says: Plato's second opportunity. Soon, the thought of the Renaissance responded to the effects, groundbreaking of the image of the world, of the new empiria: the

trip of Columbus, that of Magellan, the early globography of the earth, the mapping of the world, the dissection of the body, the body's dissection, the dissection of the body, the dissection of the body, the dissection of the body, the dissection of the body, The incipient chemistry and the growing construction of machines, with a pathetic resuscitation of Platonic natural philosophy and an ancient recovery of panorganicism and pansiquism. Consequently, there has never been the well -cited "disenchantment of the world" by modern sciences, as well as their supposed reincantation for vitalist and neo -religious movements; It happens, rather, that in the course of modern thought they were assembled controversial-coup productively, from the beginning, mechanistic and pansiquist reasons, and they still are still today. In 1612, John Donne, in his poem *Anatomy of the World* He thought he had to regret the death of the soul of the world. The fading of the pre-Christian devotion by the cosmos was thought of, which, even after its Christian hyper-mirror, intended to see in the universe a living whole. That elegiac poem of lament responds unequivocally to the early effects of mechanization. However, with his swan song to *Anima Mundi* , the poet provided the most powerful performative demonstration of the vitality of the regret. Already in their time, under various names, they achieved modern honors, as a critical function, the cosmoteistic elements of the Greek interpretation of nature. The more the triumphal parade of post-cartesian and post-hobbesian mechanics advanced, the greater the firmness had to resort to its vitalist-panorganic alternative, which, as a rule, was clearly aware of its belonging to the kinship system of the doctrine Platonic of the soul at all. The line passes from the Florentino Renaissance of Plato of the century

XV Late to the pansophos and magicians of the baroque era of the universal sage and to the Platonic of Cambridge. From these this subtle chain is extended to the pantheism of Goethe's time, as well as to the romantic-philosophical-natural flanks of German idealism, along with their posterior shoots in the mixed systems of the speculative-positive interpretations of nature, characteristics of the characteristics of the century **XIX** . *We must take responsibility for these successful ramifications of popular platonism that the beautiful souls of the time of the illustration would come out of the lips, such as synonyms, the words everything and soul. But it was more than a way of speaking when Hegel, in the well -known letter to Niethammer, of October 13, 1806, referred to Napoleon saying that he had seen the emperor - "that soul of the world" -, an individual, "who , concentrated here at a point, sitting on a horse, transcends the world and dominates it ».* [208]

From the impulses of the poetic pantheism of 1800 and of the "gloomy" hermeneutics (for speaking with fechner) of a sympathetic nature with the whole, which flourished between 1810 and 1850,

[209] A great atmospheric state was developed once again, common to all of Europe, of neoplatonic animist-universal tendencies and a popular-pantheistic organicism, in which the word "life" was presented as a full creed of arcana of salvation. Needless to, how much this pious attitude was present before life against his opposite, which never renounced his claims. He expressed with all energy his disagreement with the new advanced interpretation of nature, as an industrial resource and source of raw material, which carried out the world-capitalist image of the world. This had practically become the dominant doctrine since it was equated with self-explanation, highly aware of its principles, of the world-practical technical-practical project. Symptomatic of this is the conclusive recapitulation of a very read book in its time, **The old and the new belief**, 1872, exit from the pen of the former German Theologian and Great Philistine David Friedrich Strauss, who was ecstatic with his representation of the modern world as a planetary manufacturing ship. This position had its equivalent in the Anglo-Saxon world among utilitarian and optimistic, for whom the word factory was less a metaphor of the world than a fact in front of the one in a specific relationship, either as owner, as a collaborator or as a client. Without fearing the reproach of Philistineism, with its liberal propaganda of the manufacturing reason they rejected the claims, enemies of the analysis, of the romantic-totalizing feeling of the world. And yet: although the history of the ideas of the second half of the century XIX It could already be exposed, in large parts, as a report on a disappointed pantheism, [210] Only the deep cease that the First World War culminated the catastrophe of the idea of soul of the world that had received the new Europe. In this sense, the tenacious survival of the idea in quiet subcultures changed anything. Also its therapeutic use remained in an arrangement between marginal and did not provide any culture forming force again. The dis-analysis had prepared for the naturalistic infiltration of pantheism, which around 1900 was a universally consummated fact, although barely understood by the contemporaries. It had been a long time since the discourse of nature as a force no longer meant a variant of the poetic utopism of the unification of Goethe's time, nor did it represent a tribute to the early-romantic hypothesis of a salvific unconscious, which prevails before all yity. Meanwhile, rather, the "dark" indications of sex, impulsive energy, will to power, vital impetus. [211]

However, it is also legitimate to consider as the metastasis of the doctrine of the soul of the world the philosophies of nature, obscured over time, of the time of the change of the century. In one of these new metaphysical-natural systems, God and the soul of the world were replaced, without more, by figures such as the "breath of the world", [212] the "oceanic feeling", the primary indifference-*yo-world* and other pseudonyms of the "life principle." Only from the new objective cease of the twenties of the century XX, that cold

ontology, modernized as the theory of immunity and the environment, was able controversial delimiting, which reciprocally becomes "environment." In that context the theme of coldness begins. [213] Here, as usual, we must be caught in front of Romas declarations of trends: although the mechanistic and functionalist indications do not escape the logic and moods of the century

XX , you have to take note that in the time of the world wars some of the most powerful revival of the idea of soul of the world are collapsed; We think of the Psycho-Cosmological System of Alfred N. Whitehead, which reaches its most subtle presentation in *Process and reality* , as well as in the poetized Platonism of Hermann Broch, which developed with sovereign timelessness in his late novel

Virgil's death

, 1945. In this work classical metaphysics transforms into a cosmo-poetics of breath. European modernity, as a whole, offers the aspect of a hyper-innovated and disregulated civilization, in which the cultures of belief in a soul of the world and progressive mechanism coexist. Front were often confused and not rarely collided in one and the same person, as shown in Newton's example. They constitute the two cultures, whose antithesis energizes the history of European ideas since the century

XVII . *The well-known differentiation of Charles Percy Snow between literary and technical-cyntial intelligence offers only an impoverished image, encased between the battlements of the academic ivory tower, of its antagonism.* [214] The discovery of immunity systems and their incorporation into the ecology of knowledge of modern "society" presupposes a global cultural situation, in which the relay of classic holism by a consideration-organism-and-environment accommodated to times was pressing through put on the agenda. Only with the new way of thinking could be set aside the metaphysical imposition of delivery to the whole and the poetic arrangement of hug with him, as matters of private feeling. The scientific research of the empirical and functional conditions of integrity to the level of the individual organism could be unlocked, without this optics being immediately susceptible to accusation of amorism or even cultural dissolution. In the development of the biological research of the fundamentals, an unconscious, prepersonal inter-organization dimension appeared, in front of which classical moral holism walks in a vacuum. While a somatic immunity system represents an antimicrobial defense mechanism, this and its owner, the individual, "participate" in an innocent defensiveness, which no longer affects the criticism of selfishness of ethics of the whole. It belongs to both nature and the virtue of a system capable of automating to defend themselves from its invaders and competitors for the domain of the same biological space, especially when symbiotic alternatives have been exhausted.

While, with his fundamental doctrine of the repression of trauma and

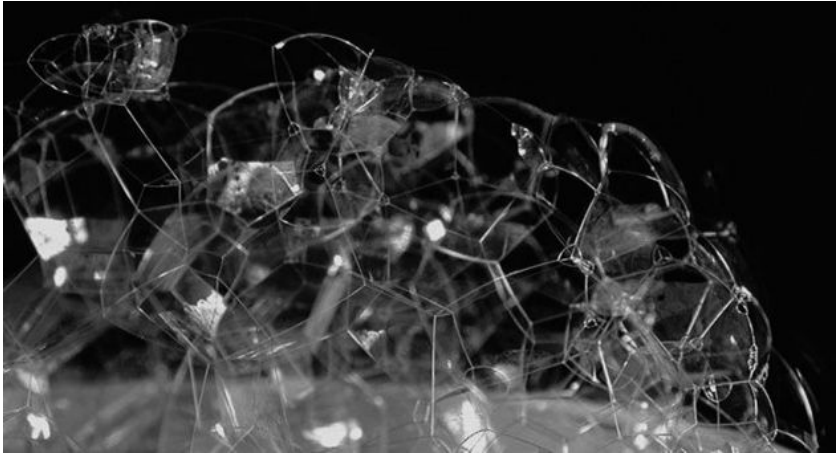
his posterior systematic of the defense mechanisms, he had already reached a semi-immunological point of view, the Viennese psychoanalysis fell to him in luck a double significant role in the transit of The holistically negative self -preparation to the systemically positive of the individual against the surrounding totality. Freud, on the one hand, had recognized the psycho-organismic inevitability of primary defense against unbearable psychic presences and, on the other, had placed in the center of his clinical procedure the historical-vital or therapeutic convenience solidified. Thus, a rest of ethical holism became effective in psychoanalytic praxis: only who could free himself from fixing in a defensive structure, neurosis, would have met the conditions for the return to a total, not disfigured perception, of his situation, of his situation existential and, with this, it is supposed to, for psychic health. That same typical Jano head characteristic can be seen in the psychoanalytic theory of narcissism, which, in a first reading, establishes in certain individuals a perverse self -reference, to, later, however, proceed, under the title of "primary narcissism" , to a positivity of the autoerotic dimension, of which it is admitted that represents a previous condition of psycho-organic integrity achieved. In the history of the concept of narcissism the cultural change of the century is reflected

XX

5. Program

At the end of this exhibition it is still transporting the Uexküll pluralistic axiom of the biological level to the metabiological level, and from this to the theoretical-cultural. The vital "foams" evoked by biologists, those multiplicities-pompas-de-jabon of life forms in their own environments in each case, have not yet specified enough complexity to characterize the human spheres according to their specific properties. If these also share with the rest of the life the characteristic of living in environments that cross and interfere with everywhere, are located, however, an ontological dimension beyond the spaces and ways of life interpreted biologically, whose limits are monitored for a body defense and for withdrawal patterns of the species.

Bubbles in the aggregate of human multiplicities-spaces cannot be stabilized only with defensive means; It is also responsible for its stability, a primary capacity for expansion, which could be transcribed with the concepts of creativity and relationship capacity, if both expressions were not inflationary. What remains before us is the processing of the task of characterizing the human multiplicities of their own space as processes of form, in which defense and invention become the same: as speaking foams, as immunity systems that dream beyond Of themselves, so to speak. Human addresses, which we describe as [cells, cells] cells in social foam, use, as we must show, beyond their defensive devices, multiple expansion mechanisms, ranging from the installation of a cabin, through the intertwining of a personalized network of communications, until the production of a cover-imagen-of-world defined by users. From such observations a concept of immunity of offensive features is obtained, which, based on the biochemical level of meaning, rises to an anthropological interpretation of the *Modus vivendi* human as self -defense by creativity.

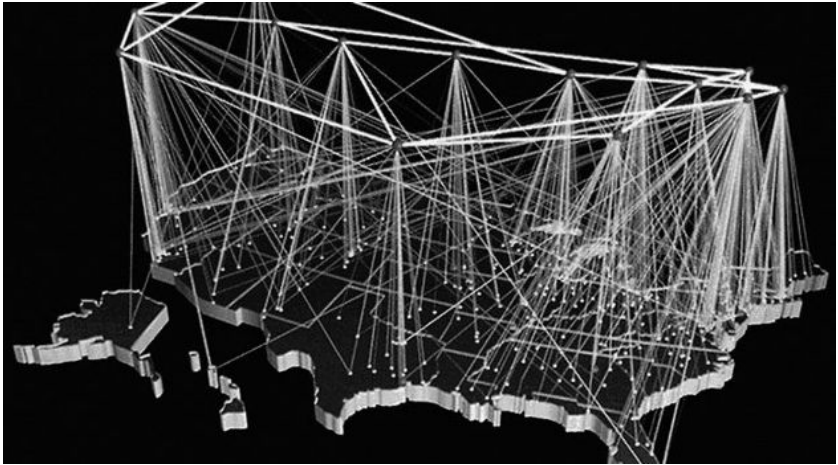


Large cell soap foam.

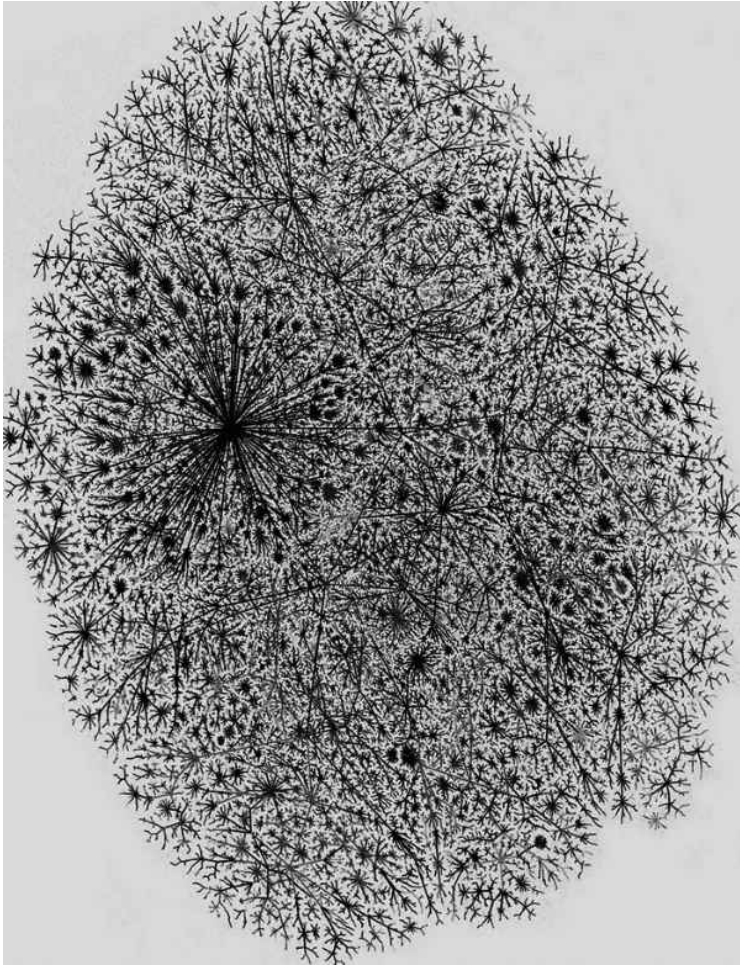
The permanent human works in the life spheres are, therefore, the first aphrogen activity: they produce the multiplicities of bubbles or homes, whose agglomeration in dense neighborhoods arises the perceived effect of stacking spaces that we call foam. For this generalized concept of immunity structures, the bridge that leads from the theory of the body's own defense mechanisms to the theory of protected space endatmosphérically and, from this, to the theory of cultures as units of way of life as units of way of life as units of way of life as units of way of life autoclimatizing (and potentially autoxicating).

The speech on the foam holds a metaphor that is used as an explanatory expression of multiplicities, theoretically interesting contributing, of space-vital immunological improvisations, intertwined with each other, tumultuously superimposed. It serves to formulate a philosophical-anthropological interpretation of modern individualism, which we are convinced that it cannot be sufficiently described with the means that are so far. The possibility of a new form of explanation of what the sociological tradition calls the social link or "social synthesis" is linked to the foam theory; The possibility of an explanation that goes beyond the classic answers to the Christianizing question of how "society" is possible as a connection of social beings. The well-known solution proposals, subject to criteria such as work distribution (Smith, Durkheim), capital relationship (Marx), imitation and sleepwalking (afternoon), interaction (Simmel), sacrifice (Girard, Heinrich) or differentiation

and communication (Luhmann), they suffer from the same deficit, namely that they do not properly express the spatial qualities of social cells, nor the immune nature of primary spaces. [\[216\]](#)



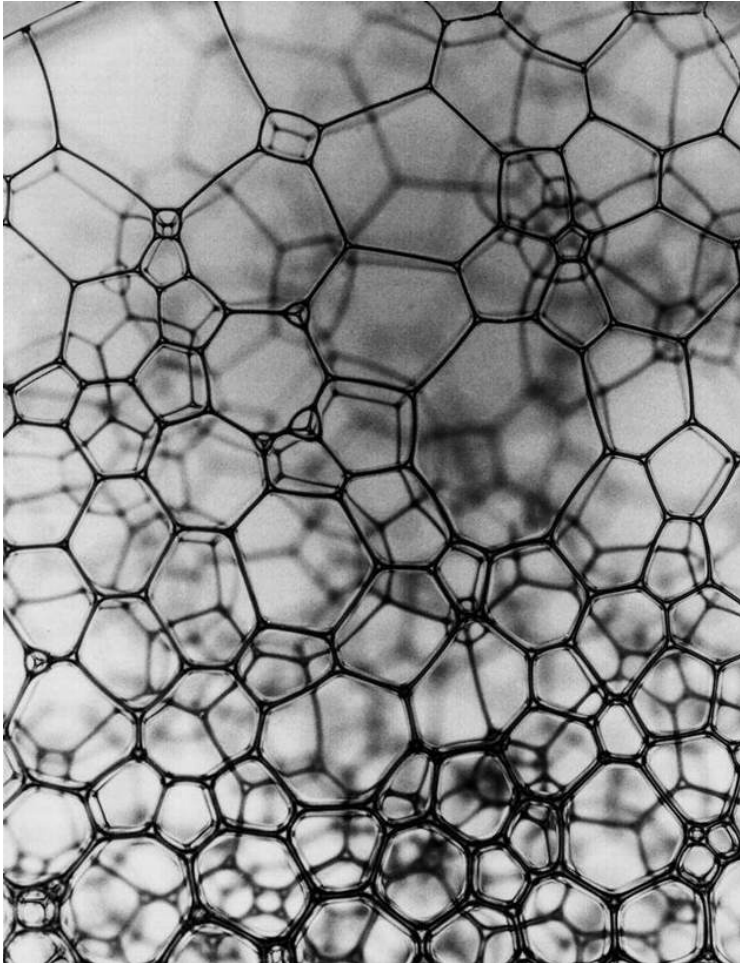
Donna Cox/Robert Patterson, NSFnet Traffic Flows on North America.



Spatial multiplicities, projected according to the media and psychological rules of individualism, closely coming, semi-transparent for each other, are also called foams because their improbability must be high foam. The strongest characteristic of individualistic life forms is to have to try space conformations in the midst of a world situation, which, because of its extreme mobility, leads to demand so much about innate and acquired immunity structures. Liquidity stability: This postmodern formula penetrates directly to the nucleus of general immunology. Never before the maintenance of self-affirmation depended on so many additional benefits beyond the defensive level. The immune sense of creativity is clearly visible: it is at the service of tension forces, which open specific life spheres and maintain local improvisations. Do not worry about the creativity of the next day; It is enough for every day to have its own impulse.

Bill Cheswick/Hal Burch, Internet connections in the northern

hemisphere. *The foam metaphor offers the advantage of capturing in an image the topological structure of creative-auto-airing vital space. Not only recalls the close neighborhood between fragile units, but also the necessary closure of each foam cell in itself, although they can only exist as users of separation facilities (walls, doors, corridors, streets, fences, border facilities, domains, domains of Transit, means) common. Thus, the foam representation evokes both co-fragility and the co-toy of the stacked units in compact associations. That coexistence must be thought of as co-institution is something that nowadays Connected Isolation*



, proposed by the group of American architects Morphosis (Thom Mayne and Michel Rotondi, founded in 1974). The concept of coexistent systems highlights the simultaneity of neighborhood and separation: a fact without

whose intellection are incomprehensible modern "societies." A socio-mortal description of residential complexes, apartment houses and cheap house colonies presupposes an instrumental that manages to take care of the coinsest coexistence and interconnected isolation of habitable spherical units. With the idea of co-toying in the foam, the confusion produced by the over-designed metaphor can be corrected, from which too many authors expected too many things, most of them without realizing that with the discourse of the redification they became creditors of a false graphism and of an overly reductive geometry: instead of accentuating the dimensionality of the communicators to put in mutual relationship, the image of the network suggested the idea of non-expanding points, which, as interfaces, were united by lines: a universe of data and anorexic fishermen.

In the formation of plant embryos, the thickness of cell walls is an indication of age. *The spheres discourse shows the proper volume of the communicating units. It is appropriate to carry, if not, to intuition, the relative legality of productions of meaning and its decoupling social functions. Niklas Luhmann made use of that possibility when he explained occasionally: if the social structure and social semantics are crumbled, " foam ».* In the speech of systems theory, the expression appears the effect of inflationary productions, which proliferate without close link to functional social imperatives. In that sense, semantics, like music, would be a demonic area; It leads to a kingdom in which individuals and groups, with their occurrences, their dispositions and abysses, are alone. No external reality of reality can effectively control arbitrary exudations of your speech; No real filter can separate with guarantee, in the said, the sustainable and the non -sustainable. [217]



Without the confrontation between social and semantic structure, the "societies" would not provide their members with any feeling of freedom, because the function of dysfunctional consists precisely to open the field of play to the individual. Only when foam arises, in the sense of Luhmann, freedom appears specifically, understood as emancipation of the individual of the joint function and as a release of the discourse of filling forms for true propositions. Considered under this aspect, is not the "art of society", together, a foam kingdom? A surprising non-consciousness with the real in a certain place exactly, suitable for the discrepancy of opinions? And the modern society is not subject, as a whole, to the Law of the Growing Liberation of Care and Luxury? Philippe PARRENO,

Speech Bubbles , 1997, courtesy of Air de Paris, Paris. From the critical-semantic point of view, foam means as much as mental paper lines, which is issued, without guarantee funds, by objective

and functional values (of the economy, of science, of the political system and of the bureaucratic procedures of the justice and administration). The popular figure that speaks in the "snacks." objective reference. The papagayo of *Zazie Dans Le Metro* Already half a century ago that they understood them well in this: [Your Parles, Your Parles](#) . As soon as it was conceptually understood that functional systems work and spuy the systems of meaning, and why, it was already close to assessing the inflationary tendency of the production of meaning, less as a mistake with a logical norm that as an expression of the inclination to fantasize their own values, which are followed as soon as soon as they become "original" individually or within the group. In the previous century this was designated, pejoratively and unjustifiably, as the "excessive scope of extravagances of subjective relief." [218] Once the autoimmunizing sense and creator of "originality" space, better, micromaniac competition (until reaching the

Kitsch and to the delirium), the constitutive speaking-of-of-the-lailaity of most human manifestations, a certain hallucinar even, can be interpreted as an indication of the successful installation of individuals and small groups in their idiosyncrasy. Original is the one who saw a fabric made by himself. And from here the question of whether stabilizations of small space of the type said can be considered as achievements compatible with culture. Even more serious is the problem that is perceived by the claims of the holists: how it would be justified to demand from the individualized spaces, where individuals camp for their respects as chiefs of tribe of their delirium (Axelc.Springer: «If there is a word that Odie, that is reality »), that they" fad "in the superinstitution of the whole civilization. The similarity bond between neighbors in the regional foam mountain (which, another part, is described as Milieu or subculture) is not produced by common inspiration or by linguistic trade, but on the basis of a mimetic contagion, thanks to which a [Modus vivendi](#) , a way and way of projecting and ensuring life space, spreads in a population. [219] As Gabriel afternoon says, imitation is a distance generation: a [Génération à Distency](#) .

[220] "Neighbors" are now called the applicators of similar immunization institutions, of the same creativity patterns, family survival arts; where it follows that most "neighbors" live very far from each other and that only resemble imitative infections (today,

transcultural exchange). When they reach a good "understanding", to the assimilation of opinions or decisions found, it is because they are infected beforehand by imitative analogy and prescribed by effective analogies with respect to its location and installation in it. The denialists know that we have to talk to each other as long as necessary so that, by the imitative and mutual assimilation of the negotiators, a sufficient basis for written agreements is created. In that sense, negotiation rooms must be understood as treatment rooms: they are aphrogen spaces, in which new bubbles-community open. Understanding for verbal or other parasite signs The pre -pre - understanding thanks to similar conditions of immunity and climate, among which the use of similar rituals, equipment and instrumental compatible means plays the determining role.

Transit:

Neither contract, nor organism

***Approach to multiplicities-space, which, unfortunately,
are called societies***

Human beings are coexisting beings that most of the time do not really know about the reasons for their coexistence. What exactly is coexistence? If nobody asks me, I know, if I have to explain it to someone who asks, I don't know.

In principle, the coexistence of human beings with others and the other does not contain any indication that it could enclose a problem, both in the level of being and in that of knowledge. Since coexistence constitutes our basic situation, everything that refers to it is given, in principle, only as the trivial, what is given of course. While coexist in the usual way with other human beings and the rest is always known enough about that relationship, but nothing is expressed explicitly, authorized, legitimizing. Such knowledge constitutes a case of almost total implicity. Its carriers participate in it, in principle, only as a blind immersion. While belonging to groups of people similar to them, including their possessions, all human beings are latently sociologists; Most of them, however, do not see any reason for why they should be manifestly: they would have to die as members of their group to return as observers, a ghost to which the century XIX , obsessed with twilight, was the first to surrender. The longest times have used without "sociological illustration"; They knew little about the decline, inherent in it, of the willingness to live their own life, without reservations, as an

agent of their own group.

During the long evolution of hordes the coexistence of human beings with others and with everything else is immersed in an intricate lack of secret, which is articulated in the form of kinship systems and logical similarity. The concept of kinship, in which vertical relationships of descent between mothers or fathers are concentrated [221] And their children and the horizontal relations of alliance between spouses, along with their clans, in a common link, serves early cultures as a key that opens more or less all the doors that give to the house of coexistence. While being and being relative they seem synonyms, the question cannot be raised for other reasons and modes of coexistence: and perhaps not unfortunately of those involved. In the old anthropological regime there is nothing more than a single social network, and it means the world for each and every one of it. When everyone else with relevance is relatives - before, parents, brothers, children, cousins and brothers -in -law - coexist means as much as: navigating in the space of family relationships and encoded by lineage laws. [222] The rest is to be in charge of the eternal return of the similar. The fact that the reason for the kinship of blood, meat, bones and totem becomes unrecusable, also, archaic representations of consubstantiality between the members of the clan or the line, contributes to neutralize the beginnings of an awareness of the awareness of the Almost foreign policy and foreigners dimension that exists within marriages, even of any possible abyss of difference between the related, and, above all, among the un-agreed and unbalanced. The exterior, what remains beyond kinship and belonging, is at the beginning and for a long time the unthinkable, to which there is no marking. The unknown does not yet have any grip from which it could be manipulated. In that state of affairs, the problematic of the coexistence of human beings with human beings and with the rest of the existing ones remains latency. The immeasurability of strangers is after the horizon; Communities still ignore the centrifugal forces of the large number; neither does the boundaries between us and us give much to think until then; The secession of the individuals of their conforming groups has just begun imperceptibly; The implications coil is still solidly overwhelmed. Dollars do not suspect to what states of

development and deployment will one day take the analysis of the reasons and forms of coexistence of associated and free subjects. They still have no idea that close and kinship are drops in a sea of distances.

The emergence of the political causes the end of that "state of the world" –expression of Hegel - in which coexistence could be interpreted exclusively by kinship. If you had to explain in a word what is new in "politics," it would be necessary to say: politics is the invention of coexistence as a synthesis of the non-emphasized. It is linked to the creation of a common group that is not exhausted in the familiar. The era of the first empires and the ancient citizen domains - to speak now in terms of political history - is pointed out by advances towards expanded forms of us. Since then you have to think about the same as a result: when at that time human beings say "we" think of a fusion of their own and the non-proposition at first encompassing. Thus, the early problem of high culture finds a solution, how to integrate large spaces of multiplicity and non -cercancia into something binding. The production of symbolic umbrella begins, who create on the heads of innumerable people a Coelum Nostrum

, a celestial vault composed of shared things. What else are metaphysics and high religion but large umbrella factories? The state of emerging world will be one in which the coexistence and collaboration of actors must be understood as a mutual relationship beyond the conjugal ties and the genealogical and totemic lines of ancestry. With the imperative towards the great forms-us begins with the era of artificial solidarity with their enigmas and fractures: the era of peoples and metapueblos, of the totemic communities and magical nations, of corporate identities and regional universalisms. *How to understand, in its entirety, the gathered life and the mutual adjustment of those gathered in human multiplicities, when among the participants it can no longer be presupposed, with that first obvious, the aphric coordination that provides the blood and marriage system? How to interpret the coexistence of human beings with their peers, along with their properties and relatives, in a collective that involves a binding relationship of existing with each other, in each other and in front of others, now that the compactness of Your association of blood community configurations? How to understand the Synousia When tribal orientations fail and the issue of synthesis must be*

determined regardless of genealogy? The mysterious ties - the first information - is knotted through participation in the life of the Polis , through court and imperial service relationships, through spiritual alliances, through commitments in a common "thing" or through solidarity In distans based on shared values and penalties. Ultimately one refers to the constitution of the cosmos, which governs everyone, or the mystery of the world, which encompasses everyone. But, since it is evident that the coexistence of humans in the Polis It means something different from a mute meeting of "cattle, which pasta in the same meadow", [223] Is it really enough to adduce, following Aristotle, a "speech and thought community" as a reason for coexistence among the many not related? Is coexistence properly understood, understanding it, with the author of the Nicomaquea ethics

, like a synergy of politics and friendship? European antiquity demonstrates its irradant force by the fact of provoking those questions, or at least pre-formulations of them, with suggestive intelligibility; Moreover, for the fact that the answers he knew how to give them have been in use until yesterday and only have been replaced, thanks to an instrumental, basically improved, description of social and political facts. Both, both answers and questions, had been caused by the crisis and the catastrophe of the Greek cities-states in the change to the century IV Pre -Christian: in remarkable parallel with the crisis and the triumph of philosophy and Greek sciences, which developed, at the same time, in a general theory of the coexistence of the existing with the existing one in general. [224] Philosophy, which in Plato's century was really a new one, interpreted the cohabitation of human beings with their peers, as well as with animals, stones, plants, machines, gods and planets, as a whole orderly in the mathematical way, eutonically proportionate, Under the promising title of Kósmos . Rarely tried this without opening from the impressive conditions of order in the big to be able to feel-in-order-and-in-Su-Sitio of individual souls and their cooperations in the Polis Imaginarily renovated. In general, the ancients ever talk about the unrelated universe at the same time in the city, and practically never argued about the city without making their gaze to the universe through the analogy lenses.

[225]

As a large totality, one is exemplary for another in each case. In the context of these cosmological-citizen considerations two discrepant explanations, even opposite, of the reason and how to exist together in the Republic of so many human beings and so strikingly different for their appearance, situation and origin: explanations that, from the point that, from the In view of the history of their repercussions, they deserve

to be called archetypal. In them, the kinship reason, as the basis of coexistence, is replaced by more abstract principles. The first interprets human coexistence as a result of an assembly and agreement originating from individuals, oriented in principle; The second, with an organismic simile, interprets the enigma of coexistence through the ontological and legal primacy of a totality against their individual or members. That both explanations appear in Plato's writings, demonstrates less compatibility than the carefreeness of philosophical thinking in its founding time by systematizing. With regard to the explanation of the "society" by meeting or assembly, which will serve as a model for the subsequent theories of the contract, the appeal to the sources leads, among other things, to the third book of the *Laws* of Plato, which refers to a possible emergence of the State by the group of the few survivors after the last great flood. The attractiveness of the Platonic hypothesis of the Universal Flood is that it presents the initial conditions of a social conformation from adult individuals, without the philosopher had to resort to possessive-individualist abstractions, which, as is known, only managed to gain an appearance of plausibility in the modern constructions of society for contract theory, especially in Thomas Hobbes and John Locke. Plato's "state of nature" presents a set of human beings after cataclysm, whose isolated existence is not deduced from its selfish nature or its imperative interest in self-preservation and self-accession, but from random mountains; From what is easy to deduce, otherwise, that the actors of the first assembly had to be mainly sodomitous shepherds, who lived alone, who, suddenly, after the decline of all civilization and political form in the valleys, felt the need to meet. The question of the sexes is in the background, as if among the enlightened Greeks there was a tacit agreement to understand the transformation of alpine sodomy into citizen pedophilia, while other types of relations were responsible for providing the state with the new citizens. Plato does not need to expand on the rest of the reasons for community formation ([Synoikía](#)), since ancient anthropology presupposes a natural sociability of human beings and is only allowed to intranquilize promptly by specific cases of associability, as they appeared in the fatalities suffered by a philoctine and in the first manifestations of misanthropy. "Didn't the human beings be seen (often) human

beings at that time because of their little number?" [226]

For the rest, in their myth of the original Assembly Plato does not forget that those first partners accompanied certain useful animals in their new frugal community, such as goats and cattle, which would also have survived: something that, however, does not have Consequences for coexistence theory with the other in a political whole (another way of saying that domesticated animals remain without representation in that regime). [227] The issue of the emergence of society for the common settlement of adults, who live isolated, does not lack plausibility in the oldest Greek tradition: it constitutes, at least, an assimilable ghost as soon as one remembers that not a few among the cities among the cities most important attic seems that they arose from a [Synoikismós](#) , of the decision of communes governed by the nobility, formerly autonomous, to collaborate within common walls. In addition to this, supporters of the Assembly theory could be referred to the phenomenon, documented in multiple ways, of the "genesis of the people from asylums", which - at the crass How large number of those that were later called peoples were formed by a mixture of populations that gave asylum with others that received asylum, of the most disparate origin. [228] *(In addition, figures such as the cities of asylum of antiquity and the free cities of the Middle Ages demonstrate the formation of a more or less homogeneous population from completely heterogeneous human aggregates in principle.) But both ways of seeing things, which, which Ethnopoiesis happens by contract or by mixing of different ethnic trunks, they have to discourage ethnozoologists and ethnic essentialists. Thus, the meaning of the assembly explanations of human coexistence is not, however, historical. What matters, rather, to the defenders of such theories is to interpret the coexistence "in society" as an expression of the interests of the partners, in order to be able to submit the state of the real community to a reasonableness exam from the point of view of the interests of the participants. Already the theoretical writings of Plato's state, the Republic , he Political and the Laws , they made it clear that the*

Polis Empirical did not resist such an exam, so he had to resign himself to an emigration of the most intelligent and unhappy abroad of rationalism, to the cosmopolis. Since then, spirit men have a second home in the universal. Therefore, the ideas of a new takeoff of "society" thanks to a primitive assembly of persecutors of interest, adults, reasonable and in a position to make a contract like to articulate

in the form of utopias, that is, of travel prospects that make fabulous situations more in islands governed by reason. They have to provide proof that "societies" are possible in general. Consequently, utopism, especially in the form of island political dreams, is, to speak, the natural dialect of modernity, which likes contracts; dialect that assimilates the company of similar sense of antiquity as a preliminary exercise for its own projects. As Gilles Deleuze noticed in an early job, the abandoned island offers an appropriate shelter to the idea of a second new beginning. [229] *Only from the new descriptions, which circulated in the century XVII, of human associations as results of contracts, it can be recognized what the fantasies of an assembly from individuals intend to form "society."* According to them, all historical peoples - or as they want to call the units of those who usually coexist in genealogical lines - would come from a coexistence contract, closed in the tempore, renewed implies At present, among the members of the group, similar to how a commercial company results from the meeting of the partners and becomes a legally organized company and shared responsibilities. Theories of this type are formulated at the service of individualism, both of the possessive and of the expressive, as long as we define it and the passion of being individual and independent. The passion of the individual individual is to affirm itself as Maître et possesseur of one's life in all its dimensions. The self-possession, as understood by the modern holders, presupposes the break with the past both its own and collective, demands the renunciation of the dictates of genealogy, to all types of chain that intends to reach from what has been to the current one. The father's murder makes no sense if it does not extend to the murder of the ancestors. On the deleted board of the reason for the new takeoff there can be no names of ascendants or predecessors, while they intend to be more than distant counselors.

[230] *Who speaks of "society" refers, if he knows what he says, to an association of neoprincipiants that raise oblivion to first virtue.* [231]

The model of this is known: in the initiator of the most recent radical contractualism, Thomas Hobbes, individuals full of rational fear of death found the firm-state Leviathan together, with the idea that he is directed by his manager General, the Prince, as a company for the provision of services, provocative of fear, imposing, for the production of peace and legal certainty in an old civil war zone. The object of the contract is in Hobbes an abysmal assignment of the will of all individuals together with the sovereign, who, according to this, only has power as it represents a privileged third party. It is an absolute monarch as its sovereignty does not tolerate any opposition; Constitutional, as its power is nothing more than the cumulative effect from the delegation of the self-government passions of the contract partners in one, which has to discipline, threaten, to exceed everyone. The suspicious formula of the contract, which, once signed by all, founds constitutional absolutism, says:

I Authorize and Give Up My Right of Governing My Self, To This Man, Or To this Assembly of Men, On This Condition, That Thou Give Up Thy Right To Him, and Authorize All His Actions In Like Manner . *This Done, The Crowd So United in One Person, is stranded A*

Common-Wealth ... [232] The most notable of this conditioned oath resides in the fact that the people of the State are linked by the cunning of the contract in a single person (or in a single chamber), without having to meet physically; And the renunciation of that assembly is not less important, of course, that the abandonment of all its violent pretensions of self-government. When the contract partners become committed one day to appear together in face-to-face assemblies, the absolutist idea of rational delegation is over: the new sovereign, the people of the national states, despite all efforts for a democratic idea of representation, will be delivered from 1789 once and another to the dream of the Assembly with the real presence of the associates in large common companies; and the trail of violence of the will of direct meeting will mark what is called the era of the masses. (So the cry of the demonstrators anti G8 in Genoa in July 2001: "We are 6000 million" produces a mixture of feelings among those who know the story.) With regard to violent constructivism of the Leviathan, and regardless of systemic motifs, it is, above all, from the macabre opinions of Hobbes about the interactions originating in human beings. In its merely natural, pre-stately or insufficiently stately coexistence, human beings, for reasons in an untreated appearance, necessarily constitute non-peaceful pluralities: those who live simultaneously are condemned, without mercy, to incessant war and rivalry, because each of the individuals, as a

perpetuum mobile of selfishness, he is forced to intervene in his environment and cause a break to competitors in the struggle for scarce resources. Consequently, an endless fight for non-shared goods and advantageous positions stir the social field. The civil war tells the truth about the coexistence of citizens before the contract. As a war against all, it is the most powerful symbiotic mechanism, in that it creates among the combatants that proximity that only establishes the cordiality of mutual hatred. That war means to Hobbes the natural effluvium of spontaneous pluralism of the arrogances, and, consequently, only a second assembly or meeting under a sovereign, which kept everyone in check with the same intensity, could establish bearable relationships between the associates. A contract for renunciation of arrogance has to found society as such: "society" is not, in principle, other than a name for the association of subjects who have renounced their assumptions. From there it follows that those who do not have possessions do not

belong to society, because they have not yet achieved anything to what they could give up; Likewise, the incorrigible nobles are not able to live in society, because they see themselves in the impossibility of renouncing their inherited presumption. Possessed of their right to prestige they carry, and to a maximum expansion, they are unable to be subject to a Commonwealth



regulated; They manifest themselves as unstoppable, eternally restless anarchists. For Hobbes it seems unquestionable that the natural multiplicity of the presumptions can only be contained by the wonderful artificiality of the state machine.

In its application to the public thing, legal-contractual thinking constitutes an early form of explanation, suggestive for its

unilaterality, of what in primary knowledge about the coexistence of human beings with their fellow men is given only in compact implications. If I interpret the human association as a result of a contract, I have a concept that allows those who live as associates and their form of coexistence as a society; And that way it is clear to me the beginning of your connection. If it is legitimate to imagine a society, in that sense, as a machinery of interests for interests, then their

modus operandi *It is no longer any secret. The "social synthesis" would be carried out by the joint set of contractually coordinated individual wills and, to that extent, transparent. Who speaks of contract seems to have before his eyes, so to speak, the construction plan or the organization chart of the association. When you can have interest, no mysterious solidarity must be presumed, no deep rapport before accession to the contract, any pre-regional depth of the community.* Leviathan body. In fact, for a world of world characterized more and more by industrial companies, financial capital, trade and exchange, wage labor, collective agreements, service benefits, advertisements, media and fashions, the concept "society" has a descriptive force in a huge number of situations. His rise to the dominant metaphor of the whole of the coexistence of human beings and the rest was driven during the era of transition to modern world conditions by a strong empirical suggestion; He could even greet him as a rationally satisfactory explanation of cooperative groups in general, if it were not for a fact that only now, contrasted with the film of the contractual statement, he had to be surprising and mature himself for the explanation: that Some of the essential dimensions of the coexistence of human beings with their peers do not have, nor can they ever have, under any circumstances, contractual character or quality of convenience association. Or is it that my parents, for example, had with me a delivery-and-world spelling contract? Can I say that I would have closed a kinship contract with my parents and brothers? The field of "adult" relations, never reconstructable contractually, extends to religious confessions, no matter if they are a religious-popular nature or if they reach them by profession of faith and entry into a spiritual commune, and also covers, also covers, Finally, the community-cultural groups of identification of national or popular

type, even business (as the example of the Japanese feudalism of the companies). In addition to this, more than anything else are direct or indirect domain relations, which last under the mask of the contractuality, which denies the fiction of the contract. These objections come, however, too late, in view of the self-forming social form of the coexistence of human beings with human beings and the reflection that the "sociologies" of modernity make about it.

However, irritation for the inappropriate of these linguistic arrangements is growing. It is not surprising that during the development of the "bourgeois society", especially in the interpretive epithetos of the French Revolution, not a few thinkers, invoking the cited aspects referring to human coexistence, they will begin to rebel against the contractual absurds taken to the extreme by unilateralized "illustration." It was then that concepts such as tradition, customs, people, culture and community, came to load a

pathos unknown so far; Certain users of these expressions promised them nothing less than true socio-socio. Above all, the word community was filled with metaphysical-growing connotations, which until then had been strange. Under his sign, approximately romanticism, conservatism and dialectical state holism were formed at the same time, with Marxism as a more aggressive sociologist -, as three attempts, impregnated with high modernity, of defending against the distortions of knowledge about the coexistence produced by contractual, individualistic and atomistic ideologies. But, as they are perceived retrospectively, these movements-they could be synthesized as the uprising of the holists-they did not have a sufficiently developed language at their disposal to formulate their anti-contractualist intuitions, which is why the heads of that trend were seen Forced most of the time to resort to the clichés of the authoritarian classic holism, whose sources - such as the theory of the meeting or the Assembly - can be retracted once again until the Laws

from Plato. Thus, the time of thought with sociological pretensions of the totality sounds like twice: first, in the early-rationalist foundations of the public thing done by ancient philosophy and, again, in the rediscovered rediscounts both modern and contrarymen of The community in holistic sense. Only if it is admitted that the principle of the coexistence of human beings with human beings and the rest cannot be represented properly as a contract and at all as a convenience arrangement between

individuals of legal age, calculators of interest, we must ask in which collective greater "content" are the reciprocal coexisting and what a link to each other joins. Obviously, what is sought here is an explanation of a strong connection between human beings, older than the Assembly, the Agreement, the Contract and the Constitution ratified. What now appears before the view and demands interpretation is the possibility of a unifying and maintenance power with a penetrating die -pearl force that the self-reference of the interests of interest is advanced and determines all individuals as specific manifestations of a common reality of a common reality preeminent. *Naturally, the totality is spoken: that heroine in a thousand ways, of which the traditional doctrines of wisdom are dealing with. As the best classic holism is understood, it is as a first form of explanation and crisis of integration expectations, barely needed to articulation before, archaically compact, automated, so to speak, of members of groups of great reproductive power and large traditions; expectations, however, that, in circumstances of greater development, they are frustrated so often and necessarily that a new, more explicit conception of the relationship between the relationship between the Polis*



and its citizens (we are now in the field of Greek citizen cultures).

Frustration is due to the fact that individuals, as long as they enjoy local freedoms and citizen comfort, no longer fulfill, without more, what the so-called everything demands of them. This is normally manifested because in the service sectors a resistance appears in the face of the tasks, sacrifices and taxes that the dominant claim. The classic city is already overquadrated by the unwanted collateral effects of its liberalism: the first principle of its synthesis, the solidarity commitment of the many, is undermined by the second principle,

the guidance of citizens to their legitimate and family interests; This undermining becomes more noticeable the greater the political successes of the Republic.

The most prosperous commune is the first to run into the risk of spoiling before its own flowering. From this situation comes the original political philosophy of the totality (the first ontology of conservatism could also be said). Illustrates the western path to the forms of thought of authoritarian administrative empires. *The master argument in favor of the rearrangement of*

deregulated individuals and separatist interest groups in a so-called one and everything was presented by Plato in the tenth book of the Laws, and not by chance in the context of a dissertation on the penalties that threaten the contravention of the will of the gods, especially in the case of the political-religious crime, called atheism (which means, in the background, *ultraje* to the all). The context is symptomatic because in the discourse of the first political scientist the gods are recognized as the authentic and real citizen media and represent Eo ipso

The ontological guarantors of the spirit of solidarity. The Athenian interlocutor in the Platonic dialogue conceives a model of speech, whose help threatened with atheism and anomism can be recovered for the world's divine planning ecosystem: there would be, he concludes, that convincing criminals *Giuseppe Arcimboldo (contour)*, The Trojan horse, [the beginning of the century XVII](#).

[...] That the one who deals with the universe has all the things ordered with a view to preservation and virtue of the whole, while each of the parts of the latter is limited to being subject and object, according to their possibilities, of what That is his own. And each of these things, even on the smallest scale, have in each act or experience some councilors in charge of making a perfect finish even in the slightest fraction. "Well then, [a Of these is yours, fool of you, who tends towards the whole and always looks at him, even being as small as it is; But what happens is that you do not understand, in relation to this, that there is no generation that does not occur with a view to that, so that there is a happy reality in the life of the whole, and that the generation does not occur in your interest, but you are born for the benefit of it ...](#) ». [233]

[The Supreme Regidor] already has willing, in relation to all this, what kind of disposition should go and what places to be inhabiting in each case what is in one way or another.

[2. 3. 4] *The performative key expression of that speech says: "It is still hidden for you," completed by the warning: here, however, you will be revealed once and for all the hidden for a long time. The doctrine of the totality is directed to rebel individuals, who must ; From what could be deduced that the public thing is alone, so to speak, a byproduct of individual and idiosyncratic life games in each case. The liberal sophists (and their modern successors, the romantics of plurality and, the worst of all, the Deleuzians and Latourians) can speak like this), but such statements are not worthy of a being (platformically) thinking. Who wants to experience the truth has to be willing to superior missions: the Platonic answer supervises the great question for the foundation of the coexistence of human beings with their peers and with the rest it reaches*

the level of the latest theocosmological statements with a bold jump, without consideration of bourgeois scruples. According to his thesis, the whole world constitutes a perfect work of art and, according to other versions, a really existing blessed god [235] or a hyper-being without environment and eternal, [236]

that, in correspondence with its omnicomprehensive constitution, it exceeds, encompasses and integrates all individual beings. Plato's doctrine about the unity of beings constitutes philosophical information in the precise sense of the word, while, according to its traditional design, philosophy is understood as an expert report on totality relationships, and even, perhaps, In its main idealistic current, as an undercover priesthood of totality, enshrined to a religion of consensus. But, whatever the definition of philosophy: it is, in the first place, a hyperbolic sub-order agency as regards everything that is the case. Planning means site allocation. It is easily understood why it is to be an edifying information, that is, dissipating doubts, with respect to tone and tendency, that confronts mortal confusing, individuals entangled in the initial error of spontaneous pluralism, with a statement with a statement with Authority on the latest structural and deep truths, of holistic constitution, only comprehensible by experts. However, relationships bring that the Gospel of invisible harmony at all has to be also preached to the profane, and introduced into its repertoire of truths. Because whoever understands this will show will to remain calm in the place assigned to him. The lure with which Plato wants to gain the discordant individual consciousness for the cause of the gods of the totality and for the cosmos constituted by them is no thesis that persuaded because he pleases. While the cosmos portrays as a perfect sense, designed to the last detail, and the individual human being as its functional part, the philosopher is useful of an argument of formal power of conviction and lift elevation: a test, if You want to call it that, whose irradiation can be followed through two and a half millennia. The irresistible pressing that comes from the reasoning of the Athenian lies in the insinuation to stick, when interpreting the situation of the human being in the political world, to the scheme: the organized whole and its parts; Scheme of which, once accepted, only the individual's submission can be followed to the general plan (assuming that the possibility of an open secession in the dear and known evil is not considered, as the other of the perfect). We do not attend nothing less than the primary argumentative scene of holism; and *Eo ipso* to the original foundation of social biologisms, political organicisms and doctrines of the State considered a work of art. What provided its strength to this argument was the subversive introduction of the teleological principle in the concept of the world, according to which the coexistence of the things existing in the universe is determined by a finalist context that penetrates everything, in the same way as in the works Architectural every detail is in place and that in living bodies every organ

contributes selflessly to the healthy eudaimonia at all. This introduction was not subversive in the sense that it made some somewhat tacit discourse, from which it intended to take advantage of the future with a hidden ploy; What he did, rather, was to set his fundamental premise on posters, and in such an aggressive way that his precarious status became invisible in the midst of the shine of that hyperexplicit exposure. Suddenly, the most unlikely wanted to assert as the most true. The transfer of the idea of art or organism to the whole world was carried out with such persuasive energy that the recipient only had the assent or resignation. As soon as I have yielded to the subordination, which makes me, with my entire existence, into the organ of a living cosmic being or in the ashlar of an integral temple (or, for changing once again of metaphor, in the voice of a universal choir), I undergo an image of my situation in the whole world, of which nothing can be followed than the obligation to let me use docilely for the alleged purposes of the totality of hypostasias. I feel that I am precisely in the place I belong to. With the scheme of the whole living and its parts, sublime holism holds the matrix of highly cultural ontologies of cooperation, service, sacrifice, without which no Roman church does not work until today, any Japanese company, nor is any body of Marines USA or any of the military regimes that have shown their violent colors on the political maps of the century XX

The maturity of holistic hypnosis was already achieved at the time of Roman emperors. Marco Aurelio provided a testimony of the monolithic naturalism of stoicism by designating as "a tumescence in the body of the world" to anyone who comes to be scandalized by situations in nature; We are created to cooperate "like the upper and lower jaw."

[237] *For the rest, according to this way of seeing things, in the universe there are no wrong places; anywhere in the whole adapts to its occupant; This, consequently, can never do anything better than undergoing God's judgment, who speaks from the situation itself. "Recognize the place" means here: discover the task that includes your place. As Rousseau says in the Social contract : "Once the State is founded, adhesion resides at home,"* [238] Plato's currency, such as Zenón's, could be: once the cosmos, the adhesion resides in the Ser-Ahí same. That the application of the organism's metaphor to the coexistence of many and different in a political whole, quasi-psychatically integrated, was not only an invention of Athenian philosophy, but also constitutes an elementary thought of the first peoples with a state, can be deduced of the stomach fable and the members, introduced in the canon of the political legends of ancient Europe by Tito Livio and his eloquent ex-Consul Menenius Agrippa. Livio, in the second book of his Roman chronicle *AB uroe Condita* , which deals with the events that happened in the change of the century SAW to the V Before Christ, he reports one of the darkest moments in the history of

Rome, when the city, segmented by struggles of estates, had sunk into a paralyzing panic for mutual fear (

mutual mea) Among the nobles

Patres and the plebs insurgent. In this desperate situation, in which the few capable of judgment could only promise the salvation of the public thing by the recovery of the concord

, the critical moment for edifying political rhetoric arose. MENENIUM bets the fate of Rome to an organismic comparison: At the time - (the speaker is directed to the irritated people) - in which in the human being everything was not in harmony as now, but each of the members thought and spoke to himself, the other parts of the body would have had Irritated if all your application, your effort and service provision would have gone for the stomach, while the stomach stayed quietly in the middle, without doing anything other than enjoying the pleasures offered. They would have conjured, so that the hands no longer brought more food to the mouth, the mouth would no longer accept what is offered, and the teeth no longer bit. When pretending, with that anger, domesticate the stomach by hunger, the members themselves and the entire body would weaken extremely. So it is clear that the stomach also provides its services diligently and that it is not fed to a greater extent than he feeds, distributing the blood proportionally in the veins, for which we live and that makes us strong, causing us to return to all The body parts after having received its strength by the digestion of the food. [239]

Due to the analogy between the rebellion of the members against the stomach and the anger of the plebe against the patres, Menenio finally managed to calm the spirits (

Flexisse

) of the irritated crowd. The image of the consensus of the organs flexible to the rebel crowd and makes it return from the amplified paralysis to cooperation. Perhaps it can be concluded from the event that certain darkness of coexistence are clarifiable, in principle, by organismic similes, as if the idea of antagonistically cooperating coexistence of dissimilar elements could only be articulated in an association thanks to loans taken from compact

biological metaphors. The living body is the figurative trap, in which the first holistic thought cannot stop falling. And when the omni-integrating divine animal does not have before the eyes, as the Platonic cosmos will present it before built disciples, an animal-*res-publica*. With reasonable individual organs fulfills the same function in principle. Strike in our context to present in more detail the sins of the theories of the contract, as well as those of organicisms. That both schools have stayed alive until now, assembled with each other, one in front of another, one in another, it must be interpreted as an indication of the very suggestive that were the primary answers to the questions for the foundation of coexistence. Nor do the modernizations of critical holism have to deal with us at this moment, which interpret the principle of social connection by the capital process with their exchange link or by the differentiation of subsystems within world society. For now, the fact that both were accompanied almost from the beginning by an uneasiness, even more, by a kind of disbelief against the unlikely pull of both the contractualist and holistic explanation, is much more interesting. This skepticism left its first footprints, again, in Plato, who, as to deny its two foundations of the community, and using a freedom of thought before all orthodoxy, sketched the contours of a third theory of social synthesis: that doctrine inexorably realistic, quasi-functional, of the noble lie, through which, following the advice of the Republic

, the feelings of affinity of the citizens had to be reaffirmed, to avoid the update of the disadvantaged in the classes. According to her, the principle of the coexistence of human beings with their peers would reside in a common mystification or, by speaking anachronically, in a context of artificially created obfuscation, which would cover, in their own benefit, both liars and lies. [240]

Both in the theory of the contract and in holism they have to have had hyperbola of a markedly constructivist reconsideration, which impress because they abjure the daily experience and replace it with elaborations of an abstract metaphor. Most of the modern sociologies, politologies and social philosophies could characterize them as a series of attempts to balance the surge of both one approach and another through crossings between them, as if possible to correct two failures, combining one with each other. Contractualism, such as organicism, are essentially debtors of their object, especially because they offer to express the true reason for the coexistence of human beings with human beings and others, without being able to formulate any word with meaning about the space in which It produces the synthesis, even more, on the space that opens that synthesis. Both are blind from the space eye, even more generally: from the eye of the situation or the eye of the

context. They consider that blindness as an advantage, because they intend to see in the middle of the theory something that is subtracted from the pretense point of view. However, the contract theorist has yet admitted that his so -called societies are composed of spontaneously given pluralities, although he only misleads the principle of composition. By placing the intelligible foundation of the connection of the associates in the alleged contract between them, he ignores the starting point, of the irreducible multiplicity of families with their own idiosyncrasy and that of neighboring examples of life, similarly motivated. Of coexisting factually in their own spaces and their own times there is no more in this model than an abstract plurality of specific wills endowed with reason, which transform into "citizens" as soon as they have committed to a cooperative way of life for the persecution of interests common. The contractualist, with conscious precipitation, takes refuge in the idea of a voluntary configuration of unity, of which it will never be able to say where, when and in which means it could have been carried out or how it managed to take land: so it is not surprising That no archivist has managed to discover the closet of minutes in which the social contract is preserved. Contractualism lives by hallucinations, today called assumptions contributions: especially that of an original assembly, in which associates find a pleasure in abandoning their pre -contractual life to get under the protection of common laws. The exquisite en-ninguna-part, in which the contract closes, diverts the sight of the situational constitution of coexistence and its own spatial dynamics. *When expressly claims the cover -up of the look to the real, as in the most recent modernizations of the contract theory, for example in the Theory of Justice*

by John Rawls, [241]

The parties are invited to a sociogen game to the blind chicken, in which after a "veil of ignorance" they have to stipulate clean reciprocal relationships. The contract must proceed here from a topological nirvana, called "original state", in which blindness is declared as virtue: *First of all, no one knows their position in society, their class or its status; neither does his natural skills, his intelligence, body strength. [...] In the original state, human beings either know which generation they belong to.* [242]

In this philosophical-moral construction, it can be seen how contract theory undertakes in eyes views the flight of improbability to absurd as guinea pig of justice. It is clearly an ideology for immigration countries, whose citizens have to learn to consider their qualities and possessions as yesterday's dust: differences are erasable. After the veil of ignorance, human beings have to be gathered without attributes, without badges, without papers: a cargo of emigrants, so to speak, that after a long journey they are landed in a virgin land, exhausted and grateful for everything that promises Somehow a new beginning; even more: a group of *Encounter* , which makes its entrance, naked, in the great-philadelphia to self-expand. In any case, only individuals who have broken themselves seem appropriate to perform the task assigned to them: the negotiation of a fair coexistence contract. Only human beings, who have lost their ear and sight in relation to their situation in space, time, destiny and encouragement, would be suitable for obtaining the right of citizenship in a commune of Rawls. It seems that, from the times of the French Revolution, the voice of the utopian Anarchosis Cloots, which liked the names of the nations (and *ipso facto* of all locations and properties) only as "Gothic labels." It seems that the best philosopher of law has nothing against presenting as the worst sociologist, while leaving him free to erase the local qualities and conflicting colorations of coexisting life cells: those, first, for which the coexisting are involved in their specific spatial configurations and their local stories.

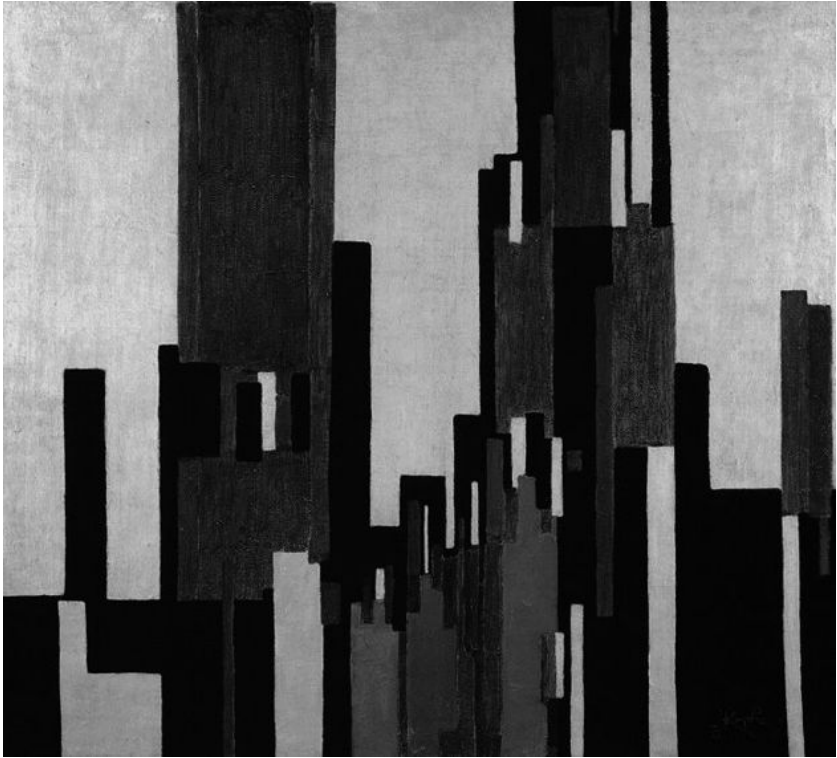
In a word, contract theory may no longer need coexisting as they are before the contract or at the time of doing so. He addresses human beings who, as sinners, inherited properties and, as penitent, are willing to start back beyond their properties; It shows, in effect: we are in Protestant and Kantian terrain. In this, the Utopia of Rawls Congenia with a certain theory of communicative action, which does not have any application for those who speak outside idealized situations of speech. This theory describes the communicators as if their speeches were a consequence of a phrase exchange agreement, which, lost hopes in their own chatter in natural state, would have agreed with each other at the time of transit to the contractual linguistic state. Here as there: First theory

for the last man. [243] With regard to political organicism, it loses, from the opposite side, the diversity of the originality of the coexistence of human beings with their peers and others. While the chimera of the contract brings together falsified and discolored individuals in an imaginary link, the ghost of the organism links real individuals in a "all" falsified, grotesquely simplified. This explanation of social synthesis also disfigures the human-spatial, psychoespheric, conspiratory and polemogenic qualities of coexistence, while subjecting the conditions of accommodation, the distributions of tasks and the interpretations of the situation of human beings to a violent superintegration, as if it had to interpret its neighborhoods and forms of relationship analogously to the cooperation of cells and organs in an animal body. Organicist ideology destroys, in its own way, the meaning for the native spatialities of coexistence; Compress the neighboring houses, microns, couples, teams and associations, populations and assemblies, groups and classes in a simplified hypercuerpo, as if the coexistence of human bodies produced a

Compositum Vital of upper rank, a great political animal, which is free out, inside retains, banned in its place, its members, as if they were entrails, meat and bones. More drastic is the imperative to the holistic tendency in architectural metaphors, according to which individuals should be embedded in the state as the stones carved in a sumptuous facade. Nor the simile of the table game, according to which individuals are placed, as pieces, by a sovereign player, improves things for the moved to one side or another. It is clear that the analogies of bodies and works of art are formulated from a spirit of expert dominance over objective totalities, since it is known that only specialists know how to build a house as a whole, direct a ship like a whole, treat a body like a Everything, weave a carpet as a whole and direct an army as a whole. Until the kingdom of philosophers is founded, administered by states [lege artis](#) As a whole, you have to settle for a kingdom of weavers and architects, better yet: with a kingdom of therapists. For the rest, the liberal theories of the contract, like all counter-intuitive speeches, which humiliate the *Common Sense*, they are as dyed experienced as the holists, only that their authors loom, rather, in an atmosphere of lawyer. The experience teaches that most of the time the theorists of the contract are interested in democratic forms only to the extent that they guarantee situations that carry jurists, correction journalists and teachers of moral philosophy. The misery of organicism is that its legitimate defense of justice in relation to the higher interests of the public thing becomes most of the time into resentment against the idiosyncrasy of the smallest units, declared as "parties." Its typical hue is that of an aristocracy dispossessed of power, which saves its hunger from superiority in the dream of pure service. As a general rule, noble holists are willing to serve the public thing in the role of wise brains or useful stomachs,

in the hope that the rest of the organs will also remain in place. If the reasonable sociological intuitions of holism want to be saved, we must develop an alternative point of view to that of the associations: it is about deducting from their own conditions to be together, communicating and cooperating of multiplicities-space-propio, which unfortunately They continue to be called societies, without using anti-holist crutches, with which they are wobbled through the individualist and contractualist field.

This could be carried out, for example, as tried here, with the help of a space theory of multiplicities, which addresses the enigma of social synthesis with a situationist, pluralistic, associationist, morphological and, above all, psycho-psycho-psycho-psycho-Topological means of description. This belongs to the philosophical decision to conceive unity as an effect, and disenchant, with this, any concept of "society" that allows it to precede its elements. [244] This would mean not to seek its model in the ontological unity of individual living beings (until it reaches, ascending, to the Platonic animal-Cosmos), but in the polypspectivist unit of the common situation, lived at the same time by diverse intelligences, but always symbolized differently. Situations are conglomerate (in another sense: networks) of actors, reciprocally configured, without even one of them, for love to the so -called everything, can get out of their skin and brain. A useful initial reference on the path that must be taken here can be found in the most philosophical of the German founders of Sociology, Georg Simmel, who has not in vain entered the annals of social sciences as the promoter of an analysis of an analysis not- Totalist of social units. To him, the initiative to transfer to "societies" is rolled up with the Kantian question about the possibility of objects of knowledge in nature, and promoting, with it, a reflection on the internal cognitive constitution of human sets. [245] Simmel astematically three "conditions or forms, effective (quasi), of socialization," of socialization, " [246] The first of which calls schematization: by it, the members of a group can only be understood each other, in principle, according to their roles or status; The second perceives it in the partial non-sociality of socialized beings; The third in the enrollment of individuals in the "organization chart" of "society" as if it were an integral of professionals, " like Each of the elements was predetermined for their position in that whole ».



[247] *The most interesting reserve for us against over -designed holism is expressed in the proposition that affirms "that each of the elements of a group is not only part of society, but something else in addition to that."* [248]

As a general principle: "The apriori of empirical social life is that life is not entirely social ...".

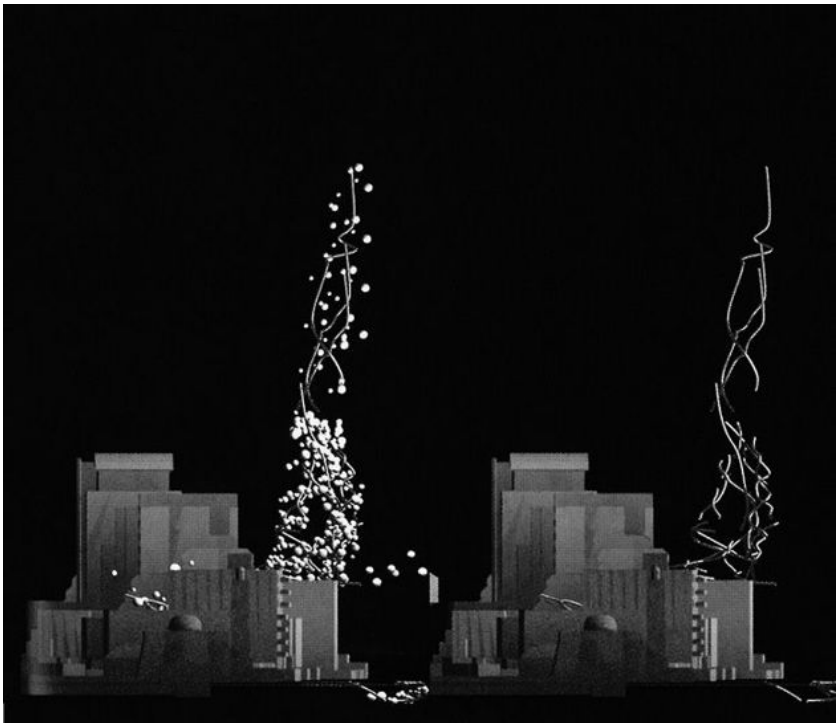
[249]

Following the author, the foundation of this should be sought in the circumstance "that societies are conformations of beings, which are both inside and outside them." [250] For individualistic sociologists it seems stipulated that the base unit of these assembly conformations can only be the individual, the individual soul say, of which it is worth "that is not placed in an order, without finding at the same time their in front." [251] The accent that Simmel puts in differentiation, of philosophical-vitalist dyes, between [be-in](#) And being-entertainment anticipates Luhmann's fundamental theory, in principle disconcerting, pleasantly anti-totalitarian and anti-conscious, according to which real individuals are not parts of the social system, but belong to their environment. With greater reason

it can still be recognized in the Simmel reserve against the total understanding of the individual by sociology a German parallel action to the monadological turn of Gabriel late in the sciences of the conglomerates. [Frantisek kupka](#),

Blue and red vertical surfaces , 1912-1913 . We can connect with Simmel's reference to the part-sociality of the individual components of "societies" under three critical budgets: first, it should be reject individualistic metaphysics of the simmelian doctrine of socialization and replace it with a more radical theory of the coexistence and association, as projected, for example, by the contemporary of Simmel, Gabriel late, in his work of 1893, *Monadology and Sociology* , never accepted by most union sociologists. That text, the most philosophical of the most philosophical sociologist of the French school-we use a successful characterization of Eric Alliez-, represents an ingenious neo-Leibnizian attempt to generalize the ideas of association so widely that all empirical objects can be described as states of coexistence of something with something: «

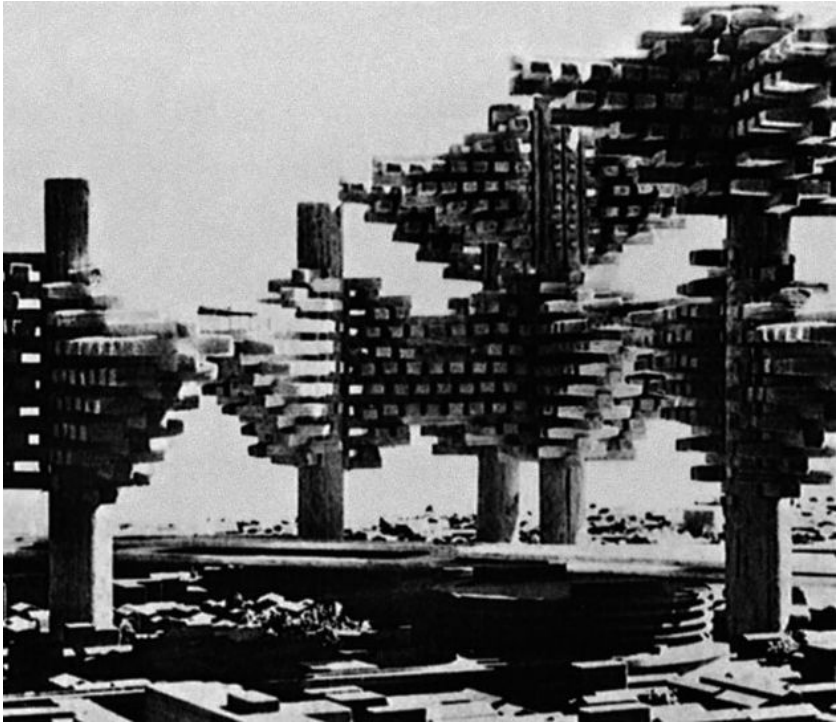
Toute Chose is a société », [Everything is a society](#). [252]



Afternoon insists on this investment of classic holism: the truth is, rather, that since the discoveries of cell theory, organisms have become their own -style societies, in, so to speak, Licurgian republics or rousseauian, exclusive and wild, Or, better yet, in religious congregations of a strange obstinacy, only comparable to the majestic and immutable singularity of their faith practices; An immutability, otherwise, that says nothing against individual multiplicity and the power to invention of its members. [253]

Hence the conclusion that it is not lawful, at all, understand the being-more-more-society of individuals, insinuated by Simmel, as the last intimate being of an atomic point-person, atomic point, as the subject's metaphysics suggests. If human individuals participate in an extra -social dimension, it is, as late, because they themselves are results of prepersonal associations, cell societies and particle societies, subordinated to modalities of the common assembly, which obey their own laws. To partially separate, outside the "society", to human beings of their peers it is, therefore, necessary to increase their sameness to the way the metaphysics of loneliness does. They are partially dissocial or associal (or, by using the afternoon, presocial or subsocial expressions) in the interpersonal plane, because in other plans and other ways they are social, multiple and assembled. In other words: in order to be within a social link - that is, dedicated to a common field of [munera](#)

, tasks, works, projects - individuals must have their specific immunity (their release from social service). What is currently called public health (better to talk about the biopolytic constitution of a population) is today's commitment between interests



Communités and conditions of Immunités

. It belongs to the virtues of the neo-monadological approach in the theory of society the fact that due to the attention it pays to the association of small units prevents space blindness, inherent in sociologies to use. From this point of view, "societies" are magnitudes that demand space and that can only be described by an appropriate extensive analysis, by a topology, a dimensional theory and an "network" analysis (in case the metaphor of the network to foam). [254] *Late occasionally hints a possible direction of such analysis, in an imaginary experiment: if when instinct of sociability of human beings did not put a dike by insurmountable limitations, coming from the force of gravity, sooner or later it would be seen growing, Undoubtedly, together with the known peoples on the horizontal line, vertical nations: grape-seresses-human associations, which would rise in the air and that would only be supported on the foot of a perpendicular on the earth's soil, without displaying on it.* NOx/Lars Spuybroek, of the project *Beachness* . *It barely makes sense to explain why this is impossible. A nation that was as high as wide, would far exceed the breathable scope of the atmosphere and the bark of the Earth would not offer sufficiently solid materials for the titanic constructions of that vertical development of the city.* [255]

With this consideration the association's analytical wants to

make understandable why flat aggregate configurations of the type of human "societies" (analogous to certain mosses and lichens) are distinguished by their imprecise contours. This provides us with an indication, according to which we have to face (can we say for the first time?) With a morphologically attentive and theoretically lucidly lucid sociology coin. We want to maintain the presumption that the aforementioned passage is one of the scarce places in the scientific-social literature in which human agglomerations are interpreted with a speech of their own. space. [Isotaki Arata](#), Cluster in the air, metabolic city , 1962. (The Imaginary experiment of a afternoon finds continuity in architectural utopias of the century XX , as the neo-babylonically anxious sketches of Yona Friedman height for the « [Ville Cosmique](#)

», 1964, or the *City in the air* of Arata Isozaki, 1962; His reference to the Flat Association is collected in the Rhizomatic of Deleuze and Guattari; He finds an echo in the concept of Vilém Flusser of "vital space" as a "long and wide, but low. [256] According to these notes, "societies" appear as interconnected carpets. Its most important dimension always lies in lateral extension.)



If we want to continue working with the indication of Simmel, that the "societies" are made up of beings that are both inside and outside their association, we have to pretechar with two additional corrections. It is true that the monadological turn in the afternoon line already helps to dissolve the individualistic illusion in which members of "bourgeois societies" are reflected, so that from this moment the "societies" must be analyzed as composition compositions. But, in our opinion, it must be prolonged to a diaadological turn, which appears the principle of surreal spaces, specifically human, in the description of the social context. It must be remembered that Béla Grunberger has already done, with her concept of psychic monad, I clear the way to such a diachish turn. For the psychoanalyst, the mono expression must designate a "form", whose contents are provided by the coexistence of two, mutually involved in a strong psychic interaction. [257]

According to this, "societies" should not only be understood as communities of high -ranking monads, as multiplicities of multiplicities; In our context they would have to be understood originally as multiplicities of dyads, whose elementary units do not constitute individuals, but couples, symbiotic molecules, homes,

resonance communities, as we have described in the first volume of our trilogy. What is called bubble is a place of

Strong relationship , *whose characteristic is that human beings in a space-prison create a psychic relationship of reciprocal shelter; For this we proposed the expression autogenous receptacle* . [258] *The idea of a multiplicity of psychic self-receptacles leads to itself to expression*

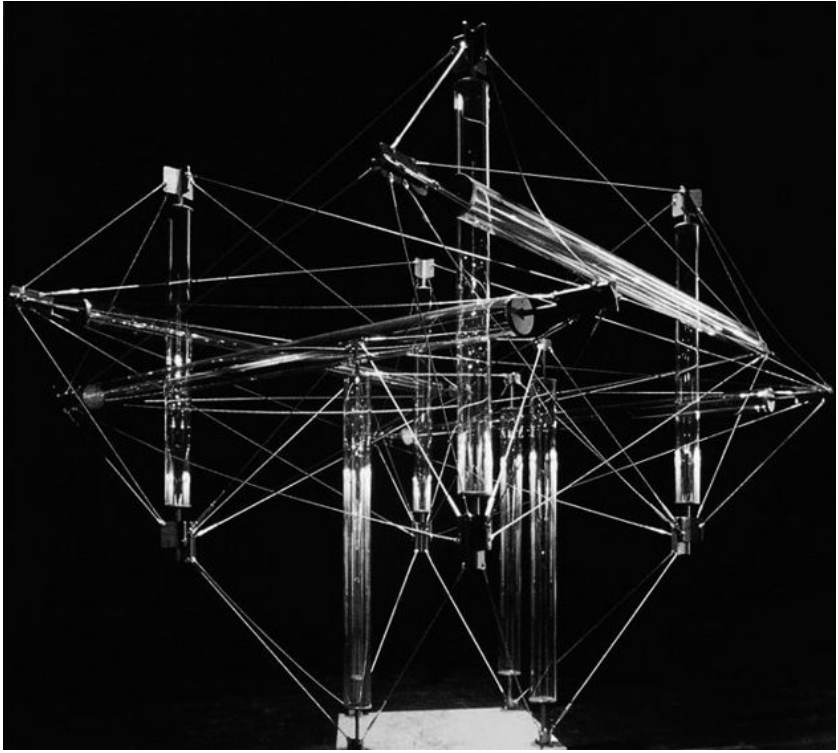


foam

; In relation to this, we also collect the topological allusion of the afternoon to the flattening of human associations in order to achieve the heterodox image of a flat foam. Foams are rhizomas-space-interior, whose neighborhood principle must be found, first of all, in annexed lateral configurations, in flat condominiums or co-listed associations. Multiplicities-space integrated by co-toy are groups of islands, comparable to cycles or the Bahamas, in which similar and native cultures flourish. However, the interpretation of "society" as a flat or horizontal foam should not induce the conclusion that a complete collection of the leaves of the communal

cadastre will provide the most appropriate description of the coexistence of human beings with their peers and others, by Very stimulating that is the partialization of the space in melting books by analogy with cell theory. It is true that "society" can only be understood from its original multiplicity and spatiality along with its interconnection phrases, but the geometric spatial images of the property records, despite this, do not provide the valid image of coexistence of human beings with human beings and their architectural "receptacles"; No simple representation- [container](#) It is appropriate to articulate the idiosyncratic tension of animated configurations within its aggregations. To have valid images, it would be necessary to work with psychotopological maps, based almost on infrared rays of internal states in versatile hollow bodies.

Marina Abramovic, INNER SKY FOR DEPARTURE , 1992. [For remaining in the weather and climatic images, it could be said that the best panoramic views of the "society" would be offered by foam or photographs of the foam from great height. These images would already convey to us at first glance that the whole can no longer be anything other than a labile and momentary synthesis of a bulging agglomeration. They would provide us external figures of psycho-thermal relationships within the agglomerations of human bubble coexistence of human beings and technical facilities. A lush, diluting at the height, of a "society" would put us in the eyes the system of alveoli and neighborhood of the heated bubbles and, with it, it would show us graphically that the "societies" are polyespheric climatic facilities, both in a physical sense as psychological. In the case of modernity, very different temperature adjustments are manifested and large inequalities in the animation, immunization and comfort level, which are transformed into psychosemántic tensions and political-social issues. In this situation, the political field should be analyzed with the help of a fluid dynamic for semantic loads or vectors of meaning. What is social policy but the formalized struggle for both the new distribution of comfort opportunities and access to more advantageous immunity technologies? It is finally determined more detailed, from the theoretical-spatial and logical-situation point of view, Simmel's observation, that the constituent elements of social groups are not only parts of society, but also \[Something else besides that\]\(#\)](#)



. Through the concepts of "bubble" and "autogenous receptacle" it becomes possible to interpret critical-spatially the meaning of that *besides* . If human beings can coexist in "society" it is only because they are already linked and referred to each other. "Societies" are multiplicities composed of their own spatialities, in which human beings are only able to participate thanks to their psychotypic difference, which they always carry with them. Thus, to be "in society" in the typical human way, we must already contribute a psychic coexistence capacity. Without a previous psychotopic tuning, the gathered would not be quite; or their associations would never be more than autistic congresses, comparable to groups of chilling hedgehogs, such as Schopenhauer characterized the "bourgeois society." Only because there is a psychic formation of space, aka, before the social association, participation in subsequent meetings is possible. If otherwise, every human individual, as René Crevel said, would have to remain encapsulated in himself, "like an old prostitute, which is only a ruin for his corset." How to explain, then, the undisputed phenomena of spiritual transmission, "the richness of our undivided domains," the "imponderable, but real exchange"?

[259]

North America and South America (with Hawaii), taken on a cloudless night.
NASA satellite photo.

Actually, individuals become sociable to the extent that by a kind of psychosocial air claims are put in a position to move from a primitive space dialys to the versatile space of "social" contacts, both early and developed, foams or foams, foams or foams, Enriching networks, finally even ties without obligation. [260] However, as Simmel says in a spherological consideration *before Litteram* , its "sociability" is also conditioned by the fact that people remain in the limits of the "measure of power and law of their own sphere", in consciousness, precisely, "that power and law do not extend until within the other sphere ».

[261]

Chapter 1

Insulation

For a theory of capsules, islands and greenhouses

From the appearance of Daniel Defoe's novel *The Life and Strange Surprising Adventures of Robinson Crusoe, Of York, Mariner: Who Lived Eight and Twenty Years All Alone In An Unhabited Island On The Coast of America ... Written by Himself* , of 1719, Europeans admitted that humans are beings that have something to look for in the islands. From that exemplary shipwreck the island in the distant ocean serves as a stage for review processes of reality definitions in *Terra Ferma* .

To verify this means to realize the asymmetry of the relations between land and island. Usually, the culture of the mainland and existence on the island are related as a rule and exception; and the primacy of the rule is enforced exemplarily in the case of Robinson. The history of the Puritan single, who created a microcommonwealth from Christian-British clichés on a lonely island in the Pacific, has had in the course of the centuries more than a thousand reissues, adaptations and translations, achieving a diffusion that almost equal to that of the New Testament: which implies that it is more than a petty gospel, insularly idealized, of private property. It offers a formula for the relationship of self and the world at the time of the European conquest of the world.

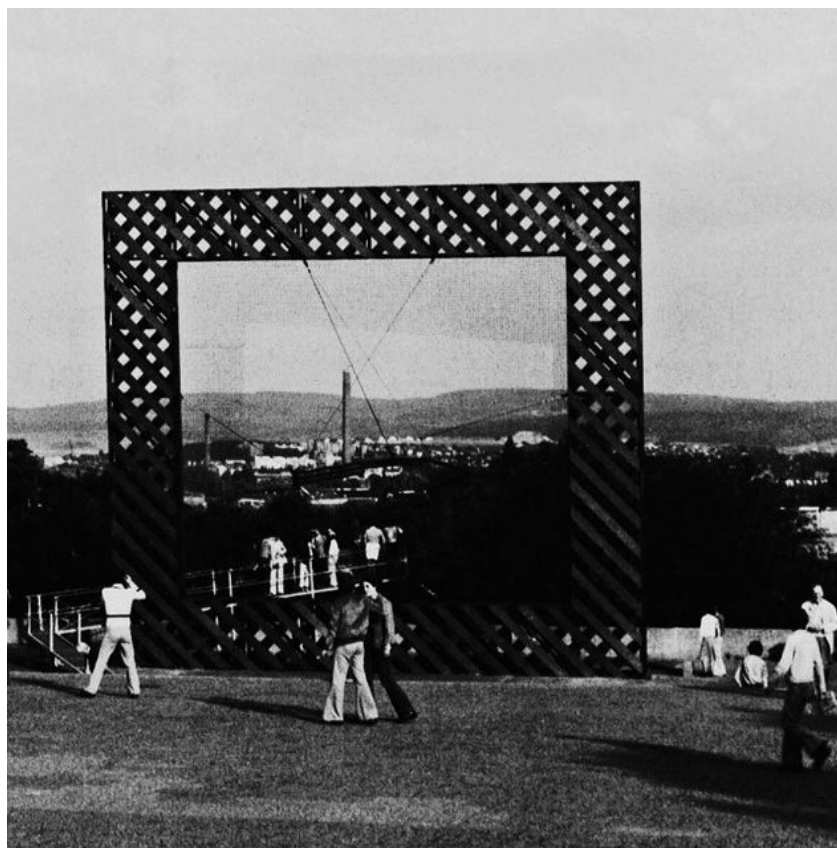
We will neglect the usual dialectic of space, which relates world and island as reciprocally thesis and antithesis, to overcome both in a tourist-civilized synthesis. What interests us is a efferological theory of the island, with which we can show how possible animated interior worlds and how analogue world pluralities form a block in the form of archipelagos or sea rhizomes. In an early essay on the *Abandoned island* Gilles Deleuze established a difference

between islands that are separated from the continental terrestrial context by the action of sea water and islands that arise over the sea by the underwater activity of the earth. This corresponds to the difference between erosion isolation and insulation by creative emergency. The stay of human beings on the island occupies the philosopher to the extent that the island is nothing other than the dream of men, and men the mere awareness of the island. This relationship is possible under a condition:

That the man ribotes until the movement that leads to the island, a movement that repeats and prolongs the impulse produced by the island. So that geography and imagination would form a unit. Of course, to the favorite question of the ancient explorers - "What are beings on the desert island?" Man, a prototype, a man who would be almost a God, a woman who would be almost a goddess, a great amnesic, a pure artist, consciousness of the earth and the ocean, a huge cyclone, a beautiful sorceress, a statue of the island of Easter. This creature of the desert island would be the desert island itself as it imagines and reflects its primary movement. Earth and ocean awareness, that's the desert island, willing to restart the world. [...] It is doubtful that individual imagination can rise to this admirable identity alone ... [\[265\]](#)

Islands are world prototypes in the world. That can become this must be attributed to the insulating action of the liquid element, of which they are surrounded by definition. He has rightly said of the Bernardin de Saint-Pierre Islands that are "compendiums of a small continent." It is the framing force that draws a limit to the outstanding momentum of the island, as if those surfaces without context were a kind of works of art emerging from nature, to which the sea does as fragments of nature exhibition. As microcontinent, the islands are examples of the world, in which an anthology of world configurators units is gathered: an own flora, its own fauna, its own human population, an indigenous set of customs and recipes. Georg Simmel's limit theory in his *Space Sociology* , 1903, confirms with an external example the framing action of the sea:

The framework, the limit that is rolling in itself of a painting, has for the social group a meaning very similar to the one for a work of art. [...]: Close it in front of the world that surrounds it and lock it in itself; The framework proclaims that within it is a world only submissive to its own norms ... [\[266\]](#)



Haus-Rucker-Co, *Framing structure* , 1977.

Thus, isolation is what makes the island what it is. What the framework does with respect to the painting, excluding it from the world's context, and what with respect to the peoples and groups of the borders fixed, that is what the insulator, the sea, with respect to the island. If the islands are world prototypes it is because they are separated enough from the rest of the world's context to be able to establish an experiment on the presentation of a totality in reduced format. Just as the work of art, following Heidegger, presents a world, the sea circumscribes a world.

The sea as an insulator makes a prototype of the world appear, whose greater characteristic is the island climate. The climates of the islands are commitment climates, negotiated between the contributions of the dough of earth, along with its peculiar biosphere, and those of the open sea. It can be said, in this sense,

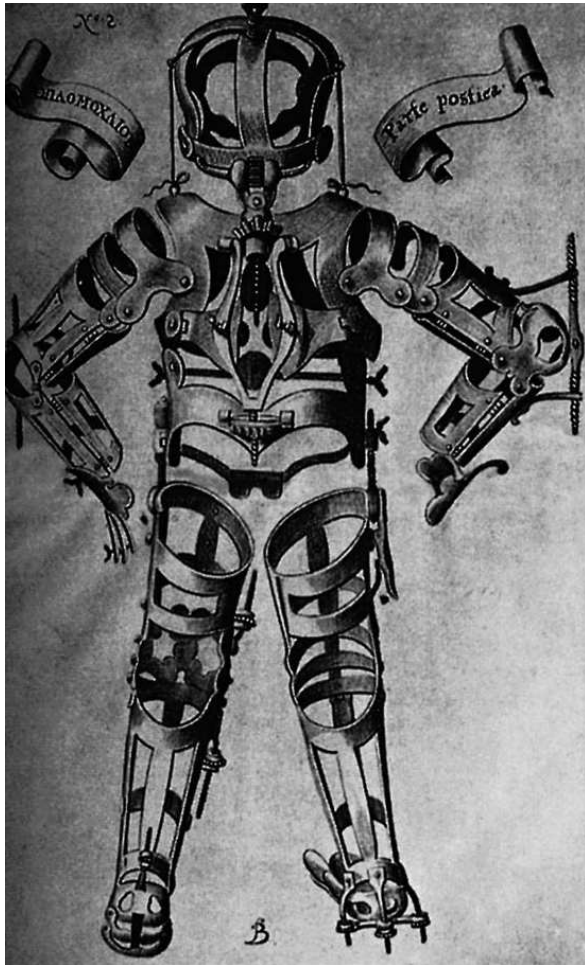
that the true experience of the island is of a climatic nature and is conditioned by the immersion of the visitor in the island atmosphere. It is not only the exceptional biotopic situation, the almost greenhouse separation from the life process on the mainland, which provides its local color to the islands, is rather the atmospheric difference that provides the decisive to the definition of the insular. The islands constitute climatic enclaves within the general air conditions; They are, said with a technical expression, atmotopes, which are configured following their own laws under the effect of maritime insulation. If the island climate is a meteorological term, the climate island expression represents a theoretical-spatial and spherological concept. The first admits as a given fact the special climatic conditions of the island, the second introduces them to a genetic investigation, inciting to ask about the conditions of the origin and formation of the islands. *What from the genetic point of view means climatic islands is suggested by the verb of the vulgar Latin, then Italian, Isolare , since due to its verbal character, it suggests collecting information about the generator of the island, the insulator. According to the reflections that we have made so far, only the sea, in principle, comes into consideration as a island maker, of what is still to talk about doing in relation to that element has an insurmountable allegorical character. But it is questionable if you can continue until the end with this observation, since the activity of isolating as delimitation of an area of objects and as interruption of the continuum of reality is a technical general idea, which suggests considering whether larger island units not They can also have been produced by intelligent and not only generated makers as a mere work of a-subjective agents such as sea, earth and air. There are concrete etiological myths of antiquity, which deal with generations of islands, which show that this consideration expresses more than Hybris*

technique. We think of the well -known legend of the struggle of the Olympics against the giants, who had conjured to attack the sky, in order to avenge their brothers, the Titans banished to the Tartar. In the final phase of the battle, when the giants, persecuted by the Olympics, retired fleeing to the earth, began a launch of rock fragments that produced islands, as Ranke-Graves points out in their nephews dimensions to Greek stories of the gods : [Athena launched a rock. The rock crushed the one who fled. Thus the island of Sicily emerged. Poseidon broke with his trident a piece of the island of Cos and threw it into Polybotes. He fell into the sea, so the small island](#)

of Nisiro, near Sicily, emerged, under which polyibots is buried.

[267] *It is instructive in this fable of causes that some islands properly represent tombs of giants or tapas of sarcophagi of enemies of the gods. It is even more impressive to be described as projectiles that reached their stillness, as effects of very high releases and, consequently, as results of a praxis. Here you no longer have to count on the sea when it comes to name to the insulator. Also actions of the gods can produce islands, although now only as a collateral effect. We will have to wait until the time of early-cilagric utopias to see how the archaic launch of islands becomes a design of great political and technical mastery. From that moment on, the citizens of the modern era are increasing I need in Greek, of the record of the invented to what was done. Modern are intelligences that imagine and build islands, which come, so to speak, a topological statement of human rights, in which the right to isolation is attached to the right, equally original, to interconnection; reason why the concept*

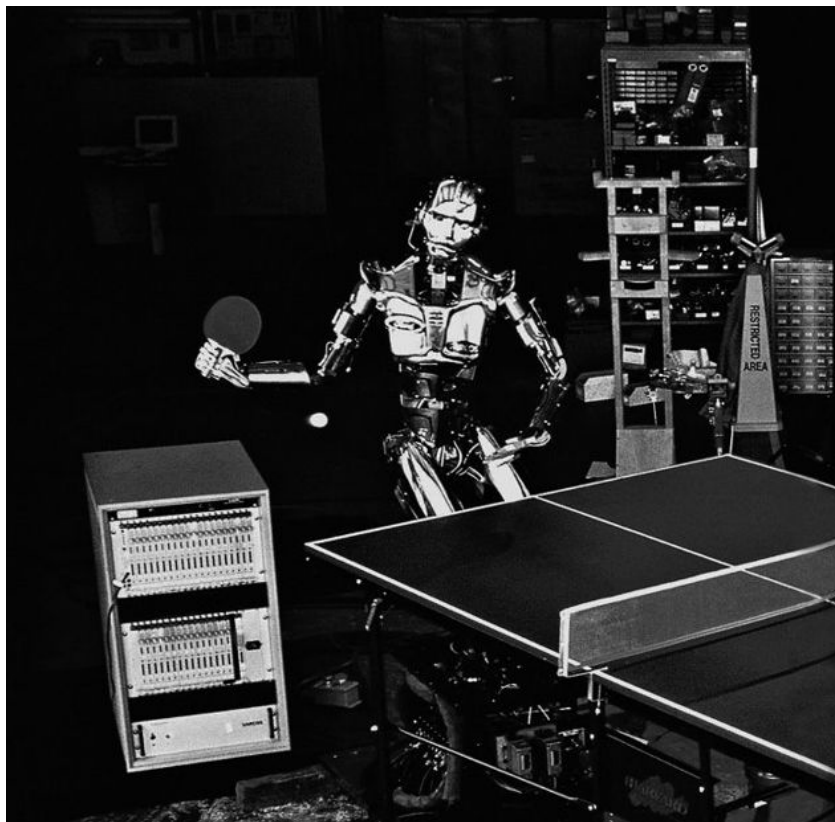
Connected Isolation



, formulated around 1970 by the group of Californian architects Morphosis, expresses with unsurpassed laconism the beginning of the modern world. The process of modernity directs its explicit strength to the fundamental relationship of the being-in-world, to live, as "culture of feelings in the surrounded space." *We want to describe, then, the three technical forms of explanation of the formation of islands that have crystallized by the deployment of modern isolation art: first, the construction of the separate or absolute islands, the character of the ships, airplanes and space stations, in which the sea is replaced, as an insulator, by other means, first the air, then the empty space; Then, the construction of climatic islands, that is, greenish in which the exceptional atmotopic situation of the Natural Island is replaced by a technical imitation of the greenhouse effect; And finally, the anthropogenic islands, in which the coexistence of human beings, equipped with tools, with their peers and the rest, triggers a retroactive effect of incubator on the inhabitants themselves. The latter constitutes a form of insulation, whose model*

cannot be said that social engineering managed to imitate and rebuild it with skill, although modern social states - which we understand as comprehensive well-being capsules - broadly promoted the replacement of the incubator originally by the construction by the construction collective maternal rental services. Aquapendent HariMiii, Total prosthesis for the body , illustration of

Opera Chirurgica Patavii



, 1647.

The proposed classification of the islands follows Vico's principle: that we only understand what we can do ourselves. Technical doing is essentially a replace or protest. Who wants to understand the island must build prostheses of islands that repeat all the essential features of the natural islands by means of correspondences- Punto-A-Punto in the technical replica. From the substitute form it is understood, finally, what you have with the first form. Therefore, the development of the construction of prostheses - the core of the explanatory event - is the phenomenology of the authentic spirit. The repetition of life another place shows how much life was understood in its first form.

Robot of

A. Absolute Islands

The absolute islands arise due to the radicalization of the principle of enclaves creation. This cannot be achieved by mere pieces of land framed by the sea, because they only achieve horizontal insulation leaving the vertical open. In this sense, the natural marine islands are only relative and two -dimensioned, throughout and wide. Although they have a special climate, the natural islands are wrapped in the currents of the air masses. The absolute island presupposes three -dimensional isolation, and with it the transit of the frame to the capsule or, for using the artistic analogy, of the painted painting on wood to the installation in space. Without vertical insulation there is no confinement.

To be absolute, a technically created island also has to dispense with the premise of fixing to a place and become a mobile island. Thus, the insurmountable relativity of the natural islands is doubly conditioned: by the two -dimensionality of its isolation and by the immobility of its situation. An absolute, three -dimensional and mobile island needs a review of the relationship with the environment element. It is no longer fixed on it, but sails in it with relative freedom of movement, swimming or flying. Julio Verne's Captain Nemo's currency, *Mobilis in Mobili* , leads to its most brief way the way of being of the absolute island: a laconic expression in which, rightly, Oswald Spengler wanted to see the life formula of the entrepreneurial individuals of the "phaustic" civilization. The submarine hotel, electrically propelled, *Nautilus* , arising from the inventive spirit of the great misanthrope, embodies a first projection, technically perfect, of the idea of absolute insularity: a prototype of the world of extreme closure and introversion, with its own organ and extensive library on board, a heated enclave capable of immersing itself, In permanent escape from human beings and ships, wandering and evasive, as if Robinson's forced landing in the

empty islet had become a voluntary exile and the Atlantic island-prototype had been transformed into a navigator cave, full of the treasures of The great culture and the wise bitterness of an enigmatic eremita of the sea. The submarine, with freedom of movement, represents a complete island prosthesis, which explicitly and reconstructs the fundamental features of being insular in its essential aspects. Not only does the enclave character of a piece of space like this; Together with him, he becomes aware of the principle of repression, for which the islands, as hoarding magnitudes of space, use their own mass to restrain the element around.

However, the submarines, as maritime prostheses, are still related to the natural islands, since they share with them the usual element. Absolute isolation is only achieved when the environment element is also changed. This is the case of airplanes, especially those that operate at large heights, which have to technically produce breathable air conditions inside, and of the space stations, which venture into the non-element, the vacuum. In these, the conquest of space is no longer carried out through repression of use, but by the implementation of a body, which extends as the owner of its place in space, without any concurrence. As soon as the element around the vacuum has been replaced, the insular implant-space must free itself from the antagonism of gravity, to keep itself. With this, extension and repression become the same thing. In a vacuum, the bodies released from all competition are as great as their own extension will; and this is identical to its construction plan. The implantation in vacuum means the prosecution of the launch-isla with astronautical technical means. His principle is registered since 1687, when Isaac Newton, in his essay *Of Mundi Systemate* , he conducted the famous theoretical experiment of a stone shot, in which the projectile would accelerate so much that he would no longer fall on the earth, but would stabilize in an orbit like a natural satellite.

If the isolation, then, must be made three -dimensional and enable free navigations in the element around, the framing of the island must no longer be held by the meeting of the earth and the sea in a margin of coast. The absolute islands have no coast, but external walls, and, in addition, on all sides. From these a perfect

hermeticism is required: whoever wants to leave them to the environment has to count on that it goes immediately in the void; The bathroom in the universe is only possible with the help of special costumes, bathing naked in a vacuum has a bad prognosis. It is decisive for the design of the Absolute Island that the exceptional spontaneous atmotopic situation of the natural islands must be rebuilt in the rigorous exceptional situation of the closed artificial atmotopo. In the natural islands, breathing takes advantage of the spontaneous climate configuration, which occurs in the exchange between sea air and the island biosphere; Inside the absolute islands, breathing becomes unconditionally dependent on technical air supply systems, to which underwater, aeronautical and astronautical research leads to increasingly elaborate explanation states. The climate of the absolute island is only possible as an absolute interior, because that islands navigate in an impossible means for the life of beings that breathe, be it underwater, be in high regions, poor in oxygen, of the Earth's atmosphere, be it in the emptiness of the space: in any case, in environments in which an evolutionively stable coupling between respiratory and medium -air metabolism is missing. What is an element around the relative island has to become an interior space on the absolute island. Whoever tried to breathe there without an aerial medium brought with him would drown in a minimum space of time, with greater accuracy: he would die from embolisms produced by the void. *From the philosophical point of view, the meaning of astronautics should not be sought in that facilitating the means for a possible exodus of humanity to the universe or in which it goes to the supposed need of the human being to expand more and more the limits of the possible. We can quietly forget the romanticism of the exodus. If, from the ontological point of view, astronautics is important for a technically illustrated theory of the human condition , it is because it constitutes an organization of three inalienable categories for human power: that of immanence, that of artificiality and the ascending impulse. Crewing spatial stations are anthropological demonstrative fields by virtue of the fact that the being-in-the world of astronauts is only possible as being-in-station. The ontological importance of this situation lies in the fact that the station represents a prototype of the world to a much greater extent than any earth island, with greater accuracy: an immanence machine in*

which the existence or power-permanecer-in-un-world is made fully dependent on world technical donors. The appropriate on -board philosophy would be Heidegger's theory of [GE-SELL](#) [] In positive version. A space station is not a landscape and less a place, nor a biotope in the strict sense of the word, because inside the stations only, so far, as the only members of the biologically active crew, cosmonauts and their microbial companions; Although, meanwhile, for the future, especially aboard the International Space Station ISS*

, created between

1999-2004 , which replaced the Mir , they are projected to install small biospheric units, such as the Salad Machine

NASA, a mini-in-green, endowed with light, capable of producing three times a week, on an area of

2.8 [Square meters, carrots, cucumbers and lettuce for a crew of four members.](#) [268]

Current stations configure an environment that spatial technicians describe as "life support system" or Environment Control and Life Support System ([ECLSS](#)) in relation to the human components of the station.

[269] From here, light opens on the anthropocentrically conceived nature to the old style, which, in a retrospective look from the prosthesis, can be interpreted as a life maintenance system already found beforehand, spontaneously populated, in whose way of operation its inhabitants its inhabitants No physically appropriate idea can be done while living it "existentially", that is, they move in it as intuition, delivery and ritual and metaphorical interpretation. Only who leaves the system can learn to understand it from the point of view of outside; The vision from the outside is produced by the renunciation of cooperation with the usual and by the search for substitute forms. Astronautics can only be seen in its right measure if recognized in it - beyond the reasons for the actors - a key discipline of experimental anthropology: it is the hardest school of the destructive proceeding of naivety regarding the *human condition* , because, for its substitute, radically eccentric configurations, of the coexistence of human beings with their peers and others in a common whole, an inexorable direction in the spelling even of the minimum details. While it intends an integral, eccentric, radically explicit The reality in dealing with the exterior: politics, whose definition as art of the possible, however, remains in force for now for situations that occur on the ground. Compared to astronautics,

politics, even when it is carried out professionally to the usual extent, still lives a dreamy, vague medium, full of failures, in which subject speculators and Containers of collective confusion [270] They can reach the highest charges. The unevenness of explanation between astronautics as the art of the possible in vacuum and politics as the art of the possible on the surface of the earth is still very large for the moment; Compared to that one, the current trade of the politician seems like a



Party -Karaoke in which competitors enter the scene as parties. Astronaut Mark Lee floats outside the space ferry

Discovery , approximately 270 km on the ocean. The construction of absolute islands in space is a business condemned to precision, since

there is no rest in implicit cases. Who is committed to the separation of the island of all -land firm and terrestrial elements around has to know that he cannot presuppose anything. In a vacuum, only what is understood even in the last detail, including the technique, with whose help is climbing without air, is understood. Astronautics is the product of precision and daring multiplication. In it, levitation binds with extreme care. Nietzsche's forecast that we, the navigators of the future, have not only broken the bridges but also the land behind us



[271]

It is literally concretized in the emptiness of space. This is worth above, to put it once again, for the essential core of space-isla, the life maintenance system, which as it can be better understood is like a fully isolated atmotopo or an integral chamber of metabolism and breathable air; To him belong units for the performance of tasks in the field of air, water and waste management. *Shannon Lucid Checks the fast growth wheat in the-Svet cultivator of a glass module.* With regard to the first, it is, in the first place, systems for the preparation of breathable gases, for the control of the temperature and moisture of the air, for the filtration of the air against impurities waste and for the ventilation. The last one is important for the safety of cosmonauts, because in ungravation conditions,

spontaneous convection does not occur, the circulation of the air mass due to the weight differences between normal air and the exhaled air, so only An artificial air circulation can prevent excessive CO₂ and heat concentration in the respiratory bell close to the cosmonaut body. The long -term Russian cosmonaut Sergéi Krikalev, which, on six space trips, passed aboard the space station [Mir](#)

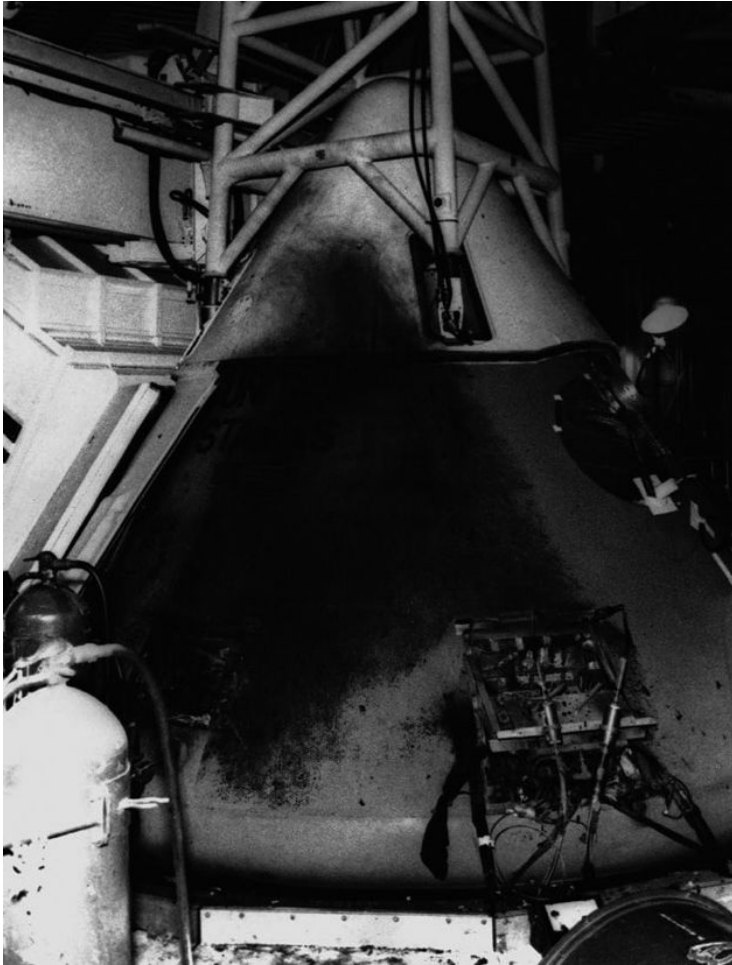


About 20 months, in a conversation with the artistic director Andréi Ujica in April 1999, he alluded to some peculiarities of life at the station, among others to the need to protect astronauts, while they sleep, from the air stagnation in the Body scope: «[...] There is that fan that deals with the circulation of air in the area of our face... if one of the fans does not work correctly, the life of one of the crew members is in danger”. [272] Without artificial air circulation,

sleeping astronauts would bury themselves in an invisible sarcophagus, composed of nitrogen and carbon dioxide.

The space laboratory *Columbus* . Among others, the fact that two fatal episodes of the history of space trips were produced by failures in air supply systems, justifies that the attention of astronauts is especially directed to the artificial atmosphere in the pressure cabins. In June 1971, after a visit to the station Salyut

I, during the reentry in the Earth's atmosphere, three Soviet astronauts died aboard the space capsule *Soyuz II* Because of a defective valve, whose non -operation caused the evasion of air outside the capsule; Astronauts Dobrovolsky, Patsayev and Volkov, who did not wear space costumes, were exposed for twelve minutes to a vacuum, because they lost knowledge before they died due to embolisms. The burial of the popular dead (precisely on the occasion of its mission, the Soviet Union had undertaken a press campaign in the socialist astronautics and informed about it on television) on the Kremlin wall became a state act; Although nothing of a minute of meditation is known, even, about the atmospheric conditions of life of human beings. Before, in January 1967, in the United States, during a soil test for the Apollo program, three astronauts had drowned in a burning capsule, when the atmosphere that reigned in it, one hundred percent of oxygen, was turned on by a Electric spark and in seconds it exploded in flames. From those events, no one who deal with space aerotechnics could be any doubt about the importance of air provision systems aboard the stations. *In the aerotechnical design of its habitable surface, astronauts are described as oxygen consumers and CO₂ or, with greater generality, such as Black Boxes*



Biological, material transformers, crossed by mass currents. To solid, liquid and gaseous substances that arrange through the bodies of astronauts, they are moved as much as possible, in the interest of mass reduction, in circular processes, in order to stimulate the closure of the connection between the management between the management of waste and inputs. In it

Recycling From air and water this has been widely achieved, while in relation to food management and excrements, for now, a large externalization factor must be counted. The technical bibliography on astronautics confirms that the Russians entrust to the cosmos the further destiny of the excrement of astronauts, while the Americans bring to the earth the excretion of their own in space. So far no interpretation of this difference has been published from the point of view of the psychology of

the peoples; Probably in the interest of the future peaceful work in the great powers in space research. Accident in January 1967. It is clear, otherwise, that the semantic and psychic attention of astronauts will continue to depend almost a hundred percent until some time, already predictable, on the external supply, given that the demand for meaning of people on board is covered is de facto exclusively by him input of land stations. Both from this point of view and from the communicative, all space stations satisfy so far in a very pure way the state of things of the Connected Isolation

. Due to the interconnection of the isolated bodies, the advantages of the closure of the system are combined with those of the opening of the system. This is worth so much for the professional side of the permanence on board, whose working days, as a general rule of eight hours, were filled with predetermined scientific experiments, as for the "private" side, while in their moments of recreation the Astronauts listened Music or contemplated video movies. In the fall of the

Mir

A whole video library was calcined in the Earth's atmosphere. It could only be discussed of autonomy or consummate isolation when there was an independent on-board semantics or an endogenous religion-space. This would be the case if scientific faculties of aboard projected autonomous research programs or if cinematographic or musical studies produce independent art or entertainment emissions of the Earth. In case of prolonged stays they could appear among the members of the crew spontaneous religions and metaphysical schools. From the linguistic point of view, due to the prolonged ingrability of the language, phonetic dislocations would be conducted to unknown dialects, even, perhaps, to babbling languages with its own character and a new lyric, recited by floating languages that slide in consonant drunk. As long as such things appear, the space islanders, those who have so far and the futures, remain comparable to their distant ancestors, the imitator Robinson Crusoe, since, from the cultural point of view, both they and he exclusively create from the arsenal of meaning patterns that have brought with them. Unnecessary to say that conventional astronauts are far from being the pure consciousness of their island. The implementation of an air supply system in the emptiness of the space is anthropologically relevant because it is the critical case of

constructivist behavior. This obliges, in exteriority, to think and operate with absolute reliability even in the last detail. In normal works, builders have their "world of life" behind them and can presuppose an environment that supports them. In the space work that ontological comfort disappears. To establish there a possibility of stay, a minimum "world of life" must be implemented in the non-world-life. With this, the normal relationship between the supporter and the sustained, the implicit and the explicit, life and forms is disrupted. The construction of islands is the investment of living: it is no longer about placing a building in an environment, but about installing an environment in a building. In the case of architecture in a vacuum, what maintains life is an integral implant in the opposite of it. This situation can be reproduced with the expression investment of the environment or the environment. While in the natural situation the environment is what surrounds us and the human beings surrounded them, in the construction of the absolute island there is the case that it is the human beings themselves who conceive and have the environment in which they must live later. This means practically: contour the contour, wrap the enveloping, support what it supports. The investment of the environment meets the technical seriousness with the hermeneutical currency: apprehend what apprehends us. Consequently, the world of life implants in a vacuum are not "microcosm", while the classical idea of microcosm enunciated the repetition of the great world in the child. It implied that an unexplorable totality is reflected in another. Now it is about technically recreating an explored environment to offer it as a dwelling to real inhabitants. On that background it is clear in what sense the island inhabited as prototype or world model can be understood. You can talk about the existence of a sufficiently complete world when minimal liveliness conditions are met. *Life Support* It means exactly this: satisfying the list of conditions under which a world of human life can be maintained temporarily in operating conditions as an absolute island. (For now there is no talk of reproduction on board, or the development of a cultural tradition of astronauts.) Special costumes for space walks are a reduced version of such possible life systems. Sergéi Krikalev noticed that they resemble small spacecraft,

[273] *with the difference that the life system of life in the suit is only planned for a few hours. With the large spacecraft it shares the property of not having biotopian autonomy. (The chronicle of the Mir It notes that in fifteen years of operation, 78 astronaut exits were made, with a total duration of 359 hours.) Due to the transformation of the "world of life" in the life system of life, what means explanation, applied to the ecological background, becomes visible. As, otherwise, only the terror demands - which will*

accompany us, together with astronautics, during the XXXI century - the void demands the exact spelling of the alphabet in which the implicit was written. In this sense, astronautics is equivalent to ontological literacy, by which the elements of the being-in-world are formally and expressly write. The being-in-world aboard is conceived again as a stay in a world of life prosthesis, so that the same protection of the "world of life" represents the authentic adventure of astronautics, or the of the construction of stations. In analogy with the great biotopic-ecological project

Biosphere2

, that since 1991 it has been carried out, with changing success, in the Arizona desert, [274] The human situation could be summarized in the spacecraft with the expression *Be-in-the-world 2*. The absolute island offers an experimental ontological organization in which hominism is archived: that is, the humanomaniacal disregard of the event, otherwise, that the coexistence of human beings with their peers takes place in an effective place and that beings beings Humans never come naked and alone, but they always carry with them an escort of things and signs, not to mention for the moment of their constituent parasites, the biological (microbes) and the psychosemánticos (convictions). Considered from the philosophical point of view, astronautics is, with much, the most important company of modernity, because, as a universally relevant experiment on immanence, it manifests what someone's coexistence with someone and something in a common space means .



Before this experiment has not been retarded when thinking close to Earth, it cannot be reached to a reasonable solution to the fundamental problem that classical metaphysics bequeathed to modern: the emancipation of something. In principle, it is a mere terminological issue if something tasted is called matter or element or things or environment. The party taking for something can only be intelligent when it ventures to participate in the construction of absolute islands. From that islands of that type you can see how the cohabitation of systems of things with human beings works. Due to the advanced explanation, the machines and the systems, which support the being-in-world 2, they develop with such solemnity that they would have to be introduced in a constitution of the space station, in case there were. Unit- *Life-Sport* , communication systems, navigation facilities, energy supply supports and laboratories: all of them should be treated as constitutional bodies and, analogously to human rights, it would be necessary to place them under special protection of space law through a declaration of the rights of things and systems. In the old dreamy land, which remains numb by obvious accounts, most of the constitutions are formulated in such a way that they do not appear where the nations in which they are in force are. The place of validity of the Constitutions is not the object of the Constitutions: pre-ecotechnical thinking presupposes it as a resource, which can continue without mentioning, because it seems explicit enough for capable intuitions, not needed for now of any comment. Thus, traditional policy belongs to the time of hermeneutical sleep, at a time that was imbued by a self-conscious to be able to-a-chapter-in-anxplicable. Conventional constitutions outsource the nation in which they establish an order; They ignore the non-human cohabitants of the nation that are necessary for humans; They have no eyes for atmospheric conditions, in which and under which the coexistence of citizens and their teams is carried out. In world models of the type of the absolute islands, such naivety are no

longer admissible. In relation to the islands in the void, the question of how much time will happen until the experiences achieved with their construction are retrotransferred to the organization of coexistence in the land firm lands, which continue to presuppose as the

Containers Natural life. Knowledge about coexistence under external conditions in orbital position seems to be still very far from traditional worlds of life. Its resentment in the earth's atmosphere will no longer wait much. R. Buckminster Fuller, *Tetra City*, project for a floating city. We will mention two of the advanced thinkers of the land stations, in whose work the earth is already applied to earth or to specific local environments the principle of absolute insulation with mature metaphors and partly, even, with technically implantable models. In the first place you have to appoint R. Buckminster Fuller, who, with his [OPERATING MANUAL FOR SPACESHIP EARTH](#), of 1969, presented the theoretical-systemic contours for a [Management](#) Global of the Earth, based on the idea that planet Earth is not much more than a "capsule, within which we have to survive as human beings." [275] Fuller's theory of knowledge leads to an ethic of universal cooperation, included in a metaphysics of collective awakening. This, in turn, is based on an interpretation of the fundamental human situation, based on an "extremely important fact, which refers to the Earth's spacecraft: that is, that instructions for use were not supplied with it."



[276] "[...] That is why the human being corresponded to a lot of ignorance for a long time ..." [277]

The characteristic of the present is the rapid decrease in ignorant tolerance with which things have been treated, a decrease produced by the growing reach of the consequences derived from the great technology and applied science. He *feedback* From the techniques causes human intelligence to qualify for the tasks of the engineer of the land spacecraft. [Olafur Eliasson](#), *Your Windless Arrangement* , 1997. After Buckminster Fuller you have to refer here to the Danish objective artist Olafur Eliasson, whose multiple and diverse facilities and assemblies offer the most lucid interpretation that can be found in the contemporary art of the

concept of investment of the environment or the environment. Eliasson has been shown as one of the best artists on board on the absolute island under construction, especially for the exhibition *Surrouned Surroundings* , which, together with Peter Weibel, made in 2001 at the Zentrum Für Kunst und Mediachnologie (ZKM) of Karlsruhe. [278] In the title of the exhibition, the constructivist turn appears unequivocally: the natural environments shown by the artist are already, indeed, contornated contours, that is, natural phenomena interpreted and repeated by science and technique. It does not face one of eco-romantically stylized totalities, but to natural implants in the exhibition room or in the laboratory; We see imitations, prostheses, experiments, *Arrangements* , by whose presentation two things are always relevant at the same time: the natural structure or natural effect *and* The scientific-technical optics through which they enter our interpretation. For the rest, the "surroundings surrouned" shown by Eliasson, such as artificial cataract, sounded with rumble, famous meanwhile, the *Moss wall* of 1994, the



Room for a color of 1998, *the Room for all colors*

1999 or *Very large ice territories* From 1998, not only are presented, placed and "surrounded" by the scientific-technical-artistic look, they also take advantage of the framing effect of the museum situation. Here nature behaves in front of the museum as the world of life against vacuum.

B. Atmospheric Islands

The explanation of the principle of isolation was promoted to the maximum by experiences with the construction of absolute islands. However, the artificial islands of a relative nature are equally enlightening for the investigation of model worlds, since they sharpen the look at the atmospheric variables of isolated media. You can talk about a relatively artificial island when its position is chosen not in the cosmic vacuum, but on the surface of the earth or the sea. In the case of floating artificial islands, surrounding sea water moves through a mass implant: a procedure that can be observed on the occasion of the launch of a ship; Also the survey platforms and other constructions supported by pontones in the open sea meet the characteristics of the floating island. The ability to repression or displacement of water is produced by more or less waterproof walls on board, which separate the inner world of the element around. Since ideally impermeable structures are not empirically feasible, it is necessary to foresee in the floating islands waterway management facilities, such as boat pumps or filling devices for air cameras under water.

Unlike the floating islands, in the case of those that settle on the ground, the displacement refers to the aerial element (also marginal to the *Root medium* , that is, to the flora and fauna of the land on which it has been built). They delimit an surrounding air enclave, isolating it in it, and stabilize a permanent atmospheric difference between the interior space and the outer space. This formulation could be asserted as a provisional and vague definition of the house, while it is lawful to start from the fact that the houses, along with their functions such as shelter space, work space, sleeping space and meeting space, also They always have an implicit function as climate regulators, especially in the case of stone houses, which bring freshness in summer and heat in winter. The association

between house and island's ideas is supported by the history of words: since the century II D.C., La *INSULA* Latina designated, at the same time, together with its fundamental meaning, the neighborhood house, with several floors and isolated, which most of the time inhabited the poorest. To illustrate the undifferentary mechanics of the late function of the great city, Spengler cites a Diodorus passage that refers to "an dethroned Egyptian king who had to settle in Rome in an unfortunate neighborhood house on a high floor." [279] In our context it should be said that this Egyptian Robinson had been thrown by imperial turbulence to the beach of an island crowded.

The Roman house-hawth

44.5

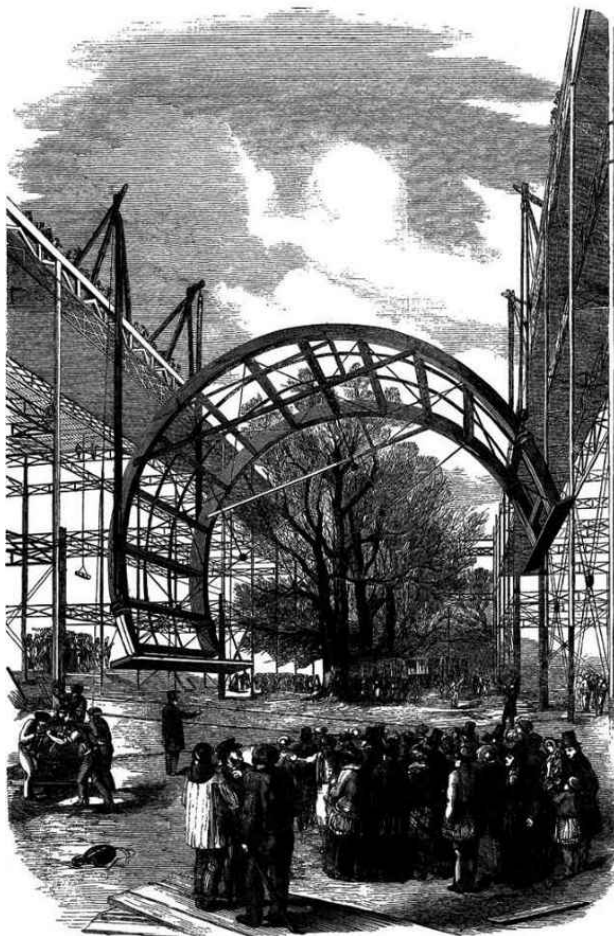
centimeters, was set by legal regulations for air -dried bricks); on the other, due to the protected situation and the ventilator function of the interior courtyards, covered with green (*Atria*), and the column courtyards, in which there were ponds (*Compluvia*) that they collected the rainwater from the roofs (*impluvia*). In the houses of the wealthy they could find, since the century Yo A.C., soil heating, which through ceramic channels were driving along the soils, and sometimes also through the walls, the hot air produced by an oven installed in the kitchen (heating of hypocausts).

Terrestrial Atmospheric Islands, however, in the strict sense of the word, there are only since the century XIX , when the construction with cast iron and crystal caused a completely new type of house to appear: the glass greenhouse. Greenhouses of this channel are not an any type of construction of the century XIX . They constitute the most important architectural innovation since ancient times, because with them the building of houses becomes an explicit climate construction. A peaceful prelude could be recognized in them to *AERIMOTOS* triggered by the gas war, of which we have dealt with our considerations on the atmopolitical foundations of the century XX . [280]

When glass houses are built, the building rises thinking about the inner climate that must be reign in it: visible construction serves, in the first place, beyond its own aesthetic values, as a renovated air wrap, which is prepared , in turn, as a means for inhabitants of a special type. Greenhouses are architectures-themes,

in which atmotopic facts are thematized, as a general rule special climates for exotic plants. The beginning of the era of glass in architecture means the same as the beginnings of the atmospheric era in special ontology. As well as around 1900 Georg Simmel asked, in Kantian expressions, for the formal and cognitive conditions of the possibility of the coexistence of human beings (this would be described as a "post -national" question today), so also, since the early century XIX , *the greenhouse architects sought the practical conditions of the possibility of acclimatizing tropical plants to Central European media. They discovered the response in the form of tempered glass buildings, which were offered, in a way, as homes for asylum vegetable applicants. Naturally, the most dependent plants had not come to Europe on their own will as asylum seekers, they presented themselves as involuntary guests, as vegetative companions, so to speak, of the Homeboys*

Indians and the Moorish boys, with a turban, of the colonial idyll, for which the ladies were served in the rich northwest. However, the meaning of crystal architecture exceeds its initial connection with imperial botany. Above all, the phenomenon of glazed houses is not allowed to refer to the winter gardens of pleasure, princescos and great-bourgeois, which, with their temples of flowers and conservatories of pineapples and ananás, their greenhouses of oranges and Pomelos, ribotraen until the century XVII and XVIII



. Nor does the interest of the lords in independent fruits of the station provide a sufficient reason for the excessive love of Europeans to the culture of greenhouses, no matter how Serve the asparagus monarch in December, lettuce in January and even figs in June. *Superstructure to cover an elm in the Crystal Palace*

London, 1851. In their greenhouses Europeans began a series of successful experiments on the botanical, climatic and cultural implications of globalization. When in the century XIX *The subjects of the Kingdom of Plants* [Tropical to the greenhouses of Great Britain](#), was at stake, by the hosts, at least one approach in atmospheric matters. The laws of hospitality were respected from the climate point of view. Can't say that multicultural society was rehearsed in greenhouses? When the colonial botanists gathered spontaneously in their glass covered with glass plants of the farthest origin, they did know what is due to visitors from the tropics, especially when it came to the queens of the plant world, the orchids and palm trees , for whose accommodation they

were, in turn, sufficiently the royal constructions under glass buildings, the houses of palm trees and the houses of orchids. It is understood that also for the rest of the high vegetable nobility, such as camellias, their own houses were built.

[281] *Regarding these guests, he dominated a xenophilic climate even in Germany: when on June 29, 1851 he flourished for the first time in Germany, in the house of Palmeras de Herrenhausen, near Hannover, a palm tree of the variety Victoria Regia*

, of rapid growth, a press communication could be made of the event. The ideas of the heated artificial island were linked to those of the utopian urban planning and orientalism, such as during the construction of the Wilhelma, near Stuttgart, started in 1842, finished in 1853: a story castle, crystal and mollo -style iron, in whose complex multiple interior motifs are joined, which together produce a sumptuous insulation effect: here, the assembly force of the greenhouse landscape forms an exclusive symbiosis with the fascination of the island of princesca pleasure and with that of the paradisiacal garden. *Not surprising* Crystal Palace In the Hyde Park in London, built in a short term of execution, from July 30, 1850 to May 1, 1851, with a length of 563 meters, a width of 124 meters and a height in the central nave of 33 meters, greatly represented the greatest built space in the world. The owners already indicated that four basilicas like San Pedro de Rome would fit in the area of that gigantic glass house, and seven cathedrals such as San Pablo de London. It is true that the

Crystal Palace *It was not first thought as a greenhouse, but as a special gallery, since a fixed socket construction had to house the 17000 exhibitors of the Universal Exhibition of London of 1851, along with its 6 million visitors: only in consideration of Some old and high Olmos, whose conservation had been a requirement for the construction license in the popular park, also quota in the palace of the Universal Exhibition a certain characteristic of winter garden in its high ship.* This feature became the most important when the
Crystal Palace

It was disassembled at the end of the universal exhibition and was installed again in 1853-1854 , in Sydenham, in improved proportions: this time as a park-popular- *Indoor* , botanical and ornithological, or, as explained in a prospect the [Crystal Palace Compagnie](#) , created to administer it, as "universal temple" for the "education of the great masses of the people and the ennoblement of the

enjoyment of their moments of recreation." [282] That popular park was technically accessible to the visit of the masses for the Brighton railroad; In 1936 a great fire destroyed that building, greatly appreciated, but not undisputed, of which critics also admitted that their building meant a turning point in the history of architecture. Early visitors' stories attest that from the space experience inside came an effect, which in the sixties of the century ^{XX} It would have been defined as a psychedelic: «That gigantic space had something liberating. One felt in him sheltered and yet free. The consciousness of the heaviness was lost, of the support itself.

[283] *Ventilation and aeration were achieved by a system of thousands of air valves on the side walls, as well as in the roofs. To avoid summer overheating Paxton placed wet canvases on the inner roof; During the other stations of the year a hot water heating installation, which depended on a central with 27 steam boilers, took care of maintaining the desired temperatures. From Paxton's propaganda writings, it follows how clear the reason for "contour contour" was given to the view, although the concept would still be missing.* Which was already treated for Paxton of climate simulations and the attempt to introduce in the pavilion distant models of nature, especially the Mediterranean landscapes longed for by the English, it is discovered by their project, presented in 1855 and never carried out, for the Great Victorian Way , which foresaw a six -kilometer glass gallery through London. The project would have surrounded the entire center of the British metropolis with a wide-boulevard acrystalado, while larger surfaces would be available inside the ring as artificial open landscapes, which, without a doubt, could only have done at the expense of sad neighborhoods of Blocks of floors, as it happened with the openings carried out by Hausmann in Paris. It is to regret the non -realization of the project under many points of view, among others, because if it had been put into practice, Walter Benjamin had to recognize London, even before Paris, such as the capital of the century ^{XIX} ; as well as that, also, the passages provide less than the greenhouses to the key to the beginning "interior",

[284] which Benjamin rightly stressed that modernity can only be understood in its light. With their efforts to maintain the climate record of vegetable immigrants from southern latitudes, biologists, architects, glass manufacturers and lovers of the orchids of the century ^{XIX} Not

only were they more and more explicitly hospitalized in the praxis of the artificial climatic islands (whose fundamental technical idea was already known in ancient times, as demonstrated by a winter garden installation found in Pompeii). They gave birth to a culture technology, even more: a principle of space formation and atmospheric control of space, whose deployment extends throughout the century XX, to become since the beginning of the XXI *In a global question about the way of life. From the conferences on the universal climate of Rio de Janeiro and Tokyo, the principle of the Atmospheria Management is recognized as a Politicum*

high-ranking, no matter how difficult the technical-climatic measures illustrated against the resistances of traditional rights to the *ignorance*, in the sense of Buckminster Fuller (because precisely the great political powers are those that cling - now - to the usual customs in the imperial use of space, resources and climate). The historical-technical significance and *Eo ipso* Historical-cultural of glass buildings is that with them the familiarization of the greenhouse effect was launched. Well known as empirical phenomenon, for a long time, by gardening engineers and winter gardens administrators, their theoretical description and pragmatic generalization began around the change of the century XVIII

to the XIX, in a patent application brief of the year 1803 of the English architect James Anderson, who wanted to take advantage of the principle of the heat trap for the construction of a two-story greenhouse. According to Anderson's plan, during the day the glazed surfaces of the upper floor would retain the heat of the sun in the greenhouse air, which during the night would go to the bottom, cooler, through an aeration system invented by him: a ingenious two-chamber system with wide political implications. Since then the place in the sun would have become a matter of redistribution of comfort.



Shortly after, Thomas Knight (1811) and George Mackenzie (1815) formulated the theoretical foundations of the hemispheric forms of glass architecture, demonstrating that solar irradiation could be optimally used for heating the atmosphere of interior space through glass curved surfaces . The winter builder and garden engineer John Claudius Loudon already made use of it in 1818, in his

Sketches for Curvilinear Hothouse , also creating in 1827, with his house of palm trees of Bretton Hall, in Yorkshire, one of the first examples of a greenhouse architecture, with cast iron and bulging glass, thermodynamically calculated. In that "total total space" was, together with the favorable conditions of light, a form of very advanced solar energy for the English latitude degree and for the technique of the crystal of that moment. The construction of domes received a strong impulse (the queen discipline of architecture since the days of the Roman pantheon). The new materials not only allowed greater amplitudes of light, they also created new relationships between the shape of the dome and the interior covered by it. Loudon stimuli in the field of hemispheric construction can be followed to the great winter garden of Laeken, near Brussels, finished in 1876. Greenhouse in the Laeken Palace Park, near Brussels, during construction, 1875. *In the century XX Things moved again in this area by the introduction of glass substitute materials. The new and cheap polyethylene and PVC covered, permeable in light, triggered a turn to intensive crop in greenhouses since the late fifties. Its world's most significant center is located in China, which concentrates three quarters of all the greenhouse surfaces of the Earth, 600000 of 800000 hectares in total (according to statistics of 1994), almost exclusively in the form of simple low plastic*

tunnels, the majority Of them near the big cities, which serve the intensive production of vegetables. Also Japan, for the same reasons and with the same media, has become a short time a great power in plastic greenhouses, even ahead of Italy and Spain. [285]



In addition to this, in the United States, where numerous new types of greenhouses were tested, pneumatic constructions appeared for the first time, on a smaller scale and without support, of reinforced polyester domes with Nylon grid, which were held by a slight atmospheric overpressure: A technique that also played an important role in the construction of sports stadiums. Together with innovations, most of the time primitivist, plastic construction, traditional greenhouse cultures, which, as in the Netherlands, are based almost exclusively on glass, appear as noble antiques of old Europe. But, it is vulgar plastic tubes or elegant glass buildings, the principle of reality is always included in all ships; The plants are

green capital that exploits the growth force, supported by *Doping* Thermal and chemical. Because of its economic unilateral objectives and its monoculture installation, most of the greenhouse crops of such are monosyllabic, with respect to the dynamics of its population, and biosphérically infringed.

View of the roof structure.

This only changes when, for the development of modern sciences of life and basic ecosystem research, interest in concentrating complex biospherric sets in experimental Islam hundreds could arise. The best known paradigm for such companies is provided by the great project *Biosphere2* , which was put into operation in September 1991 in Oracle, near Tucson, in the state of Arizona, after broad preparations, although conceptually confused, and four years of construction (1987-1991)

. If there were to characterize in a word the own thing about



Biosphere2

, it would be necessary to call it a tribute to artificiality: a *delirium-capsula*, which goes beyond the normal constructions-in-green in many aspects. In this case, the glass building is more than a climatic island; It serves as a previous land exercise for the building of the absolute greenhouse in space. One convinces itself by realizing that Oracle's

experiment is not content to recreate plant worlds in closed spaces; What is, rather, it is to radicalize both the principle of the collection and the insulation unusual, perhaps absurd. Because of its situation in one of the warmest areas of the earth, the paradoxical winter is not oriented, such as its partners in middle latitudes, for the effect of heat trap, which, ordinarily, is used for growth stimulation and as help for winter elimination; Here, with a gigantic investment of electric current, refrigeration systems must be put into operation to avoid the overheating of the installation. The necessary electric current is removed from a nearby centered water reservoir; This causes annual expenses of 1.5 millions of dollars. An emergency aggregate is additionally available, which in case of supply failures helps to prevent the interior of the large capsule from becoming less than an hour into an inhabitable hell for both plants and human beings. Biosphere 2. Biosphere 2 It is an experiment of isolation and inclusion of a pronounced character of art, with a strong complement to ideology-ixodo and metaphysics-gene-as corresponded to the ideas of the Sponsor , the Texan Petroleum billionaire Ed Brass - but committed, at the same time, in scientific and technological objectives. For its architectural design, the *Biosphere2* It constitutes a commitment between functionalism and historicism, the last of which is especially manifested in the two Mayan, glazed staggered pyramids, which flank the whole. The beginnings of the company refer to the environment of philosophy New Age, typical of the west coast, and NASA, in which until the eighties of the century

XX

Aggressive plans for the colonization of the Moon and the planet Mars worked, so it is not surprising that in the start of the start of Biosphere2 *The American Astronautic Administration belonged to its promoters.* In the complex-in-green, which occupies an extension of 1.6 hectares, justice is done to the reason for intensive isolation through a large deployment of hermetization technology; Starting with a double glazing throughout the extension and a multiple saburent with windows, on insured doors with air locks; To this is added a wired control system of possible cracks in the circulation of water and air. What fundamentally differentiates the management of secrecy from *Biosphere2* of other greenhouses is the total control of the *Root medium*

, that is, from the ground, that in other parts it only rules, adexishes and, in the case, enriches, while here it is included in the hermetic construction itself. The entire installation rises on a concrete floor, covered in all its extension with welded, stainless and incorrect alleghanis steel plates, having dedicated singular attention to the compactness of the point of union of the soil plane and the vertical elements of the wrapping of Cristal. Both the glazing and the structure of the steel frame was projected by Peter Pearce and Associates. Pearce, who was a disciple of Buckminster Fuller, introduced experiences in the construction of armor on the basis of standardized struts. In *Biosphere2* The environment investment principle can be observed twice, because not only includes the soil and, consequently, the integral encapsulation of a world of life in an enveloping form; In addition, the installation is divided into a biosphere and a tech, so that the biosphero scope continuously depends on previous technical yields, especially on the supply of energy, on a water management in closed circulation, of the



Management

of the atmosphere and innumerable electronic implants. *Regarding the inclusion reason in Biosphere2*, clearly appears the character of the island's modelic world: it was an ambition of its builders to introduce a miniature of the biospheric natural variety into the pavilion, largely dispensed with fauna, while they

remodeled five primary types of landscape or biomes : The tropical pluviselva, the savanna, the mangrove swamp, the sea and the desert. To these autonomous models of vital space were added two vital spaces of cultivation, the landscape of agriculture and gardening, as well as a citizen colony, represented by a habitable area of 2600 square meters for the first eight "Biospany", which since 1991 They underwent a two -year imprisonment experiment, valued as a total failure. From the debacle of animal and plant biosystems, the ants and cockroaches were temporary winners in the struggle.

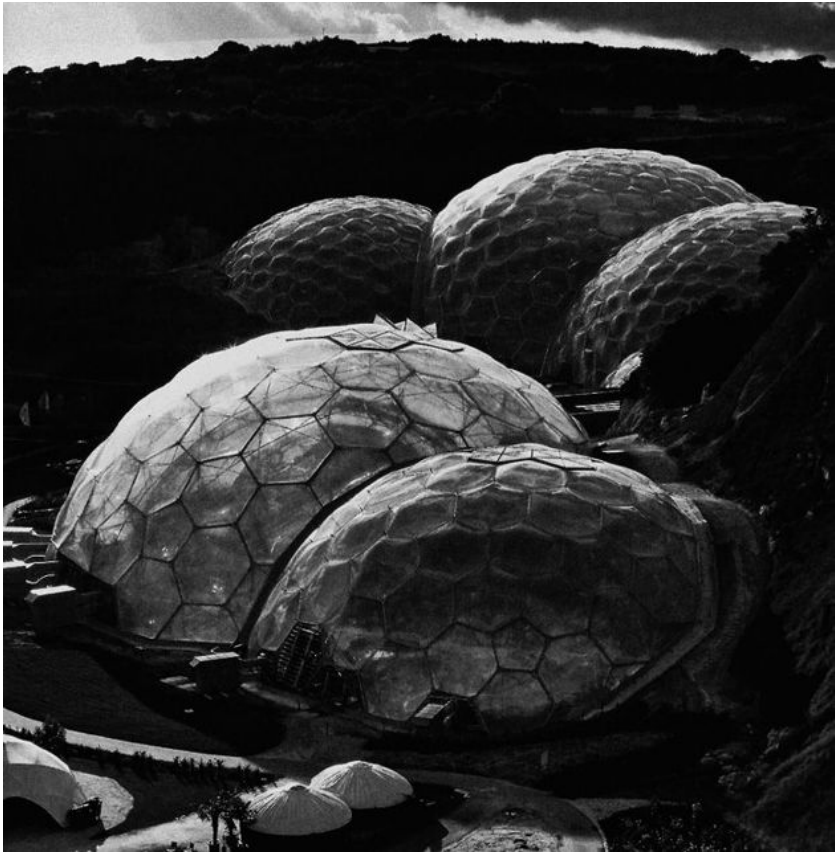
Pulmonary machine *Isolation and inclusion reached a pathetic connection in Biosphere2*

, especially in regard to the possibilities and needs of an extraterrestrial repetition of terrestrial living conditions. The reason for imprisonment and autonomy could only be taken seriously, even in the last detail of the construction, because the total simulation of an autonomous and humanly usable biosphere was on the horizon under the conditions of spatial vacuum; The relative island had been projected as a previous exercise for the construction of an absolute. The artificial world of life had to answer the question: «What happens when earth, plants, animals and human beings are introduced into a glass bottle and closes it? Is there a self - regulating mechanism that maintains the life system?

[286]

It is clear that with this he wondered about the possibility of a

Life Support System , by which the export of biospheric comfort in vacuum could begin; no longer as mere and proba salad or orbital mantillo table, but as a world of life of great style. If approximately 3800 species of plants met in a coexistence attempt; If, two gigantic mechanical lungs, led by temperature sensors, 1.7 millions of cubic feet of volume (for a total volume of the installation of 7.2



million cubic feet, equivalent to 204000 cubic meters); If twelve different water systems were implemented in the artificial biosphere, starting with the simulation of a sea of salt water of 2500,000 liters of volume, passing through the water hoarders of water from the installation of the Pluviselva, until reaching the drains, systems of rain, human wastewater and water facilities for fire extinction: all this always happened under the governing idea of raising a critical case of isolation, as ontologically can only be imagined in extraterrestrial vacuum or in a land in which it would have disappeared or the natural atmosphere would have been disappointed by a catastrophe of the environment. [287] As romantically motivated that it was in its starting phase, the project

Biosphere2 He carries in his technical calligraphy the features of an ultra -realistic philosophy of survival in an element not conducive to life. Its internal motto says: after nature. These ideas could be dispatched as engenders of a totalitarianism of a new wedge, which is abandoned in the void, or mocking them as a

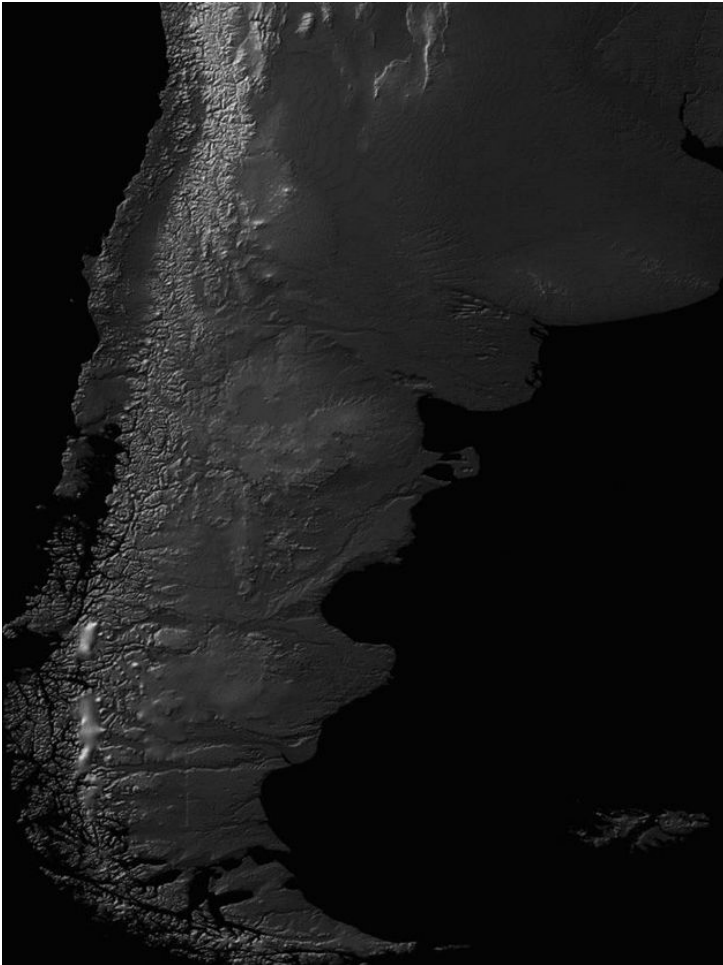
complementary communism, utopian of the capsules, if global, irreversible tendencies, barely governable, in the treatment of civilizations Techniques with the Earth's atmosphere, did not allow to recognize that experiments on comprehensive atmospheric and biosphartic insulation have a respectable anticipatory dimension. They have to be understood as an expression of a reasonable concern for the future terrestrial policy of biosfeas. *Grimshaw and partner*, Eden Project

C. Anthropogenic Islands

If in the case of the absolute island, the sea is eliminated as an element-environment and replaced by the void, while the Atmospheric facts are reformulated on the climate island, on the anthropogenic island it is the human factors that must be considered as variables. In these configurations it is about understanding how human beings become nesiot or islands; Or, which means the same, how living beings inhabiting islands become human beings thanks to the unparalleled effect of their isolation. According to the current consensus of paleontologists, the African savannah is the area in which the murder of an ancient species of arboreal monkey was carried out; Consequently, that region must be described in such a way that it can be understood as the repressed element-environment of the anthropogenic islands, which made life nomad on it. From this point of view, this grass steppe appears as the sea from which the anthropoids emerge. Thus, the primary event of protohistory, the genesis of the human being, contains, above all, a topological mystery. In the appearance of the human being, the place must explain the fact, the scenario of the event provides the key to what happened in it.

The human fact arises from an isolation phenomenon, in which the role of the insulator is still inelucidated for now. How was it possible that in the midst of an environment that only changed imperceptibly such enclaves, full of a special life, that hallucinate and work? How to think about that emergency, that separation, that secession, which leads to the human being? In any case, the demand raised by Deleuze, that Nesiot, the exemplary islander, continues to maintain the creative impulse of islands and become, therefore, into pure consciousness of its place, it is only realizable in the anthropogenic islands; Presupposing that we define the groups of primates, incubators of human beings, as insular units,

and that we see in human beings generated the vectors of the creative movements that flow, mature and progress in their ability to think. For the rest, together with the islands configurations appointed by Deleuze, by maritime erosion and by land emergency, here a third dynamic enters consideration: insulation by inclusion of groups or by creative authorship of distance.

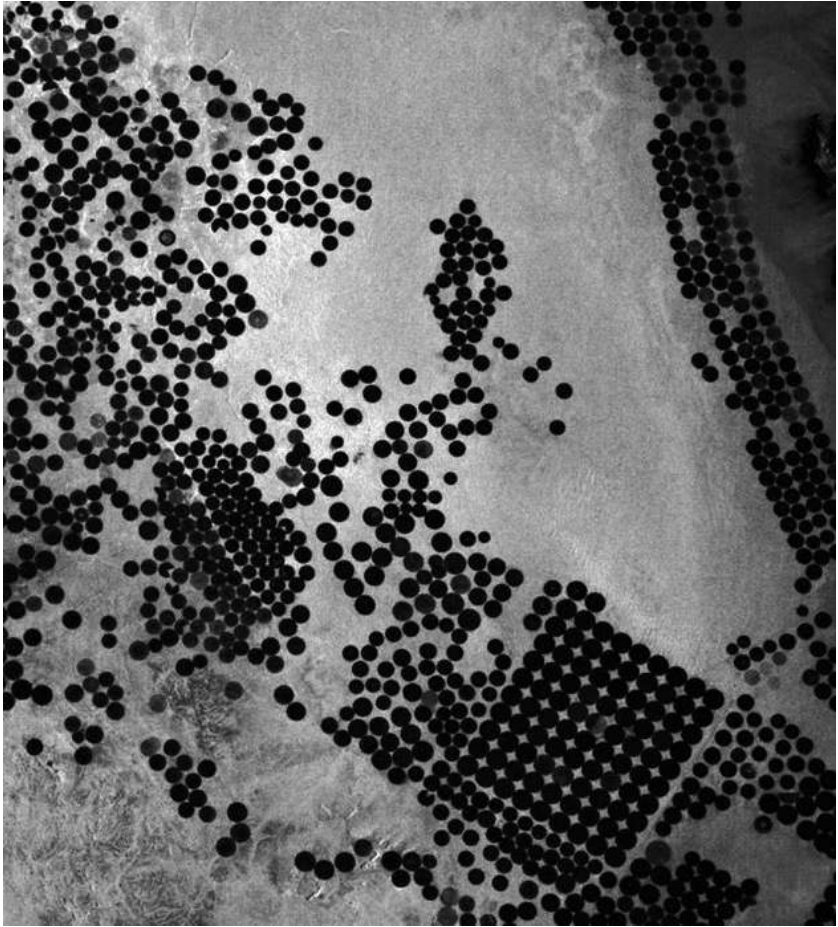


South America and Tierra del Fuego from the perspective of the spacecraft *Mir* .

Our purpose, to derive the human fact from the spontaneous self-incoming of smart islands of an unknown type - we will call them the islands of being - could be considered achieved as soon as it is

exposed in sufficient detail when and why the primitive coexistence of hominids with its peers and with The rest produces a self-task effect, which prepares the decorations for the genesis of the human being. The topography of the place of the genesis of the human being will be registered in its exact profiles when it clearly defines how the event is linked to the place where it happens: the ability of the ontological island of supporting human beings will then mean the same as the ability of Nascent human beings of triggering by the way and way of their coexistence the ontological event, the world effect. The inability of being an animal links in this being-vivo-a-pe-de-lel with the ability to be in the world. Imagine this presupposes an anthropological fantasy, which, beyond temporary graves, makes us witnesses of an unprecedented event: it is as if two million years ago the ancient land was shaken by a long-lasting tidal, as a result of which there were Thousands and thousands of anthropophoreal islands emerged: archipelagos composed of hordes vagabundas of primates, in which interior climates, human beings configurators will be formed. Of some of these pre-adamic groups the lines were developed *sapiens* later in which the current species continues.

To understand what happened in the critical era in the steppes of Africa we have to describe, with extreme schematism but at the same time in minimal detail, what effects that tidal in prehuman living beings produced. It is about showing that it was the inhabitants of the Sabana who, due to their peculiar way of living in space, triggered that seizure, and how there was, consequently, a greenhouse effect, with which the self-incubation of the *Homo sapiens*



. That shaking caused an insecurity that could only be compensated for a new security: when the time comes the latter will be designated as a culture. If an overall look at the dynamics of this insecure security is ever, the general concept of immune situation is achieved. In the anthropogenic islands a proto - architectural adventure begins: and, indeed, because of the synergy of animal construction of nests and niches and hominid functioning in camps, until a distant day the demands of space, already human, have crystallized so widely that a pressing stimulus can be derived from the construction of huts, towns and cities. We start from the thesis that architecture constitutes a late reproduction of spontaneous space configurations in the group body. Although human fact is based on a greenhouse effect, anthropic primary greenhouses do not possess, in principle, walls and physical roofs, but, if it could be said, only walls away and roofs of solidarity. The human being, the animal that is distanced, stands in the savannah: thus achieves the perspective of the horizon. As inhabitants of a form of new type isolation, human beings settle for themselves.

Agricultural production surfaces in Saudi Arabia with water wells in the center, photographed from space. *The anthropogenic islands - as we will see - are workshops of a creation of the complex space without even. The anthropotopo arises from the assembly of a plethora of types of space of specifically human quality, without whose simultaneous openness would not be imaginable the coexistence of human beings with their fellow men and with the rest in a common whole. The insulating movements of conditioning and installation are involved in each other by means of multiple reactive couples, so that the sphere of groups of human beings configures, from the beginning, a cybernetic space. But here cyberspace is not located next to the space of what is called primary and real; Rather, the real and the virtual that are attached to the peculiar "horizon" of the human world. The human island is a space station that surrounds us as our first "world of life." If in what follows we present a series of snapshots of islands, as if they were taken from great height, we always do it in the awareness that with the incipient repetition of the "world of life" in the spatial emptiness a look has been achieved completely new to the conditions developed in the space near the earth. Cosmonáutica serves contemporary philosophy as radicalization of the Epoché*

. In the reentry in the "world of life" the optics of the theoretical planner records a whole series of eccentric images. *In a minimally complete state of development, anthroposphere is determinable as a space of nine dimensions.* [288] *They belong to it, as contributions configuring world, essential each of them in their case, the following dimensions or Topoi*

1. :
2. The chirotopo, which includes the scope of human hands, the area of what is before them and at their disposal, the action environment (manual action in a literal sense), in which the primary objective manipulations occur, the first launches, blows and cuts, the first characteristic effects,
3. The phonotopo (or logotopo), which generates the vocal bell under which the cohabiting ones hear each other, speak with each other, distribute orders to each other and inspire each other,
4. The uterotopo (or hysterotopo), which serves for the

generalization of the maternal field and for the political metaphorization of gravity, and produces a centripetal force, which, even in larger units, will be experienced by those included in them as a feeling of belonging and common existential fluid,

5. The thermotopo, which integrates the group as a receiver from the benefits of the distribution of household effects, which represent the matrix of all comfort experiences and because of which the country is sweet,
6. The Erototopo, which organizes the group as the place of primary erotic energy transfer, and puts under stress as jealousy domain, *The ergotopo (or falotopo), in which a paternal or priestly definition force, with effects throughout the group, generates a Sensus Communis , a Decorum (a convenience) and a spirit of cooperation, from which works are formulated (Erga, munera*
7.) common, based on the need, and different labor functions are distinguished, until the enrollment of the members in the maximum stress, the war, which will be understood as the fundamental work of a community chosen for victory, The Alethotopo (or mnemotopo), by which a group in learning is constituted as custodian of its
8. Continuum
9. of experience and remains in a form as a central deposit of truth with its own claim of validity and its own risk of falsification,

1. El Quirotopo - The world by hand

The anthropogenic island is a place of metamorphosis: in it animal hands [**] of the preadamites are transformed into human hands. Hominids become chiropractic, which through their newly acquired hands establish strange relationships with things. Yes, the existence of "things", in the sense of manageable and public objects around us, is already a mundane reflection of the event that supposes that a certain islands of monkeys in the savanna undertake the road to the acquisition of hands. Where animal hands were kept, living beings were in their entirety were locked in limited repertoires, still animals, arrest. The roaming with animal hands is just a previous step of world configuration. Only when a hand takes things, finds them manually or fixes them by manipulating them, begins the transformation of what is and is around something usable. This is, in all its simplicity, the first act of world production; With him begins the self -including the islanders. Leads to that ecstatic closing, which in the philosophy of the century xx The being-in-world would have to be called. Who is in the world has hand - useful; Where there are users nearby, the world cannot be far away.

In the analysis of the tool [Zeug] in *Be and time* , Martin Heidegger has manifested himself as the first chirotopologist: we understand as such an interpreter of the fact that human beings exist as hands holders and not as limb spirits. In Heidegger's human being, he has drawn the attention of observers who seem not to have genitals and little view: so much better his ear is for perceiving the call of concern [Sorge . [***] The most exquisite is her hand endow *Verbis Expression* , for the first time in the history of thought, that the cosmic cohabitants of the world in which they live are *at your hand* in the form of useful. In the world of Heidegger, lighting for restlessness, being-to-man constitutes a fundamental feature of what surrounds the ex-secrets in their field of proximity.

A useful is what is at the reach of the intelligent hand, in the chirotopo: the user to launch, the user to cut, the user to hit, the user for sewing, the useful to dig, the user for drilling, the tool To eat and cook, the useful for sleeping, the useful for dressing. The Heideggerian human being is aware, with respect to all these things, what tasks they assign to their hand. What would be a ladle, if I didn't give the order to remove; What a hammer, if you did not invite the action pattern to follow: "Play repeatedly in the same place"? Given the case, the lucid hand does not make it repeat twice. In serious cases, the user must be added to kill, in non-services cases the user to play, in case of pacts the useful to give, in case of accident the user to bandage, in case of death the useful to bury, in case To want to designate something the useful to show, in cases of love the useful to beautify.



Sword leaves that are polished by vibration between stones.

Among the supplies of populations in Quirotopo there are, above all, three categories that deal with the separation of the human island of the element around it. In the first place, the useful to launch must be appointed, because to its constant use it is necessary to thank that hominids could emancipate some of the strong pressure of the medium. As soon as the hand, in human becoming, together with an ancient arboric monkey arm, transformed for the needs of the La Sabana region, learns to take suitable objects to launch, as a rule stones of its size or smaller, and to throw them To causes of unwanted encounters or contacts - whether they are older

or strange congeners -, he offers hominids for the first time an alternative to avoiding contacts fleeing. As pitators, human beings achieve their most important ontological competence until today: the ability to *Actio in distans* . For the launch they can take distance from the animals. [289]

Because of the distance, the perspective that houses our projects arises. All the improbability of human control of reality is concentrated in the gesture of launching. Therefore, Quirotopo constitutes the authentic and original field of action, in which the actors usually observe the results of their releases. Here an eye-second eye comes into play, which proves what they are capable of doing their hands; Neurobiologists intend to have demonstrated, even, an innate capacity of the brain to point to objects that flee. What Heidegger called concern objectively, first, the attentive uncertainty with which a pitcher verifies if its launch is directed to its target. Impacts on white and failed pitches are practical functions, which show that an intention placed in the distance can lead to success or failure, with a unclear average term for a third value. Both in the case of a successful launch and in one failed, it is worth the true and the false, the firstborn of the distance, they announce themselves. Paleontologist Paul Alsberg already convincingly described in 1922 the effect of distancing that extends to many other modes of use of the user. In the Distance Principle, he recognized the possibility, historical-naturally established, of a break with the mere natural history; and precisely there he thought he had found the "human enigma" solution; And we believe: rightly. Indeed, while the hominids created between them and the environment a sphere in the middle with weapons and distance supplies, they managed to get out of the prison of their accommodation to the body.

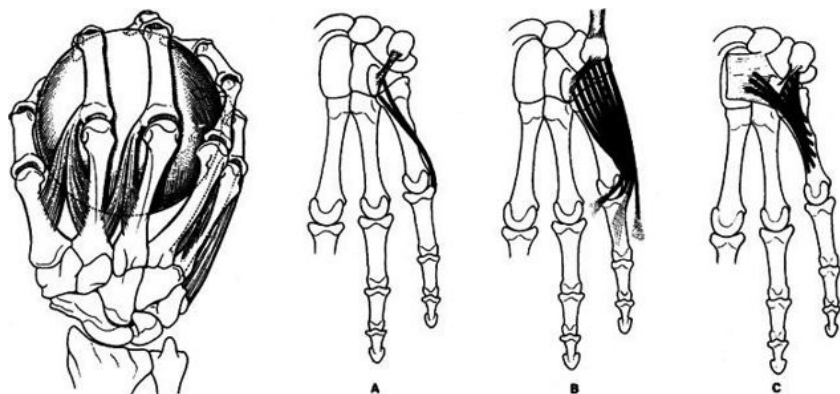
[290] *The distance of distance Homo sapiens He is insulates himself as, as a user and user user, emancipa of the somatic evolutionary pressure. As a result, it can venture to progressive des-specialization (according to some anthropologists: stop in it): a process for which Alsberg proposes the term provocative of body elimination [körperausschaltung] . It is undoubtedly impossible to understand the strangely refined image (in the eyes of some anthropologists, even desolate and decadent) of the body of the body Homo sapiens*

until a more accurate idea of this evolutionary event. The effect of body elimination can be expressed through the image that pre-seresses-humans withdrew behind a wall effects wall, produced by their own use of launch tools and tools. The manageable stones provide the material for the first "walls" that were raised by the

hominid groups around them, walls, however, that were not built, but thrown. Thanks to the elimination of the body appears a living being that can afford to remain in its pluripotent, non-specialized biological endowment, immature and youthful long throughout its life: and all that because the inevitable adaptation of the body to the pressure of the environment was displaced to utensils. *The meta-monstyl culture in its entirety produces the effect of an incubator in which a living being can chronically enjoy the privilege of immaturity. From Julius Kollmann, the biological foundation of this effect is called Neotania: remain in body forms and youthful ways of behavior to the phase of sexual maturity (a phenomenon observed in numerous animal species, which grow in privileged environments). He Homo sapiens It arises from the synergy of intelligence and comfort. Michel Serres has summarized the anthropological consequences of this long-term evolutionary trend in expression HOMINISCENCE : interprets the way of being of the species from its permanently adolescent constitution to become explorer.*

[291] Only two organs do not obviously participate in the elimination of the body (or only paradoxically): the brain, which develops both somatic and functionally to its own arbitration, because it is exceeded in achievements of an incalculable complexity, and especially after after From the discovery of writing, it is introduced into potentially endless maturation and specialization processes, as well as the hand, which, as a narrower accomplice of the brain, is maturing until acquire a virtuous polyphacetism. The hand is the only organ of the human body that becomes adult through an appropriate education. She is the first and authentic subject of "formation," as Hegel defined it: "Pulimento of particularity, so that it behaves according to the nature of the thing." [292] *Polishing the particular means here: abandoning the lack of first skill and replacing the way of naive rough Savoir Toucher* . The hand learns soon how to take things, and does not cease to learn until the end. That is why the hand enters into an action in the front line of the front of reality as advanced of the human body, full of touch, eager for contact, capable of loading, oriented to success; While all the rest is allowed to remain comfortable, protected after the utensil shield, and enters a biological dream time, in which the intrauterine preserved in memory coexists with permanent child and youth. The maturity of the hand implies "formation" in the dialectical sense of the word, because, in each conscious manipulation, a moment of "alienation", of delivery to the object, correlates alternately with a return to itself, that is, to a feeling of accompanying touch. From that "double, active-peasive fact" arises the maturity of the hand as a unit of alienation in the other and return to spontaneity. [293] The experienced hand is educated by both the resistance of the

material and by the experience of its surface. The hand, inexhaustibly skilled for the real, facilitates the luxury of comfort, to which the rest of the body of the body of the body of



Homo sapiens

. Since the island of human beings is a chirotopo, when intelligent hands are understood with the tools, the islanders are realistic manipulators, while greenhouse creatures delivered to the luxury of comfort. On the one hand, they demonstrate their efficacy as fighters for survival, armed with utensils, as cooperators aware of their success, as cunning planners; On the other, they are always unarmed inhabitants of nests, trembling ecstatic, adult fetuses, who await on the night of the world and receive the visit of the gods. *The hand of the hand to adapt to large, spherical objects.* After the distance effect of the useful to launch, the anthropogenic effect of the user to hit; predominantly represented, also, by manageable stones and hard means, such as wood and horny. The hard media are significant because with them the use of utensils begins in the strict sense and



Eo ipso

The history of Quirotopia. Where there is an utensil before a hand that took it. The armed hands of utensils carry out the first reality test, in order to make the experience of how the hardest material forces to give up at least hard. Quirotopia island - which until now has not reported any Moor and that only Heidegger saw it excel in the distance -, as Isla del Sue, is about to rise outside its surroundings, since it is the scene of the first operations Being of being, productions. Producing means prophesying things with your hands.

Valie Export, of the Book of Humanoid Sketches, 1974.

When hominids begin to polish stones with stones or hold mango stones, their eyes become witnesses of an event, of which there is no example in the old nature: they experience how something becomes a

Ser-Ahí That there was never there, that there was not, that it was not given: the utensil achieved, the destructive weapon, the brilliant ornament, the understandable sign. As successful productions creatures, the utensils provide their creators from the aim of great differentiation: these newcomers to the hominid space are the messengers who announce that behind the narrow horizon of the environment there is a space of expectation, which arises to us something new, bearer of luck or misfortune; Something that one day will be called the world. For their cause, the Quirotopianes begin to glimpse that they are islands, surrounded by the disturbing, visited by the new, caused by signs. They feel that the steppe, in

which they camp and vagage, represents the Universal Sea, which hides an excess of beings and things not seen, hidden and, yet, coexisting worthy of attention. In principle, the inhabitants of the island of utensils only give themselves to this feeling in exceptional situations: when they go from fear of ecstasy. In their daily situation, they are content with the experience that the chirotopo, the environment full of what is at hand, the camp, the world of proximity, constitutes a quiet, illuminated area, available, within which everything there is Enjoy a gratification of familiarity. The positive trivialization of the permanently available will be conceptualized in the anthropology of the century XX as "download" and "background." A situation is said to be downloaded when it transforms a sum of improbabilities into things that are supposed, and puts the base, with it, of the later called institutions.

[294] In that sense, chirotopo is the mother of routines. The decommed and unpredictable, which in principle accompanies production, is normalized by the customs of the creation and management of utensils in the camp. However, it happens many times that an utensil becomes indomitable and contributes to his to the fact that a Quirotopian, for example, lifted his hand against his neighbor; Then the excessive manifests itself in action in the atrocity to which it is provided. If this atrocity is immediately repudiated by the victims, it must also be mediated by witnesses, since it is an attack against the peace of the routines. A mortal blow with arms help that the availability of the tool cannot be fully explained by analogy with the domestication of animals; In this category of useful they appear, so to speak, indomitable properties of domesticated matter, aimed at the rupture of domestic peace. In the chirotopo their hands are socialized. Only with the two hands is not enough, neither does one head: all the chirotopic facts are constituted both polyndúrgic and multicerebrally. The availability at the hand of the tool in the first "world of life" is completed by the echa-a-man-a-one-to-other cooperators that provide different manipulations to a common work target. The anthropologist Peterc.reynolds speaks in this context of "heteroting cooperation", whose characteristic is that those who create in common anticipate in each case the actions of others and perform the complementary, adequate at the time. There are numerous tasks that already in the oldest era can only be done as works of polyndurgical team, and that presuppose, as scores of several voices, four or more hands. In symmetrical cooperations anyone is able to adopt the role of the other; In heterotechnics each contributes what they know how to do better than others. That is why Quirotopo becomes the matrix of authentic social intelligence, whose definition belongs a series of separations and recombinations of discrete operations. In the example of the common elaboration of a simple stone knife by the Australian aborigines Reynolds reaches a list of explicit conditions, which must be fulfilled to bring to fruition the apparently simple purpose: «Specialization of tasks, symbolic coordination, complementarity of roles, collective fixation of the objective, logical sequencing of the steps to be taken in work and assembly one of the produced parts ».

[295] *According to Reynolds' observations, there is a special*

meaning for the passage of hominids to the human chirotopo that is added to the mango utensils, which he considers as first examples of the type of polyylitic object: not only because with the handles the Principle of the handle produced, that is, of the artificial manipulation of the thing itself, but, even more, because they represent authentic compound utensils, the ones called "pollitos", manageable stone combinations with a multiplicity of other materials. Its prototype is the stone hammer or the stone ax, which, as the first cosmic trinities, are composed of a stone, a stick and a clamping element, for which purpose it is possible that the body of hitting or cutting has been molded, in turn, using a second stone as polishing. [296]

The coexistence of human beings with their fellow men and with the other appears in the ancient chirotopo such as the (social) synthesis originally from four hands and as primitive synthesis (material) of at least three objects. We retain that the Polilito is the first material proposition, in which a subject, the handle, is combined with an object, the stone, by means of an intercourse (the *Join* or means of fastening); According to this, the primitive syntax - as the first logical synthesis - would arise from the operational categories, of the universal of the chirotopic maneuvers.

Since human beings in conditions of greater civilizational development are surrounded by artifacts everywhere, they reach a situation in which almost everything they touch is "second-hand": most of what is at hand had it in their hands others before them and coined the figure in which later users find him. Under the conditions of greater possible development of Quirotopo, theorists will check one day that also their hands, which have not even been touching, can work together. A tele-cooperative hand work thus will be integrated by the multiplicity of market eyes. But for your hands, you hide for each other, produce things that make sense in other hands, an invisible hand has to direct from the distance. Nothing less than Hegel wrote a laudatory review of the discreet performance of the « [Invisible Hand](#)

», [In which he certified his cyber virtues](#): This assembly, in which it is not believed in principle, because everything seems exposed to the free arbitration of the individual, is, above all, worthy of consideration and has similarity with the planetary system ...

[297] *Finally, for the climate of quirotopic reality the discovery of the sharp song of stones and bones is important. With him the history of*

the culture of cutting and material analysis begins. When the knife function appears, the reason is launched as a divisor power, porter, dissecting. The usual pattern "cut" finds in the primitive knives its "chronic updating." [298] They provide the things in the world for the status of divisibility. With their help the old chirotopiamos become the living beings that can look inside the bodies: they observe another living being, not human, under the skin, the plants in their tissue, the fruits in the flesh, to the stones in the stratified and granulated. His image of the world is co-conformed by the experience of autopsy, penetration with the interior, normally hidden from compact bodies. Primitive chirotopia knives make death explicit: they dismembered their vestige, the animal body, thus refuting the appearance of indivisible totality of the members. A living body is something compound that has not yet found its analytics, its butchers, its pathologists. The cut creates the connection between quantity and violence, which is always at stake where the appearance of the divisible amount is highlighted. Only with artificial and homogeneous objects, such as pasta or metal coins, pure amounts appear in view, which can be separated or added quasi without violence. In the praxis of the tear natural bodies, a first manifestation of what we have called explanation in the introductory reflections at this volume appears: the evidence of what belongs to the background, or to make present and expose the absent, folding and covered . Cuchillo experience is reflected in the first lexics. If human beings have their own word in each case for beings and things that appear around them, it is because they use knives in the mouth. With their nominating violence, the animal-world, the savanna and its creatures are cut into pieces: a procedure that is not possible to fulfill it without accompanying operational violence and without its permanent results. Each word offers a world portion. For a long time there will be the opinion that it will be served at the table, the less bleeding the more cuts, when putting words, in the flesh of the world, where it is articulated by itself, as if a god-

2. THE FONOTOPO - Be available to the voice

Who reaches the anthropogenic island immediately makes an acoustic experience: the place sounds like its inhabitants. When the savannah around is occasionally, the places of camping scattered from hominids and primitive human beings seem noise oasis, in which an exceptional acoustic state reigns. Although this supposes for its inhabitants the most normal situation. These islands constantly sound to themselves, constitute *Soundscapes* Of a peculiar nature, they are full of the bustle of life of their members, of work noise produced by the management of their tools and tools, of that murmur that has to accompany all our representations. The most present is the almost incessant sound of the voices: of children's voices, which are glad and gimotean, of maternal voices, which admonish, comfort, suggest, of the voices of cooperating men, which are encouraged, advised and assimilated, of The voices of the elderly, who give orders, sentence, threaten, get angry. The primitive human island is an enveloping psychoacoustic bell, as an animated commercial area of music in Advent. They configure their Sonospheric context by the undulating presence of voices and noise, with which the group is permeated as an autreceptive unit. You have to remain in it to understand how it sounds, and remain for a long time to assimilate it in one's own existence as a intonation that is diluted in it, as a sound unconscious. The island of being is always broadcasting and receiving acoustically.

Only in the phonotope the thesis that the medium is the message is entirely true. In this space of self -relief, in which the permanence in it already includes most of the time the acceptance of its circumstances, the fundamental situation recognized by McLuhan is that reciprocal factual communication in a given medium already integrates already the entire content of the communication. [300] This fact will be shocking for those who relate to the phonotope as

someone who comes from outside. What have to be said to other other voices in their common language for outer observation is simply reduced to the fact that they have something to say to each other in common language. What appears from within as information is only communication for external perception; Whatever always what happens vocal and auditory, belongs to the typically group redundancy generation. The group lives in a sound installation of absolute implicity; In it it is effective to listen to as a means of belonging-a. This should not be interpreted as an objection against monotony in archaic groups, but as reference to the fact that redundancy is the material that the *Corporate Identities* . A phonotope cannot create any information by itself. You need all your energy for the repetition of the phrases for which it remains in shape and flow. In principle, and most of the time, he is not able to be interested in strange tones. The message that sends itself consists exclusively - to use a radio metaphor - in the tune of its own program.

How are the phonotopic synchronization of the ears to the modern mass society in the example of the so -called popular music and in the success lists, which in principle only have the sense of providing the material for repetitions. It begins with any piece, which reaches the ear, and, according to the results of the test, the need for an eternal return of the same successful. The rest is acoustic autosuggestion. View from this angle, the modern mass audio-culture offers an almost perfect reconstruction of the primitive phonotopus, with the difference that it represented, for the coexistence of human beings with their peers in a world in gradual loss of security, a need evolutionary, an acoustic immunity system, say, that helped the group to remain in the *Continuum* of the intonation itself, while the current auditory populism (very against the Easter expectations of McLuhan) is dedicated to a single regressive exercise, determined to plug the ears of the collective and make them deaf to the information, to the novelty, to what that sounds differently. [\[301\]](#) To what extent this shows it, together with popular music (which, for speaking once again with McLuhan, "converts the community into a single echo chamber"), female magazines, which specialize in capturing the so -called interior voices of the readers. They represent an anthropologically

informative medium, because they constitute the printed versions of the *Gossip*

totalitarian. They methodically seek the confusion of communication and information; That is why now the non-new appears always appears as the very new one, because the most current examples of the eternal return of the same must be worth information. This ontology-of-women-in-the-lavadero presupposes, almost according to the truth, that nothing new is possible under the sun. Here nothing is known about artificial light and its creatures, innovations. It is necessary to care to misunderstand the effect -phone- which unfolds on the group as an acoustic awning-only as an involuntary collateral effect of the social profile of noise and voices traffic. That roof, under which the group sounds to itself, delimits in itself and, with it, rejects in principle everything that sounds, it serves both the psychoacoustic scenic installation. Therefore, to phonotopic facts are often added demonstrative qualities, or, as stated by Adolf Portmann: a "function of representation and expression." [302] The group's self -intonization is, in a way, the investment of the function of the song of male birds, which serves for the delimitation of breeding areas and for the isolation of the singers in the center of their acoustic enclosure. [303] The loudness of human groups has, in addition to its autoplasmic repercussions, a performative dimension, even a concert and endoteatral; Each of the voices are presented in it as inonations that intentionally expand the collective sound circle. The representative function of the voice and the impulse of amplification of the fuss producer already materialize in the primitive noise instruments: also here offers modernity forms of explanation and suggestive equivalent, for example the noise of the motorcycles, which Portmann underlines that "It does not mean, without more, for drivers a badly avoidable evil, but an acoustic manifestation of the driver, a self -assessment of that individual, a maximum widening of his individual or group sphere." [304]



"Society" is the sum of its recitative songs.

Beduino Homumi before the phonograph. The phonotopic function, understood as the group's self-affination by the ear, is related to promises, with which those who live in common agree on their perspectives. In this sense, the group's sound panorama offers something like an effective report on the situation, or a permanent acoustic file, with which the gatherings manifest themselves about whether they are in a high or low-tone tone, or in none of them. Gospels and dysangelies are, in the first place, tonal or chromatic messages of messages. The enthusiastic feeling of being high expresses a primitive musical state, which does not hide its sense of representation. What Nietzsche of the primitive popular gods affirmed could be said of him: who represent means of self-complacency. They celebrate their believers the reasons for their being over: "You are grateful for yourself: for that you need a God." [305]



The immune group is convinced that it has many good things to say about itself; To do this he needs a bucket of festive noise on the heads. *Rebecca Horn*,
The turtle sigh tree

, 1964. On this background it is understood why the "invention of the individual" in the so-called great cultures was only possible by the introduction of practices of calm and silence. For this, the writing and subsequent exercise of calm reading were decisive. Individuality, which comes to discover its own footprint, presupposes that individuals can retire to islands of tranquility in which they look at a possible difference between the voices of the collective and the interior voices, among which one finally distinguish itself as one as own. He Silentium Conventual works with that difference to recognize the soft voice of God and the high voice of humans. In Interior Homini Habitat Veritas · [306] San

Agustín insists that, after the cease of Silentium , the truth can only be found where things happen gently: next to the Platonic garden they enter here, above all, the houses of God. These places make the isotopic and isochronic noise bell jump, under which the primitive group exists, and create a more articulated phonotopus, with asynchronous noise profiles and unequal noise and silence distributions. There is no inner human being before books, convent cells, deserts and loneliness have demarcated; only after the human being himself has become a cell or Camera Silens You can inhabit him the reason with his soft voice. There can be no reasonable self without acoustic isolation. The Epoché Husserl still connects with that cultivation of group noise withdrawal to his own head. What phenomenologists call the scare of the naive attitude to life is, in fact, an active vacation of the prejudices and gestures that cause things to happen within as much noise as it is. What else is a firm conviction but a strong inner voice, firmly trained? The philosophical meditation reduces to silence this screaming in me. He



Homo Silens

It is the custodian of psychic deautomatization. *Space with little reflection (insonoro) of Fraunhofer-Institut Für Bauphysik, Stuttgart.* The most important additional consequence of the effect- *Silentium* It is shown in the separation of the public and the private. This differentiation, which served as a governing concept to the traditional political sciences, must be sent first to an internal modification of the phonotope, while distinguishing situations determined by family noises, from others in which collective noises predominate. The private appears in this context as a soft communications enclave, freed from the noise of the group, when not as a space of stillness and silence, even, in which individuals recover from the stress of the stress of

Sound of the collective. His archetype appears in the monologue, like the one who maintains with him the poet of the century XIX ,

tired of human beings, in their night attic, confirming [At one in the morning](#) that the "tyranny of human faces", [307] Like the despotism of human voices, it has disappeared, even for a few hours. In general it is worth: what is said *PRIVATIM* It has to stay among us, no matter how much that the first *medium* Citizen, the

Gossip , [determine to bring to the places what was said in a soft voice. In fact, the gossip - a form of dictatorship of the collective - has the task of leaving the secrecy load of the private spheres in front of the public space. It is the prosecution of the group's murmur with citizen media.](#) The antisocial trend of individualism manifests itself in the desire to prolong noise vacation all year. On the contrary, the totalitarian tendency of the groups is never expressed as characteristically as at times when it forces to participate in the song to reluctant individuals. However, the display phonotopos seeks the game for the concrete freedom of music. In their musical moments, listeners discover reasons for their coexistence beyond group noise. Free music makes no promise that he cannot keep herself in her own sound. [308]

Meanwhile, he has educated the ear to such an extent that he is already capable of arbitrarily understanding any soundphoric situation as an acoustic installation. [309] That the public represents a modification of the phonotope is shown in European antiquity not only in the invention of tragic theater, with its resonant choirs and masks, but also in the cultivation of public harangues, which serve for the formation of will in meetings in meetings popular What will later be called politics is only a cultural form of speech aloud: in order to bring to the group's body, through the ear, through a penetrating individual voice, to the desired mood , be expressively in line with the *Communis opinio* , which is expressed aloud in the speaker's report, whether persuasively in order to change the mood of a mass gathered and move it away from its first disposition. Plato was the first to *Republic* He created a type of politician, who was to act not only as a speaker, but as a receiver of soft, not noisy ideas: with little success, as is known, because the appearance of the non -noisy politician is waiting until today. It would be a

3. The uterotopo - caverns -us, world incubators

It would not be easy to say how long you have to have lived on the island to realize that the place has a secret. Are the elders who protect it, or sorcerers? Is it in the hands of wise women? Do the rapsodas have privileged access to him? Or are the logically not born, the schizophrenics, who are closer to it? Although we do not want to talk about gynecological trivialities, it is advisable to pay attention to female presences, if you want to understand how the enclave is forming. It seems that the secret of the island is a secret of space and secret of women at the same time. Who wants to discover it must follow its smell for the peculiarities of femininity. *Odore donna* : A cooking secret? A collusion with the moon? Is the Kingdom of Women an expanded home, a home from which promising fragrances emanate, an aromia in which those who curly food raise the lid of the same grills and pots? Or is you closer to the island's secret when a young woman passes, wrapped in her aura of pheromones, in her *Promesse de Bonheur* biological? It makes no sense to request information from the islanders, since they are products of the mystery of the island, or in the best case their lyrical, not their explorers. Naturally they would agree that without women, mothers, nothing would work in their lives, even if they were in charge of young children and because they constitute half of the sky, half of the bed. From the point of view of the feminine contributions to the emergence of the human island and its interior conformation, responses of this level are sterile.

It only progresses in this matter if the concepts of women and space are introduced in a biological and topological vision unusual; It is, then, to talk about the female body, especially the maternal, in geometric or theoretical expressions with respect to the place of camping. This change of perspective takes into account the fact that

due to the evolutionary acquisitions of the biogram of mammals, there began to exist a radically new type of animals-madres: characterized by the "revolutionary" conquest of the female ventral space as an egg setting area towards inside. Therefore, a historical-naturally unique topological reality appears, while now the mother's body becomes the ecological niche of the offspring. Due to the internalization of the egg, the risk of external nests is reduced and replaced by the internal risk of incubation, as well as the new delivery risk. [310] The history of mammals shows that this transaction was advantageous. From it not only were new integral animals, which house in themselves congenic parasites, but new types of children, who grow in the world with a higher linking value and a more abrupt risk of separation.

British Evolutionary Psychoanalyst and Biologist John Bowlby has conceptualized the risk psychology of becoming human with his scheme of "evolutionary accommodation to the environment" specifically hominid. He managed to show to what an early phases of hominid and human existence depend, for their psychobiological design, on a narrow mother-child symbiosis. In the concept of *Attachment* Bowlby crystallizes a broad understanding of luxurious and vulnerable idiosyncrasy of the human dyad, as has been developed since the Pleistocene on hominid premises: [311] An understanding that can be deduced, at the same time, an explanation of the growing risk of psychosis and helplessness of humans in great cultures and, even more, in industrial societies, in which a trend expands a trend To ideologically decorate, as a normal situation, the early abandonment of childhood. [312] If Hegel noticed his lessons about anthropology that the mother is «the *Genius* of the son », [313] It remains to be added, from the biotopological point of view, that the mother is the situation of the child or, in Bowlby expression: her evolutionary accommodation environment.

Talking about the "mother" implies in humans a *Analysis situs* , because with the use of expression one is forced to say in what situation is the son with respect to her: o *still* inside or *already* OR, in a sense (but in which?), In both situations at the same time. This refers to the circumstance that due to the internalization of ovulation and fetal evolution *In utero* There was a new type of event:

birth. As a result of the turn inwards there is the protodrama of the exit, a first coercion and aptitude to abandon the maternal body, an early fatality in the choice of the path that leads outside, to the so -called freedom or outdoors. The fact of birth, like Matrix

Of all the radical changes of place and situation, it will produce unpredictable consequences.

From here you can determine a characteristic of the anthropogenic island: it has to be the place where there is a change of meaning of birth. In the evolution of the sapientes it must become a biological event of metabiological meaning. It is clear that becoming mammals is not enough to reach the place of the human being. Mammals are births, human beings come to the world. The island of being holds the stimulating climate in which the father is raised to come-al-world. For the connoisseur of the philosophy of the century XX It will be clear that we make use of Heideggerian differentiation between the ways of being of animals, fixed to the environment, and the ecstatic essence of the human being, world configurator. The philosopher was not interested in how this difference should be thought, since he considered prephilosophical, lower, dogmatic the anthropological and genetic issues. Actually - as we tried to show for a long time - [314]

Heidegger's thought demands precisely anthropological "substantialization", in the event that the expression is timely, and we affirm that this demand is only satisfied by implementing an analysis of the topological difference, established with the human existence, such as being-ever of somewhere.

What is born only experiences, in the first place, the change of one-element for another: this is much, but nothing changes in the definition of animal life. The mammal's birth can always be compared to a transit of life in water to the

Ser-Ahí on Earth and in the air, as if each descendant in the mammals line had to redo in their own becoming the exodus originally from the sea and the acquisition of the way of being of the mainland. But from a birth only a coming-world coming when the environment appears in which the newcomer appears has become a world: a set or all things, which are the case. We will not expose here what the expression world philosophically means; From the theoretical-situational point of view it remains to be said that the fundamental position designated as being-in-the-world means a being. Heidegger hinted at him with an ontologically discolored concept of ecstasy such as being-to-the-circle. Who ex-is staying out in something, where, in principle, he cannot feel he fits

himself. In the case of human beings, ontological eccentric, being outdooked by dwelling in itself; Although the hardness of this diagnosis is reduced, as a rule, by the protective force of spherical alliances. When talking about situations in the world



There is no doubt about the priority of exteriority against all types of dwelling, inclusion, wrapping and installation. Therefore, every theory of the elementary situation is also an interpretation of the primary trauma: that there is more exterior space than that can be possessed, configured, abstracted or refused. Because this is so, human beings are condemned to interior production.

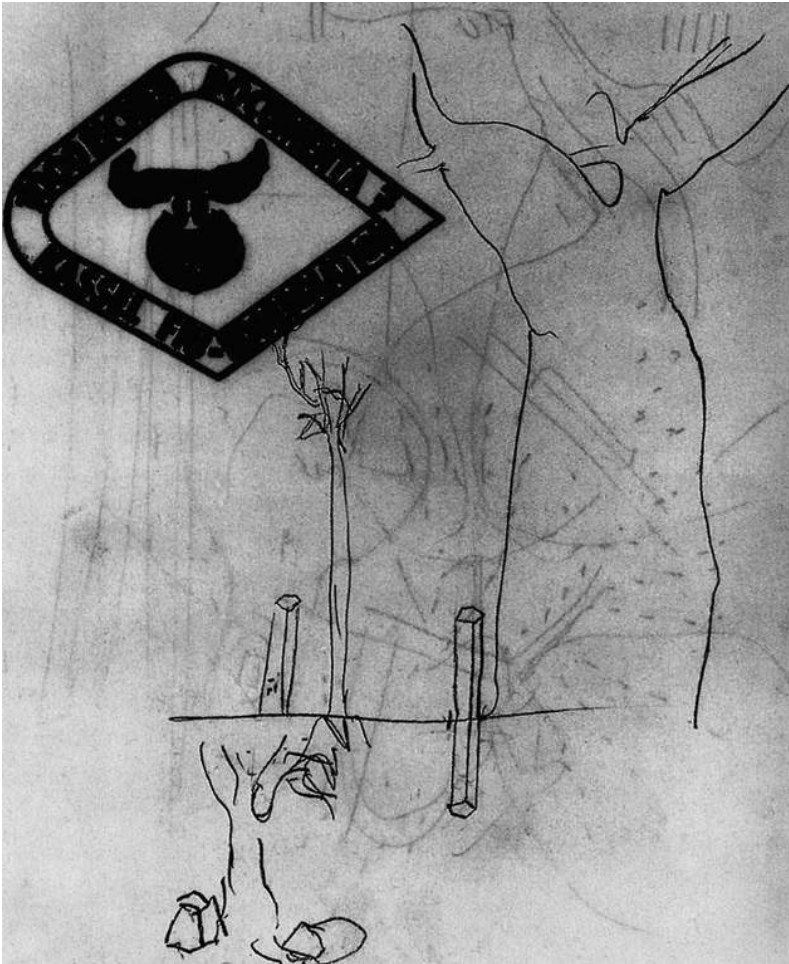
Jan van Neck, Dr. Raysch's Anatomy Lesson

. If you agree with this, the attempt to theoretical-spatially the secret of the island can be ventured. Being on the island now means: being able to use the possibility of transferring interior situations. Transfers of this type are realizable when a real situation is reached abroad that can serve as an envelope or receptacle for interiority repetition in another place. The phenomenon of the transfer (which was discovered by the

magologists and fascinologists of the Renaissance, radicalized by the magnetizers, and interpreted neuro-hermeneutically, as well as used as medium of the therapeutic situation for psychoanalysis of the century XX

) arises from an inertia effect, triggered by the preponderance of past imprints on perceptions present. It presupposes strong scenic differences for its development between then and now. If these occur, as is the case, for example, after transfers or eviction Affects It is not difficult in our context to redirect the transfer as a reproduction of situations, loading the accent in the circumstance that the proto-transference is carried out as a reiterant reproduction of an inner state in an external situation. From this point of view, the astronomical paradigm is informative, since it explicitly shows in void what human beings have always done in the "world of life". The secret of the insularization of the human sphere is that coexisting in co-productive transfer have a common interior in a common exterior. It remains to be considered that transfers have, in principle, collective character and are only individualized late, dependence on media, language games and ways of living that strengthen the effect of privatization. The community work that leads to the creation of islands is carried out so that those who live in common create from a shared scenic background of interior situations and reproduce them in a different exterior. This is how a strongly coherent group becomes *uterotopo*, that is, a staging metaphor of the mother's body. In a first reading, this is interpreted as a kinship ghost: as with the dogma that, as members of a nation, we are also children of the same mother. Let's not forget that Plato, at his most sincere moment, when he makes Socrates expose the doctrine of the need for the noble lie, wanted to take advantage of the *uterotopic* effect: what to say to the unhappy members of the city divided into classes, but that all Citizens are stem from Mother Earth, who, together with children of Gold, gave birth children of silver and bronze, with hope, perhaps legitimate in the mothers, that their descendants would be fixed peacefully among them, in fraternal harmony and piety for the deep common past? [315] In the second reading, with the *uterotopo* concept, a ghost-space is designated, historically influentially influential, which suggests that, while we remain territorialized in the group itself, we will be the privileged creatures of the same cave: *protosolidary* beneficiaries of the same fetal state in the bosom Common group. The "depth" of a group corresponds to the character of its collective function of Nirvana: its members converge in an imaginary unreality or pre-reality, from which they are sent to the real: as carnal brothers, who share a cave secret, a heavenly condemnation. The *Communium Uterotopic* is articulated both in the primitive totemic alliances and in inhuman *Communio Sanctorum*, which in its

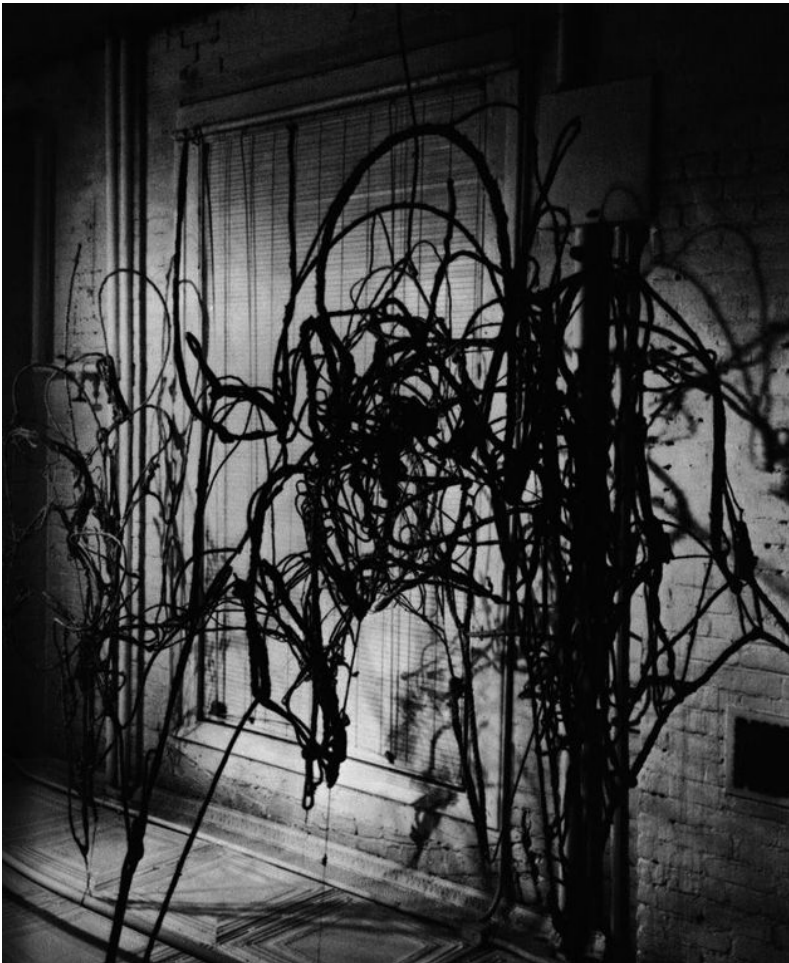
entirety aims to constitute the bosom of the Mother Church. When contemporary philosophers of religion occasionally express the opinion that "humanity" represents "deeply a religious magnitude,"



[316] *They use the possibility of transfiguring the entire species into an adamitic uterotopo.* Joseph Beuys,

7000 oaks , 1982. Who intends to find an interpretation for the tenacity of the feeling of belonging to ethical groups (including its chronicle dispute mania and proba defense capacity) should not forget to analyze the mode of construction of uterotopes. They constitute the political form of the impossibility of becoming an adult. Uterotopic synthesis means the predestination of human

beings to a common origin of an incomparable cavern (and the common setting it). Utopian synthesis, on the contrary, thinks about the predestination of human beings to a common path towards an incomparable promised land. Uterotopia and utopia are reflected in each other as elitism of the origin and elitism of the future. They represent the two sources of the monic consciousness; and [Eo ipso the two deepest reasons for the solidarity of the destinations of others.](#) Having this difference before the eyes, it is understood that, unlike how Marx and Engels thought, every story is the history of struggles among groups of chosen. To verify this means understanding the reason why a double world war is underway since the decline of martial cultures: a first - order war between several communities of election for the origin; a second order war between communities of election for the origin and communities of election for the future.



[317] *What until now had for the option between war and peace, most of the time was, in truth, an option between the first and the Second War. It is not clear*

that there may be a third form of war. If there is it, your forehead would be placed between the chosen and the undesired. Experience says that the last ones go back to solemn exhibitions. They are content to contemplate the intrigues of the chosen ones until their self -destruction is an consummated fact. [318]

4. The thermotopo - comfort space

The Romans invented the art of preventing the chatter, while summarizing the alleged result in four words. Example: *Ubi Bene Ibi Patria*. In relation to our theme, this means explaining once and for all the widespread inclination of human beings to prefer the country, deducting the effect of the feeling of well-being in its own place. Ecumenical illustration, Roman style. Thus the connection between homeland is reversible and feeling-good. If you are in the homeland, it is doing well; If you are not doing well, you are not at home. If the homeland does not seek the *Bene Vivere*, he does not deserve his name; Consequently, other possibilities can be tried, be it as an emigrant, be it as a destroyer of domestic conditions. In a speech on November 29, 1792 Saint-Just will explain: "A people that are not happy has no homeland." Since then, the convicted vernacles of this land are on their way somewhere where they are happier. If the strength is missing to break with the bad situation, the sadly famous effect-of-Aire-Vicado arises: the fidelity to the misery that has generated us. Martin Walser's genius found the key expression for this: «A family is a misery alliance. Something like that is never abandoned. [319] The fundamental right to freedom of residence, formulated only in recent times, implies productive infidelity to the unhappiness of the condition itself. Human beings are not at home in a land or in a country, but in comfort.

One of the reasons for isolated life in groups consists of how a successful group is sought and distributed internally a welfare gain. However, it is only lately aware that this gain is not so much the effect of the place in which the cast is carried out, as it is the effect of the cast that makes us value the place. Meanwhile, many absurd ones have to be heard: that they speak of beloved nations, of national fields to soak up with the impure blood of the strangers, of the name of the earth, of the right of the peoples to their own state

and the tree of freedom that must be Water in each generation with the blood of the patriots. Could not be a patriot someone who introduces confusion and disorder in the reasons for the attachment to his own place?

The most visible sign of the advantage of feeling at home in the group is home, the place where fire is made; As a symbol of older humanity, it is the clearest reference to the fact that human beings do not fix them without a comforting element. Common fire encloses the experience that there are natural protectors that provide advantages while keeping them in sight carefully. The force of fire is beneficial, assuming that the fire guard does not fall asleep. Manipulating the fire is an activity that is exactly on the border between magic and work. This difference, at the almost joint beginning, is tilting in the course of the history of civilization towards the work side, without the magical pole being able to dilute. If in human work everything is regulated by equations between actions and its effects, it is evident that it is work. This follows the path to the result as righteous as he understands the rules of his trade. It is true that what is called work is very often only a sterile hobby for a majority of "witch", which dominate the art "to do little." [320] Was Nietzsche aware that he defined public service? With regard to magic, it produces the opposite effect: disconcerting overabundance of effects against actions. Although it is not properly known how the art of magic works (*Zaubern* , in Germanic, ancient English: painting red), it seems that it leads beyond what the mere work could do. Magic comes into play, in the form of authentic causal added value, when the success of certain operations reaches the extraordinary. That is why magic is not always deceit; The world itself encourages magical approaches to many situations in it, because it holds the experience that from time to time it is achieved more than it was undertaken. This responds to the old concepts of luck and power. In ancient times, that plus that is noticed in case of very evident, amazing success, becomes visible in the figure of cunning gods, powerful artisans, specialized in special effects (Zeus type, hefest, Hermes), with whom, understandably, understandably, Try to work alliances.

The oldest form of that allied fortune is the fire of the home, in which women exercise their work and that the priests keep. Two types of

personnel, double promise of happiness. Fire is a homemade god with wide connections, and a soul of the house of sensitive presence. Since he has acclimatized as a contribution of advantages among human beings, pyrogenetic myths refer their presence to a gift from the gods or the Titans to mortals: a gift, which becomes permanent possession of those who are given and that allows them to enter the cultural condition. Here the concept of "self -help" appears for the first time. In the context of ancient Europe, Prometheus is the titan with the auxiliary symptom, the Sponsor exemplary and friend of human beings. Who delivers the "pant technical" fire (Pantechnos pyros) [321]

It becomes a patron of the kitchens, promoter of alchemy, possibilitator of ceramics and metallurgy, comfort department and lawyer of the redistribution of light and comfort, in a word: in the authentic titan of culture and, by virtue Of these properties, in the most distinguished saint in the schedule of the Enlightenment. As a facilitator of life and first donor of powers, as a philanthropist and cause of the rebellion against the idiocy of resignation to circumstances, he is the mythical protector of the thermotopo. *With this expression, then, it is not thought only in the area, in which those who belong to the groups feel the immediate heat advantage of the fire: a reason, which, in addition, could only gain weight in the post-African phase of evolution Cultural, after the expansion of humanity in regions with markedly differentiated stations and longer winters. It designates, at the same time, the circle, in which the advantages of daily magic are revealed. The inhabitants of Quirotopia island are by nature thermotopiamen, since there is a synergy between what they get their hands and the overvalue that households add. The thermotopo is a space, in which, by continuous confirmations, the expectations of success are worth; This space constitutes the sphere of primary comfort since very archaic initial times, although only since the time of developed civilizations, such as that of the Romans, the cult of public fortune is linked to the cult of households. Where this happened more obvious is in the establishment of the State's home in the Vesta temple in the Forum Romanum , whose task was to give proof of the Hogar and State Unit (or home and empire). [322] Since it radiates the gospel of immunity, Integrum*

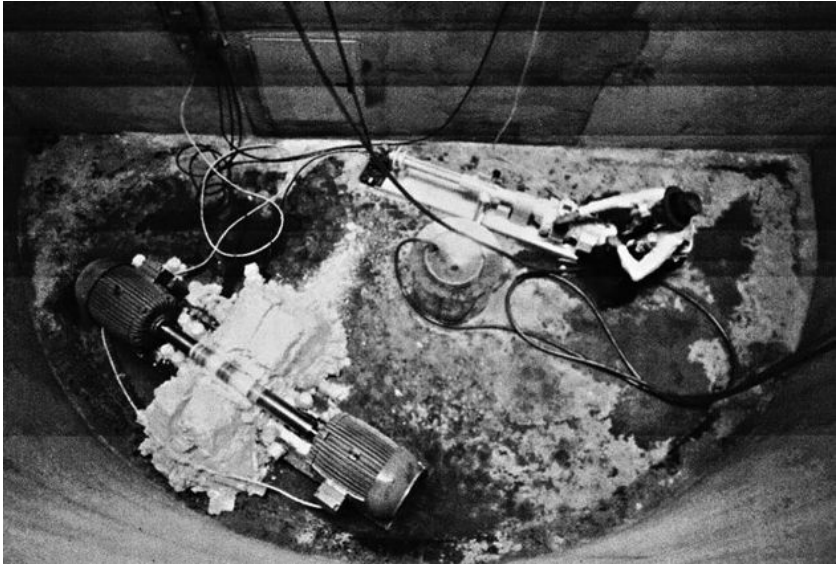


, to the periphery. The primary symbol with which the Roman Empire was presented was a domestic thermotopo, taken to universal format, in which home and universe, island and continent, they had to become one and the same thing.

The Nagas remain by the sacred fire while the kumba-mela lasts, up to two months. While Roman jurists and creators have politically generalized thermotype, the Brahmins of India were interested in their hypostatization. According to them, we must understand the entire context of the world as the change in the form of fire. The depth effects of Brahmanic thinking are derived from the circumstance that it is sure of its pyrotechnic skills in the consummation of sacrifices to fire, and because of this circle strictly delimited deduces multiple metaphorizations. Just as the Roman Empire is summarized in some virgins before the sacred fire, the vestals, the culture of ancient India does so in the ascetics before the sacrificial fire. [323] *Its last concretion reaches it in the figure of the renunciant, the Samnyasin*

, that no longer sacrifices to external fires, but consumes its entire existence in a mental fire: the flame of ban. That is why the resigning no longer takes part in cooking, offerings of fire and daily incinerations; His body is no longer inhuman in the fire, like that of the non-tanned spiritually, it is buried because it would seem inopportune to burn again externally to those who are already burned internally. In the absolute thermotopo not only the advantages of a life in the proximity of the home are distributed; A ritual competition is established for the advantage of all the advantages: to make one, unify, with the home of being. In other cases the thermotopic advantages are desented. In stratified societies, the egalitarian meeting around fire translates into attraction for possessive advantages, all relative to a place of preference. Then the exclusive features of the advantageous space appear with a raw profile: what in a smaller format creates inclusive solidarity, acts deolidarizing in a larger one. Advantages are precisely what is not enough for everyone. Other fires, other destinations. "The heat," writes Gaston Bachelard, "is a good, a possession. You have to keep it jealously and you can only give it to it to chosen beings ». [324] Being able to ensure the context of the well-being of yours is what distinguishes the pattern, the great lord. In the scope of the advantageous space on which he takes care of himself, who depend on him feel that he is in his own interest to keep his secret; Therefore, all groups that closely maintain the privilege of belonging carry one and the same name, never expressible: *Cosa Nostra* . If island societies are understood as distribution spaces of uncertain origin, they formally have a mafia substrate: this is worth even for a democratic world power such as the United States, whose level of well-being is not only based on the achievements of their own national economy , but also in an undercover tax system. [325] EC

When comfort has already established itself as usual, it does not ask where it comes from. The mysteries of redistribution are deep, and the graceful cling to them, although they already suspect that n'est



Pas Catholique . As well as innumerable citizens and institutions accustomed to subsidies, from the city of Berlin, which is in bankrupt From the Gulf they are not interested in the solution of the enigma of how it is possible that they receive from the sheikhs so high salaries for staying away from any salaried activity. Joseph Beuys,

The honey pump

, Documenti, 1977. Thus, it was not entirely correct to affirm that every story is the story of struggles among groups of chosen; It is also, in the same way, the story of struggles between well -being groups. If a contemporary, morally acceptable alternative is sought, to the immoralism of cliques, clubs and clientele, it is imposed to think of state charity organizations, established in the centuries XIX and XX . *The social status is the regional generalization of the thermotopo with technical means of assurance. Their achievements are based on the discovery of a cold fire (atted with mandatory contributions), around which innumerable needed can meet (relatively privileged, despite everything). With national and communal systems of solidarity (in the United States the phenomenal voluntary services are added) it seems that modern societies have invented something like a meta-hogar, which helps many with legitimate right to it, as well as certain Ladinos, to keep your own fire alive. Such facilities for the redistribution of well -being opportunities operate exclusively in national formats. It could even be said that the postmodernized spirit of nations is only based on solidarity boxes and insurance systems; Especially in Central Europe and Northern Europe,*

where the most comfortable thermotopic institutions are found. Who would like to transfer these conditions to the world society would have, first, to have solved the thermotopic paradox, and show how everyone puts all. In the absence of a convincing thermal socialism, it will have to be provisionally content with a thermal aesthetic. [326]

5. Erototope - jealous domains, desire steps

You have to have spent a whole season on the Anthropogenic Island to get a glimpse of how the inhabitants organize their life of desire. In principle, it is to be expected that human beings with indicated uterotopic and thermotopic conditioning exist in an exciting climate, which causes an elevated alert state with respect to the advantages of belonging to it and the distribution of comfort opportunities. That is why the island, in front of the tourist cliché of the modern ones, is not a place to forget what others do. It is good advice for those who want to orient themselves in the greenhouse of the island, to strengthen their attention to the affective practice of others.

We call erototopo to the field or mastery of insular-human desires, because the erotic desire offers the paradigm of how the affective competition in the groups stimulates and controls, at the same time, the life of the desire of those who live together. Erotic domain is tensioning, while groups, by constant subacute self-irritation, produce a kind of suspicious-consistent attention to differences between their members. Hence a fluid of jealousy, which remains in circulation and flow by inquisitive looks, humorous comments, discrediting hars and ritual competitive games. In this dimension, Eros is manifested, not as dual-libidinous tension between ego and alter, but as triangular provocation. I love you, excite me your beautiful figure, if I can assume that another loves you and likes your beautiful figure enough to want to possess you. While Mantinea gave interprets in philosophical language the essence of the erotic as giving to the attraction of good, the topological exam underlines the stimulating irritation produced by the differential advantage that a neighbor could achieve, or already possesses, by privatizing an object of love . [327] Therefore, erotic processes in the group constitute the fundamental form of

competition, triggered by the imitative observation of others' effort due to the acquisition of being, possessions and influence. [328] What will later be called the *Sensus Communis* It is the participation in the alert climate of jealousy and antagonisms that float freely in the group. It belongs to the prodigies - and justifications - of the democratic way of life, which transforms the fundamental mood of rival provocations.

As in the anthropogenic island no longer dominate the earliest and most frugal relationships, its inhabitants are increasingly differentiated from these points of view: from what one is more than another, from which one has more than another, since what one represents more than another. Consequently, a triple management of jealousy belongs to the wisdom of life of the group. If the group's self -irritations must be kept in a bearable tone for life, the collective needs enough discretion for differences in being, the differences of possession and the differences of status inside. Discreet is the one who knows what it does not have to have noticed. If one has moved for a long enough time in the erototopo, the subtle effort of the inhabitants is perceived to maintain their indifference to despicable differences, as well as its alleged impassibility against non-disseptables. This has often been considered as repression; It is about conscious silence that the king of the elves is among us.

However, it is expected that in all groups, occasionally or periodically, the fury of jealousy manages to overcome discretion. At that time the desire to loot and humiliate the carriers of advantageous differences comes out of latency; The time of revenge sounds for the passion of redistribution. Then he appears in all his splendor "that disgusting mixture of lasciviousness and cruelty, which has always seemed to me the authentic" potion of witches "", of which Nietzsche, in his book about the *Origin of the tragedy* , he had found that he constituted the essence of the primitive and repudiable dionysus, not yet tamed by the apolínea culture. [329]

To prevent these irruptions, as fearsome and secretly desired, of affective plague, every erototopo needs its correct desire school, or, better, a moral that serves as a prophylaxis of irritation by differences. Since irritated eros entails a feeling of attraction due to the advantages of the positively differentiating object, that "love"

manifests itself in the desire of a part of the loot and - if the cast is not possible - of the expropriation of the person who possesses it. The scope of objects of this love extends, almost in the same way, to the sexual partner, to the possession of house and land, animals and capital, spiritual and body privileges. From this first rough art of love, a culture of envy arises, which usually adorns with the honorary title of criticism. The first lesson in the school of desire is taught by prohibitions. In it you learn what is necessary about taboo and non-debes. The quieter possession, the sooner the escalation of desire is prevented. In the prohibition, the presence of a third party is perceived, which has already appeared between me and you before we were empirically: this third, which brings guarantees, separates me from my naive desire for the advantages of the other, as much as the other as the other prohibits their exhibition. [330]

But, given that neither prohibitions nor taboús can neutralize the attention addressed to the good, but rather contribute to the targeting of desire in what is stolen by them, advanced cultures have to proceed to an active disinterested of human beings with human beings with regarding the objects of their jealousy. This is achieved only if higher goods are placed in place, whose ideal nature allows unlimited partition and prevents any provocative private property. Of the relief that produces this elevation of desire lives to this day everything that somehow is related to the spiritual. The ethics of great cultures, both in the east and west, work with the irony that human beings who beat for good lose their best. Los Angeles, says Emerson, only abandon us to get the archangels closer to us. Yes, indeed, it existed in the century XX

A betrayal of intellectuals was to invest irony. They began to mock the best call, determined not to miss their own portion of the good to use. "Superstructure": They already understand me! Since then, the sand in which the distribution of the scarce privilege assets is against everything that is the case. From 1914 the great policy is the universalization of jealous struggles without a higher level.

In Platonism, the gradation from sensitive, partisan and polemogen to the spiritual, supraparty and Irenic is perceived with great detail. Also stoicism, in its ethics of liberation of the multiplicity of needs, has repressed the temptation to take part in appropriation struggles with respect to everything. The culture of Christian monks was able to connect with that athlete moral. The most mature figure of an ethic of disinterest has undoubtedly been reached in the Buddhist doctrine of conditions and its liquidation

through the sword of intellection. With his subtle analysis of the causal chain that leads to pain -generating fixations, Buddhism tries to emancipate, at least a minority of human beings, the sand of desire and the feeling of being inevitably a loser. It was not by chance Friedrich Nietzsche who managed to see in Buddhism the most refined form of affective hygiene: Nietzsche himself, to which resentment analysis must virtually everything until today. Thanks to him we know that the nature of the feelings of rejection consists of the loser's link with the object, with which he is compared to the detriment of him; The need for comparison flows, barely dominable, to humiliate the lucky object. *In a rue way, which has the advantage of clarity, the Jewish decalogue, especially in his last commandment, had articulated a rule of Stop*

For the dangerous competence of desire, although only for its solid sexual and possessive aspects:

You will not want the house of your neighbor. You will not want the woman of your neighbor, her slave or her slave, her ox or her ass, nothing that belongs to your neighbor (Exodus20, 17). In its concretion, which reflects the small and medium existence of a holder of cattle and slaves around the year 1000 BC, included with its typical dramas, the tenth commandment allows to recognize a principle of formulation of a general rule of desire abstinence, which, which It results in the benefit of voltage reduction in the erototopo. It is not, therefore, incomprehensible that René Girard places a new anthropological interpretation of the tenth commandment in the center of his analysis of the effects of mimetic competence. [331] It is a pity for its own project that Girard does not take into account that, with his therapy of desire, disinterested of scarce polemogenic goods and diverting it to shared sympathogenic goods, some non-Christian cultures have come further than those of the religions of the decalogue of the decalogue ; It also seems to ignore that Nietzsche's moral criticism does not speak in favor, in any way, of a reintroduction of the violence of jealousy in culture. The author of [Zarathustra](#) The synthesis of the achievements of Buddhist psychology of abstinence and the qualities of enjoyment of the world that entails the versatile game of rivalry; with the objective of detoxifying the ancient Western erototopo through that turn to an ethic of magnanimity. [332] [The scope of this attempt can be made an idea who is aware that the experiment of modernity, in regards to the conditions of consumption and competition, has led to an almost unlimited deregulation of the erototopo. In no previous social formation has been still included so explicitly in the motivation of behavior the systematic provocation of the desire for everything that others possess. The](#) Envy fires [333] They connect in the consumer society in

analogous energy circuits to a power plant. The political systems of democracy also depend completely on the trigger for the distrust of all against all. Already in the Kentucky Resolutions , of 1798, Thomas Jefferson had established: "The free government is based on jealousy and not in trust." If the theory of culture could formulate a question to the century

6. The ergotopo

Beligerent effort and empires communities

The space in which the weight of the tasks is cooperatively distributed by the ergotopo: its inhabitants, the ergotopiamen, are united in communities of effort. The description of its activity offers the image of adults, *Érga Kai Humra*, the chronicle of the works and days of people who do not have it easy. At the beginning, the reason for participating in the indispensable common tasks is familiar, totalitarian-information, based on the evidence of the situation or in the dictation of tradition, later in rites of initiation, professional demands, ties that impose social categories ; Later, it is personal benefits, the edicts, the official centers, which are taken care of the registration in the ergotopo; In the end, what holds us to him are *Mission Statements* and the orders of public opinion day.

On this horizon the groups become communes; that is, in units composed of *munera* common. The ergotopo configures a space, in which those who live together are involved in obligations and taxes; With the mobilization order for a common struggle against the external enemy, as a pattern of measurement and limit value of all cooperation. (To whom he will dispense with these impositions is, in a precise sense, *immune* : Without obligations, without work, released for other priorities.)

If ergotopic situations are radicalized, we can meet again in galleys banks, condemned to row keeping the pace imposed. Killing us to work in quarries, in forced labor in mines, in the *Katorga*, the work fields of death. In other times we are voluntary cooperators, dedicated to a common thing by enthusiastic consensus: communes for the construction of a cathedral, partisans of freedom, crossed, finalists. Either that we are soldiers to each other for the need, or

that a binding objective gives us wings, while we have a safe effort post, we collaborate as workers in the vineyard of the *Communités* . The example of the galleys is instructive, because with it the concept of rhythmic socialism can be explained, in which social synthesis is carried out by synchronized movements. In this way, common work is organized as a synergy of accompanied muscle systems. Everyone convicted of galleys is a dark hero of work.



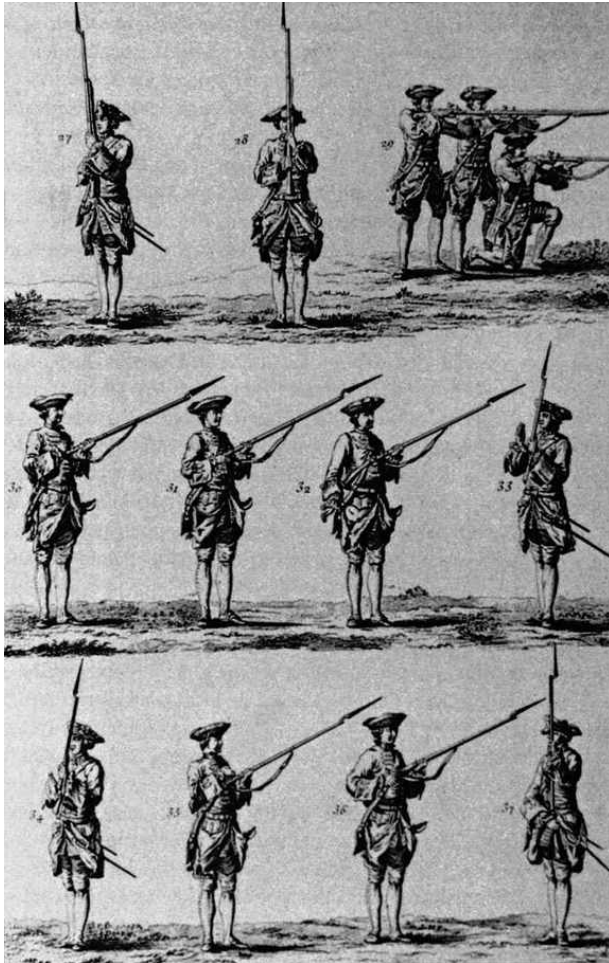
Workers of a Japanese branch of
Coca Cola
, performing calisthenic exercises.

Arising from the archaic tradition of group dances, in great cultures there are simple, but varied routines and ceremonies, in order to develop uniform movements in groups and masses. In your study on *Dance and training in human history* , the American historian William H. McNeill has described various forms of the « *Bonding muscular* » and ritual and military cooperation, which are capable of creating a *Corps Spirit* in heterogeneous composition performance groups. [334] With those techniques- *Bonding* rhythmic is questioned to euphoric-group herds, psychosomatically excitable.

Human beings have already made the experience that the accompaniment of effort is experienced as a relief and that the wear of common rhythmic forces moves away the point of exhaustion. Following the example of the Macedonians, the Roman troops used the passing brand aloud for marches that demanded great performance. Certainly, mechanical compass is only a substitute form of the shared dance of dance. When a voluntary collective enthusiasm cannot be presupposed - for example, in slave masses in the fields of the lords and in large imperial works, or in mandatory recruited troops, in the modern era -, the leaders use rhythmic training as consensus prostheses : The beginnings of the music of slaves and military date back to that ruse. Still *Laws* From Plato they knew something about the consensus of the muscles and did not want to leave the tones or the rhythms of the State to the arbitration of melos or tonal demagogues. The role of flutes in the acoustic integration of the Falange was soon recognized by the Greek generals; They started from the basis of keeping the troop together not only as a living wall of shields, but also as a special phonotopo in motion: as if an army were a *War Parade* , which unfolds ecstatically on the battlefield. In the art of choreography, the memory is preserved that the choirs were in principle movement groups under unique scenic direction. [335]

The consequent organization of the Procedure and Consensus Unit in Modernity dates back to the Moritz Von Oranien War School, which since 1590 began to instruct Dutch Mercending troops with the aim of turning them into synchronized war machines; with the corresponding modelic effect on the entire enlightened militia of Europe and Asia. In the military political systems of modernity, training is the authentic instruction of the nation. When the effort is separated from the group and becomes a matter of extraordinarily endowed individuals, athletics arises. The first athletes that appear in the dawn of the great culture develop as experts in extraordinary efforts, of which only people are already trained for it. [336] *The sense of effort and its real classification has been transformed ostensibly: when the rivals face each other, what matters to them is no longer a common need of their group; The sports agon is not a war, nor a harvest, nor the construction of a wall. Rather, it is the sense of representation and overcoming their yields that are placed in this case in the foreground, although often the cities (and in this modern nations do the same) consider their athletes as their*

delegates and interpret their successes as collective facts. This is possible because the ancient culture, especially the archaic pre-individualist, of the Greeks, with its concept of POVER, of tiring and virilizing tiring exercise, reached an abstract conception of effort in general, of the effort Sans Phrase. This is carried out by the differentiation of the ergotopic collective in tense champions and distended spectators; From their own perspective, both participate in the Philopony



, in the love of effort.

Military exercises with the musket. Athletics transfers the principle of theater to body exercise, and creates, with it, a civilizational alternative to the warlike way of managing stress. Athletes are the first simulators of the serious or critical case. The invention of the theatrical war belongs, without a doubt, to the

most valuable civilizational achievements of European antiquity. When in 1896 the Olympic Games of Modernity began, the rebirth of antiquity, which had begun in the century XIV , he entered his massive-cultural phase, notably delayed, divided into a Greek and Roman path. [337] However, the civilized simulation of war in Olympic stadiums failed to prevent real wars, or regional, or world calls. In the century XX , often, both in the stadiums and elsewhere, the sport was practiced with such a viciousness that it seems that it was not the distension of the critical case, but its other battle front: the second submission of Greece to the Roman dictation, this time as Victoria de la Arena over the Stadion

. In the ergotopo dominates social synthesis by stress. Therefore, the secret of the coherence of the group stressed by the effort consists in its ability not to crumble, even subject to the highest pressure. It can be affirmed that the explanation of this fact belongs to the key events of the contemporary sciences of culture. It is inseparably linked to the work of Heiner Mühlmann about the « Nature of cultures " [338]

and to Bazon Brock analysis on the circular connection between culture and war. In the central point of Mühlmann's theory of culture there is a radically ergotopic and ergonomic interpretation of the social link, for which it introduces the complex expression "maximal-stress-cooperation" (MSc). What makes a group an effective survival unit is, according to this, the ability to synchronize their efforts in-all-o-nada, alias "critical cases."

Appoint the extreme moments of stress as critical or serious cases, or as states of exception, does not mean using secularized theological concepts, as Carl Schmitt's supporters repeat with their teacher. The state of exception is not the secularized form of miracle, but the politicized form of a biological standard situation, to which the bodies of primates and, therefore, those of humans, respond with an innate, endocrinologically directed program, of extreme energy release and synthetic solidarity. Its occurrence is detected by a cognitive scheme, the critical case verdict. Since this includes an intellectual and another moral aspect, cultural variation affects it. Therefore, stress does not mean the entire destiny: serenity against danger is the specific opportunity of the human being. It involves emancipating enrollments in false serious cases and abandonment to the false shock produced by the fighting situation. There are old strategy manuals, such as that of the Chinese general-Sophist Sun Tzu that already introduce the virtue of avoiding the struggle in the theory of the fight itself. In the West we have the name of the Roman General Fabius Cunctator as a model of the reasonable man's ability to reject, even in the proximity of the danger, the mortal invitations of the stress programs. The fact that human intelligence, like its previous animal forms, interprets certain threats as triggered, present and real factors, of extreme emotional-corporal responses, does not mean that the miracle, of which the theologians and steals of the sublime speak, speak of the

sublime, interrupt the normal. As corresponds to the evolutionary imprints of animal and human intelligence, the present danger is prosecuted from the ontology of the critical case: the situation is interpreted as interruption, by a peremptory threat, of the deadline granted to tranquility. The deep biological anchor of the great stress reaction proves that the extreme is the evolutionarily common. It is true that the state of exception is configured within the human body as an innate expectation; But its trigger happens, however, by the critical case verdict issued by the Decision Center. In that sense, animals are already ontologists. The leader is the one who decides on the state of exception: if he undertakes the flight, for example, the "cognitive energy switch" changes position "

[339] In the rest of the animals, as he did in himself before, and he deeleables the case of application of the categorical imperative of the bark of the adrenal capsules: from now on, throw everything forward! In this situation, the supremely real is offered in real presence. You are facing your danger, in front of someone who can potentially cause death, in front of your God and stressful. Who ignores this has no idea what it means to act in limit situations. As Mühlmann exposes in an ingenious, very formalized reconstruction, the secret of ergotopic functioning of "cultures" consists of the regularities of collective stress elimination. The simple group is configuring itself, in a at least three -phase process, until it becomes a subject of the great culture with a specifically territorial, temporal or imperial project. [340] In the pre-stress phase the groups develop forming cooperating units with strong uneven-rooting unevenness, above all, following the explanations of Mühlmann, through self-exchanging communications, self-editing, self-re-realizing, which Mühlmann summarizes as « INTIMATIONS Insider ». [****] Of them we have already discussed indirectly several times here, because it is easy to understand that some of the dimensions of human insulation clarified so far, especially the phonotopic, uterotopic and thermotopic space, show a close relationship with the positive discrimination of the group-us: they reinforce , together, the inclination of those who live with the cooperative union. It is quite often-Mühlmann does not hesitate to qualify it practically as the normal case-arises from this introversion of the cultural group an a-sympathetic mixture of presumption, separation of the set and aggression. In his eyes, sympathetic cultures, that is, groups with a high civilization factor, are rather scarce, while the anthropological

average behaves "envious, paranoid and aggressively." [341] This data was conceptualized in the thirties right -wing thinkers. His political polemology Judgment: Since the human being is bad by nature he needs dominance; Since the domain can only be exercised in closed survival political capsules, directed against the outside, the war between the capsules belongs to the nature of things. "The *trend* to the closure (and, with it, to the grouping in friend-enemy of humanity) it is given with human nature; In this sense it is *he destination*". [342] It can be summarized by saying that paranoia is the critical case of the

Sensus Communis . In political capsules, a sense of solidarity of that type arises from the collective disdain of the enemy; and for the submission of the group to the enmity effect. Enemy is what is recognized, without concept, as an object of a necessary dislike (and an inevitable confrontation).

[343] In the phase of greater stress the group is merged by making a hyper-body, in which a psychomechanical of life or death cooperation takes command, reinforced by education. In critical case conditions, the time of truth sounds for a "culture"; with greater accuracy: that of its revinculation to the natural mechanism. It could be affirmed that the critical case is the authentic purpose of culture, because by him the self -centrism of the group reaches its ultimate destination or determination: to prove itself as the object of own preference. In the same place you can start your illustrator path the naturalistic theory of cultures. She shows: it barely supposes a difference for the dynamics of cultural groups that a population is attacked by a real aggressor or that the stressor imagines internally and projectively generates in the real. The reality effect is the same both in one case and another. Whoever equates, reality with war imperative, it is true that he has a good part of the empiria on his side, but he subordinates, however, to a recondite mechanism, while between realism and militarism there is a connection Circular: Because of its ontological orientation to the maximum stress cooperation, which occurs in the war, so far the "cultures" have worked again and again in history as self -descent from the maximum stress reaction. They themselves create the reality in which they believe, and believe in the reality they produce. They understand the nature of belief as little as they understand the nature of cultures. [344]

As Brock and Mühlmann have shown, to put mechanics under control, a civilizational initiative of domestication of cultures would be needed, starting from intellectual penetration in the "nature of cultures". (Under the theoretical conditions of the beginning of the century XXI , Explaining culture means: launching the fundamental criticism of heroism and evidenced by the modes of functioning of the paranoogen.) According to this explanation, it can be understood how in the interactions of heroic systems the singing voice of the interparanoia takes. Therefore, at the time of the increase in the frequency of collision in interparanoid traffic, the war is imposed in every line as the primary cultural purpose of the

peoples (or whatever it wants to be called, if not, the aggressive-defense systems of comfort , which are intended to be maintained as political grooves of silkworms). *In the post-styreal distension phase, an assessment of the experiences carried out by the combatant population in the stress of the war is carried out and-depending on this stress assessment and self-assessment, at the same time-an examination of the rules under the that the life of the group must be organized after the fight. Post -war situations act as culturally speaking constituent periods. In them Decorum , the system of domesticated behavior, speech and organization, under which the life of the group is formed, is readjusted in the light of stress distension (in the shadow of stress, says Mühlmann). Said simplifying: from the victorious side a Decorum As a winner, which contributes heroico-culturally to the strengthening of group qualities leading to success-representatives exemplary in the rituals of Roman triumph and in their projection in the imperial mass cultures, until reaching the parades of New York confidence-, while of the another side is formulated Decorum of a loser in preparation of the rematch (since it is decent counterattack at the right time), in the case of "bad losers", or as an ethics of reconstruction and reflection on the reasons for the defeat (since it is decent to change, become another), in case of "good losers." The virtue of the loser, the hope, which is in the midst of resignation and revenge, can be presented temporarily so aggressive that it becomes infiltrated in the Decorum As a winner - an effect without the one that could hardly have imagined the development of Christianity until becoming a religion of the empire - since what is an empire, above all, but a system of integration of losers? Magnanimity in front of the defeated is the imperative under which really great empires flourish: it is not strange that imperial ideologues have best myself this recipe (the sadly famous [Parcere Subiectis](#) from Virgil) [3. 4. 5] as "universalism." [346] The often commented difference between Rome and Jerusalem means coexistence, full of tensions, of a*

Decorum of winners and defeated, usable on both sides, within Western civilization. (Another description of that fact would be that the universality of Christianity consisted of offering communion beyond victory and defeat.) This difference, fundamental to all traditional cultures, between the rules of victors and overdue rules, has been adapted since the end of World War II to multipurpose synthesis;

Especially in Germany and Israel (in part, also in Japan), forms of a Decorum

Hybrid for victors-convenient or defeated-vending, of which there are hardly any historical examples, and of which it cannot be said that lovers of clear conditions are satisfied with them. Post-styreal accommodation to the rule occasionally adopts the form of a civil and private withdrawal; And then, for a period of time, the rule that they are no longer willing to impose the rule by the collective is imposed among the individuals. This option can be observed, above all, in the Pacific Empires in the Laser Term: and the old philosophical schools work with the individualistic effect, which developed in the Roman Imperial Peace. In the advice of illustrated losers, above all, the popular stoicism, which urged their adherents to consider in everything the difference between what depends on us and what does not depend on us. This phenomenon is repeated in modernity in the form of philosophies of existence and life, whose civilizational sense can be determined with a comparison of the history of ideas: then as it is now as a cure of souls of defeated, under historical circumstances in which you cannot think of a rematch. A good part of European philosophy between 1806 and 1968 is only understandable if it is understood as uninterrupted accommodation of the Decorum *of loser to the circumstances of the time. What from the defeat of Prussia against Napoleon is called the spirit of time is fundamentally the constant update of the public treatment methods of the defeated. Since this is a task that every decade solves with new media, the spirits of time follow each other as therapeutic fashions. Objectively, "therapeutic society" already begins with the romantic return to nature as a coming God from below and from within. A look at the literature of the time informs of the urgency that was needed in Jena and Auerstädt. Under this aspect, romanticism was a prelude to existentialism. While the existentialists equated human existence with a conscious failure, they could offer the defeated and discarded of all kinds a formula of elegance and sovereignty in failure.* At the end of the century XX Especially decisive amendments have been made in the *Decorum* , since the broader proposal had to be filed until then (after Buddhism, Stoicism and Christianity) to satisfy the losers. After the collapse of socialism, which pretended to make the defeated in all history the victors of the future, we must develop a fundamentally new mode of decent defeat. When the republican pride of a Charles Péguy has been spent in defeats suffered in victory (*Nous Sommes des Victorieux vainus*), When the radical left - wing romanticism *Lotta continues* has been exhausted, when the militant moral of marginals of the [Il faut continuer](#) It can only lead, at best, to Beckett stages even more fun and when it loses its

progressively infectious strength the "narcissism of the lost matter", new standards must be established for the time after the radicalism of the leftist illusion . Binding rules have not yet been formulated for a *Decorum*

POSCOMUNISTA: Although it seems that (together with the massive passage to the capitalist liberal camp) certain reissues of a "philosophy as art of life" are responsible for a part of this epochal task. The sensible and prudent life is practiced, as in the time of Zenon and Epicurus, as an introduction to the high head. Consequently, turns emerge as "art of resignation" [347] In the training plan. Therapeutic subcultures are dedicated to the promotion of a "human potential," strictly independent of civil and political ambitions. Other groups, [Manqués](#) Academics above all, reformulate their marginalization in happy unemployment; They announce their defeats, signing them, like those of a guerrillas who remain in candle in hiding: who talks about winning, is enough to deceive something. Offers of that type are summarized in the Council to keep the low expectations of meaning so as not to get depressed by frustrated hopes. For the rest, the interested pleasure of deconstructing is interested, because it is no longer known what unemployment, the call winner: the subject, the hero, the man, the author.

7. THE ALETHOTOPO - THE REPUBLICS OF KNOWLEDGE

It is not surprising that the anthropogenic island is a place where its inhabitants are opened a light on the world and on themselves. She is the place where there are innumerable things that fail to remain hidden; Although Heraclitus, with his laconic *Philei*

Ph'ysis

Kr'yptesthai

: "Nature likes to remain in latency," will name a decisive aspect of the original distribution of the hidden and manifest. The world is a clarified space: from that, at least, they did not hesitate early, with respect to their situation, the inhabitants of the Island of Being. But they also have an immediate certainty that not everything is clarified. Probably, no, rather with certainty, only the minimum part of everything that exists is open to perception and knowing today. The clear sphere to which we have come out is a spot of light in the midst of the circle of the unknown, non-manifesto, non-diacho, un-thoughtful. And in this circle of the stolen it is hidden, according to the conviction of the ancients, the ontologically essential, to whose exploration the wise must be dedicated, those disturbing convencinos of our sphere. The sensitivity for the truth of human beings develops from the intuition that between the clarified and the obscure of being a border traffic not easy to understand.

It is fundamentally two observations that report on the essence of the truth: at a given time, the unknown envelope comes novelties to the known and said; On the contrary, much of what has been known returns to oblivion, to the *LETIHE* , to involvement. Consequently, the truth is neither a contingent for sure of facts nor a mere property of the propositions, but a coming and going, a current thematic scintillation and a sinking in the timeless night. While the medium between them, the apparently equal-eterno and

present, claim all the attention, there is no free look for the dynamic aspect of the truth event. The necessary turn of the gaze to the timing of the truth has been carried out by thinkers as Hegel and, even more, Heidegger; If with good results or not, it is something that remains to be seen.

Under pragmatic points of view, the sensitivity of the human being due to the difference between the true and the false is linked to the experience that throws and phrases can be accurate, or misguided and false. To say that human beings depend on the success of their releases and phrases, means as much as verifying that they are affected by truth values, and that this happens at a biological level. The safety of success in the releases and the confidence in the statements is from the beginning a matter of life or death; That is why the "truth" had to be protected as the greatest good in the islands of the pitchers and speakers. The border traffic between the public-claro and the hidden-dark die, which "fly over," pass and give to think. The difference between true and false propositions is founded, on the contrary, on actions that end successfully (successful, appropriate, conclusive) or without success (misguided, inappropriate, inconclusive). Thus, the manifest world has been given from the beginning of two diverse ways: one, as a link of actions that we carry out, and another, as a connection of events that affect us. The double sense of truth, as a becoming in the event or in the result (in the

Alright

of the attempt achieved) and how to be-denounced in the apophantic phrase, it is as old as the human island itself.

We call alethotopo to the place where things become manifest, as well as decible or figurative. The stay in him contains the risk of being influenced both by truths that are shown, understand and continue to be worth, as for errors, which only manifest themselves as such and whose repetition is to fear. From the first point of view, the Alethotopo resembles a warehouse, from the second, a place of execution or a garbage dump. In the warehouse, what is accredited as true is saved: not in vain the German word for truth [*Wahrheit*] *It has to do with concepts such as attending, guardianship, protect, conserve, defend, care. In the place of execution, or in the garbage landfill, on the contrary, what the group cannot or want to maintain*

inside it is eliminated, while it is evil, defective, useless and void. True is what is preserved for reuse. The image of the warehouse allows the following association: the truths, before they can become collection and guard objects, have to be harvested and carried in an original collection, very much in line with Heidegger's reference to the meaning, very naturalized in the Agriculture, of the Greek verb Légein , harvest, collect, collect grapes, take flowers, fruit, etc., whose substantive in logos

It produces the concept of reason and speech in ancient Europe. From that point of view, the Alethotopo, as a field of cultivation of truth and point of collection of knowledge, is the authentic scenario of human openness to the world. (From this, it can also be understood why modern storage media only show a marginal connection with human circumstances: because in them, as in all cognitive archives, a-substantive collections are made: information piles for anyone.) *Who lives on the human island becomes ipso facto In a guardian of the Lichtung [clear of the forest], no matter much, in principle, if in an attentive or in a clueless one. As is known, Heidegger has greatly accentuated the difference between the good and the bad guardians, but has treated as a negligible magnitude the difference between field conservatives and extenders of the field (or among meditators and researchers). But, regardless of whether the Guardian Pole is assimilated rather or the researcher, you can never avoid the reference of human beings to truth and truths, because the shock of the event of truth and its language games is founded in it Genius loci*

. As a place, where "happens", where "appears", where "is manifested", where "someone expresses it", where one "is warned of it", where something not said cannot be done, where The known and revealed is retained and transmitted, and in which, at the same time, a lot, perhaps most, it is latent and inexpressed, the Alethotopo introduces its inhabitants in their chiaroscuro and places them under the pressure of having to satisfy what TRUE. What is known for sure to keep it in force, while the uncertain, non-disveiled, possibly coming, sheds a twilight light and forces to be careful. *It belongs to the most general characteristics of the human islands, the fact that its inhabitants are divided soon among those whom the tensions of the truth affect a lot, and those that avoid, rather, the cognitive situations of stress. Hence the almost universal differentiation*

of groups in experts, who personally commit to hardly accessible truths, gathering, partly under their own responsibility, partly backed by the figure of the magician or scholar, knowing about the undercover, of what been, of the coming, and in Legos, who manage to feel satisfied with the first order evidence, with collectively stored experiences and opinions, that is, with the idols of the tribe. In the first position we find the figures of the shaman, the priest, of the prophet, of the seer, of the writer, the philosopher and the scientist; In the second, those of the simple member of the tribe, of the illiterate, of the patient, of the believer, of the empirical, of the Lego, of the newspaper reader and the viewer of television duels. There would have been no "society", no "people", no "culture", if, at least tentatively, it would not have developed the features of a bicameral system of access to the truth: whose first element represents a House of Common Knowledge , with the common wise as members, and a House of Cognitive Lords , where deliberate the wisest, the magicians, the experts and teachers. Since the emergence of high calls or great cultures, this organization has been reflected in institutions, which differentiate between wise and profane as between two peoples within the same population. This is explained, among other things, by the circumstance that great written culture and culture are synonyms in a broad sense; The monopoly of few of the writing and illiteracy of the majority will act as eternal constants in the first three millennia of the art of writing. Even after general literacy, cultures, such as the arts, are divided into high and Low . Still at the beginning of European modernity, when Francis Bacon formulates the program of a research and progress, a monument to the bipartition of the Alethotopo was made: also in the model state of the [New Atlantis](#)

There is a high house of knowledge, an elite university, dedicated to pure progress, called Casa Salomon, whose members, as in a cognitive cavalry order, are obliged to keep strict silence with respect to certain unpublished knowledge.

[350]

Under these circumstances, access to more distant truths becomes an expert issue, even more, the community of experts provocatively distances itself from the commune of the daily sapientes and is established as an aristocracy of its own right. The writer's arrogance is one of the most powerful facts in the history of civilization. This comes so far, that many of the rich spirit established an

anthropological difference, which separated the wise from mortal common ones, almost as much as the specific difference of human beings from higher animals separates. It is enough to remember certain myths about the birth of the heroes of truth - Buddha Goutam,

Lao Tse

, Jesus- and the historical reports on the cult of the greats of the spirit - Pitágoras, Plato, Confucio, Newton, Goethe - to convince itself of that abyss and its decisive effect in the collective sphere of truth. The difference between the sage and the insipient mass is made, for all the oldest ethnoepystem ordinations, of a hardness material similar to that of difference, in theocracies, between the

God King and the subjects, or that of differentiation, in religious cultures, between the purified saints and the people, contaminated to intangibility. In the fragments of Heraclitus the contempt of the sage for the ignorant sounds stronger than in any line of Hegel or Nietzsche. Among the archetypes of Apollo's priest in Ephesus are also Babylon's astronomers-soured, who spent the nights in towers watching the stars; It is not to exclude that the proud resentment of the insomniacs against the mass of asleep begins with them, an effect whose footprints reach the New Testament and the Christian monacal cultures; And even Stalin's era (when the inhabitants of Moscow, during World War II, they comforted themselves that in Stalin's room there was still light long after midnight). The platonic mitigation of the arrogance of wisdom, leaving it in a yearning of yours, and the stoic orientation to an ideal, which one approaches by constant exercise, managed to prevent the complete dissociation of the Alethotopo, although they did not remove anything from their radicality to the opposition between experts in matters of great logical-co-social and technical interest, and normal subscribers to the probability in everyday business matter. Who lives on the anthropogenic island, for their casual or chosen situation within the Alethopopo, is irremissibly introduced into a logomaquia: in a constant struggle for the true and by the valid forms of its expression, in a permanent divorce between apparent knowledge and The real ones, between the true and the false prophets. Of these struggles for the truth, what Nietzsche has made observed about the great transits in the history of ideas: "The charm of these struggles is that whoever contemplates them also has to fight them!"

Naturally, these are cognitive struggles of classes, from above: contempt struggles of a logical clergy and an aristocracy of the spirit, aware of its distinction, against popular opinion; but also of guidance struggles in the camp of the wise men for the legitimacy and ability of success of their concepts and procedures. Think, in the latter case, in phenomena such as the rupture of the parmenids with the illusion of the movement, supposedly discovered by them; In Plato's political-methodological attack on Athenian sophists, with the aim of delegitimizing opinion formation, based on the mere probability; in the political-religious offensive of Diocleian against fortune tellers, signs interpreters and Mathematici (astrologers) in the legal field of the Roman Empire; in the struggles between modern creationists and evolutionists for the interpretation of the beginnings of the world; in the phenomenology of Fichte of the Conscious Consciousness and its derivations in the ideological criticisms of the century XIX ; in the adjustment of positivist accounts with the "pseudoproblems" of philosophy and the decline of modern thought to everyday life; In neo-Esceptic criticism of teachers and great theorists of the century XX ; Or, finally- by mentioning behind the tragedies the satire-, in the campaigns of denunciation of scientists- mainstream

neopositivist against epistemological metaphors and conceptual experiments of postmodern, campaigns that, precisely because of their comicity, are instructive as warnings against the disposition, which continues to exist in the public, to submit to systems-

bluff of the most diverse nature, either to the suggestions of some social scientists, or to the claims of naive scientists and correct epistemologically of knowing everything better than the others. The historical splits of the Alethotopo attract attention to the fundamental conditions of the division of knowledge in human populations. Meanwhile, in coherent groups, knowledge appears in normal-immertric distributions and always occurs as co-know of what others know and does not know, the Alethotopic enclosure is still able to balance its internal differences to such an extent that there is no follow no split in exclusive cognitive parties. Not even the polarization of knowledge of women and knowing about men, the differences between warrior and knowledge of nurses, the maturity contrasts between the knowledge of the world of who is

seven years old and the synthesizing look of the seventy Class struggles for knowledge and deep distancing from knowledge groups between them. Only in polymorphic and polymathical situations, especially after village configurations from heterogeneous tribes and due to mixtures of all kinds from commercial traffic cities, it appears, in correspondence with multicultural and multicognitive facts and data, a strong mental stress, who breaks so strongly the Alethotopo, that from the diffuse knowledge-all of before matches, that become progressively opaque and incomprehensible to each other, and even, derogatory and threatening, sometimes. In Greek antiquity, the dissolution of the polima crisis led to an event of scope, of cultural imprint: the secession of the philosophers and scientists of their communes. Those sapientes again separated from the collective field of knowledge, ceasing to be incarnations of popular knowledge, as their predecessors, the ancient rapsodas and iatromantes, the worldviews and the doctors-vindes of the cultures of truth were still to writing. They were organized in a group of intelligences, in any sense of the word separate, in a caste of logical and moral experts, which maintain much closer relationships with whom, of strange origin, they have the same interests, they are equally isolated, equally abstracted, than with his compatriots. As an effect of this, the International of the bearers of superior knowledge, which constitutes a first ecumenical movement, composed of sterritorialized logic, teachers of ethics patriotic ethics of humanity or alienated ascetics of the world. With them the phenomenon of meditative or academic pacifism is articulated: that inevitable fiction of a selfless, mortgaged to the "pure truth", which, as if it were purified by a social death, disgusts the manufacture of knowledge that takes sides. Of the specific axiom of the

academy *It comes "complete freedom ... in the argument and counter-argument game." It could rightly be affirmed, consequently: "[...] the soul of science is tolerance."* [351]

The sophistic effect is understood only in contrast to the search for pure or absolute knowledge. With him, knowledge clearly enters the service of particular interests, either as a procurement before the courts or as *Consulting* of the lords of the war. The members of the Chamber of the People refer not rarely to the objective upper house with a fear of religious dye, which is encoded as admiration: with it taxes are paid to the feeling that the sapientes are a kind of living dead, which, which They are closer to the numbers and stars than their fellow citizens. Always, the tops of the literacy Ecumene fight each other bitterly and are condemned to struggles for feelings of superiority, influences and supporters. That the great spirits agree with each other ever, from the beginning, that a story, with which the wise kept their clientele. The initial postulate of science is its associativity; Its self-awareness arises from the break with the

idols of the tribe, the cave and the market. It can only be developed by the transformation of the Citizenian scientist into a stranger, who speaks to the lay people in the name of an external truth. The condition of its institutionalization is the submission of the profane to a dogma, which requires believing that the scientific wisdom has to be admitted to the normal sapientes society as a deputy of an extra-social field of being: let's say that as a president of the numbers, of the triangles, of the planets, of the marine animals, of the microbes, of the tumors and of the entire universe of absolute facts. In his capacity as delegate of external truths and transcendent ideas, the accredited scientist achieves authority in the collective, and even power, occasionally, as long as he manages to put the powerful on his side. That is why science can never break more than

pro form

With the fourth type of idols, those of the theater: in fact the number of the theater idols and claims for themselves, in which higher coturns are heated than anywhere else. The elegant self-excision of the scientists has axiomatic evidence for the public use of truth throughout the era of the highly cultural organization of knowledge; The tragicomic sainete of such convictions appears on the scene in the efforts of the German mandarins for playing the role of an academic intellectual aristocracy in the passage to the technical era; even in view of its equalization by national-socialist university policy. [352] Although the alethotopo of the modern organism of science has differentiated itself in hundreds of discursive spaces or disciplines of its own law, when talking about a discretionary object in the sense of a -logía, the sender of all the senders continues to emerge in the background: he

Falo-Luz Extramundano, whose representatives, men and women of science, especially the competent mathematics and philosophically, remain among us. Phallus locutus, finite cause · Up to what depth level this configuration of the Alethotopo is printed under the conditions of knowledge of ancient Europe (and ancient Asia), is something that is inferred from the circumstance that the persistent cultural crisis of the century XX He failed to dissolve the archetypal relationships between experts and lay people. Despite increasing skepticism among the population against science, little has changed both the

distribution of both cameras and the forms of their mutual relationship. Only a small number of contemporaries today manages to make an appropriate concept of the unsustainability of traditional distinctions and their motives. That, however, belief in science is between a wide front, can be partly attributed to the endogenous corruption of the expert community. The embarrassing as endless struggles of experts in the field of supposedly external truths produce the sensation in much of the public that the truth is already what it was either. The psychosocial value for the use of the expert: the possibility of undergoing its opinion and ending the doubts, is in frank decline. The lapidary thesis of B.F.Skinner has long been in a situation of judging experts " [353] sounds as incredible as a Fortune Cookie China. Even when the phrase was successful, this would not change anything that we are sentenced to form our own judgment on experts. Not a few contemporaries have understood that with the expert's choice they choose the result of the expert's report. With this, in social conflicts of interest (not to mention too human), the immemorial illusion that the authentically sapientes are the deputies of external truths is pulverized. It is no accident that they reach public opinion more and more cases of scientific falsifications (according to pessimistic calculations, three quarters of all published research results are manipulated). But what affects more deeply to the status of the science institution is the dissolution of the Baconian scientific paradigm, dominant between the century [XVII](#) and the XX , that he had settled, with evangelical naivety, the natural alliance between scientific and human progress.

[354]



The hymanist joy of Baconian rationalism had to go to the emergence of the scientific-military complex during the First World War on both sides of the Atlantic (although, fully, with the indelible stain of modern physics, which supposed the events of the 6 and August 9, 1945 in Japan). Modern civilizations since then seek a new *Social contract* epistemic, which takes into account the situation of science after the loss of its independence and innocence. Now distrust circulates already through the great campus.

Towards the end of the century that has just ended, a kind of epistemological movement began to be articulated for civic rights, whose objective is to take out the experts of their golden exile in the external truths, a long time ago, and make them return to a Democratic field of knowing. Yes, given the progressive esotericism of the investigation - and the growing privacy of the results - this is possible, is as an open issue, which could be of decisive importance. Indeed, the re-even of experts would mean the deepest change in allethotopic relations since the appearance of great cultures. In

addition, this change, which would release both the truths and their transmitters from their eccentricism with respect to the societies that host them, would not be anything else - as the deep analysis of Bruno Latour have demonstrated - that the backward consummation of knowledge about real life of the sciences carried out by the sciences themselves.

8. THE THANATOTOPO - THE PROVINCE OF THE DIVINE

The human island is a visited and affected by life already dead. Where their inhabites come together, they become perceptible subtle and stubborn signs of the absent. If mortals affect the absent or transcendent, it is for two reasons, which, to a more attentive look, refer to completely different sources. The first of them has just characterized it by talking about the emergence of new truths in the field of knowledge of the collective: from time to time they present before us sprouts of the hidden, of what remains "after" the clear horizon, in a form of new knowledge that testifies the prosecution of the almost infinite march out, up and down. Since "societies" never feel safe in the face of discoveries, inventions and occurrences, human beings can and should know that there are new truths that fully affect them in their life. With this, a first transcendence, ontological or tootological is established. It is very clear that our thinking and knowing currently, and having so far, is an island in the sea of a bigger thinking and knowing; Who considers this will understand that intelligence only exists in the unevenness: its element is its own more or less. Intelligence manifests itself in that it is oriented to what is felt overwhelmed (against the foolish structural position of critical consciousness, which is directed to the lower to feel superior, and degrades the superior so as not to have to measure yourself with it).

The second source of the affection for the beyond and the absent arises from the circumstance that human beings, according to an expression of the first Greeks, are mortals; And not only in the sense that they have death before them, but, rather, that their dead are behind them. The second transcendence is based on the fact that on the anthropogenic island the ancestors are had behind the back, or after the neck, for using a more loading image. In all cultures, the

living images of the memory of the dead are transformed into *Imagine* Interiors and exteriors that regulate traffic between the living and the dead. From this world of images a psychosocial institution is made, whose task is to directly direct the return of the disappeared. When the dead are represented in an orderly manner, there is talk of worship; When his deregulated reappearance is observed, of appearance of a ghost. Cult and appearance have in common that both accentuate the link to the place of transcendence: just as the cult of the ancestors cannot be done anywhere else than in the proximity of the places that were had in common with them, [356] Nor can the ghost may depart from the places and territories of the visited. This will lead to the beginning of the era of empires and great cultures, the dead accommodate their operating areas to the new geopolitical circumstances. For this reason, in the century XIX Telespiritism is reached, even to the globalization of ghost appearances. An suggestive example of this is Maupassant's novel *The horla* , which describes what happens when a evil spirit of Brazilian origin expands its scope of appearance to a house in Normandy: an early reference to the tele-infection phenomenon; In the image of modern cosmopolitism belongs to the fact that some restless dead have learned to think globally and appear locally.

The link to the place of cultures of memory, worship and spectra, where first and preferably it is noted is in the small spatial dimensions of the archaic groups, dispersally territorialized. That is why the climate of a human island is always codetermined, in principle, because it is a visiting area [of the dead]: [****] A Thanatotopo. Hundreds of eyes look at the hills to the living camp; Restless, they look back, scrutinizing the horizon, with an undetermined feeling that there is someone there, whose good intentions are better not to trust too much. But, since in early cultures the phrase "God has died" fully governs in his first formulation "the dead is God", this dimension of the coexistence of human beings with their fellow men and the other can also be characterized as Theotopo or district of the gods.

The God of the Archaic Theotopo is still, fully, the ambivalent and difficult, to which the ambiguity of dealing with an unexpected representative on the other side is inherent. On the one hand, he

addresses his as an ally, as a conjured and consanguineous auxiler of the clan himself; on the other, like the threatening, the spiteful, the unpredictable and demanding. It is, in any case, the non-only-good, perhaps even an exterminator thirsty for revenge. The death of the dead with the living inevitably includes delicate points. Certainly, the ambivalent load, inherent to the spirits of the ancestors, not only must be attributed to unconscious guilt complexes of the living and the corresponding revenge expectations; The early gods are more than liberated souls, who stage a vendetta private; They constitute, rather, amalgams of souls of dead and anonymous forces, which is evoked under names of cult. [357]

There are many human souls that, when they died, are mixed with those forces and that thanks to their manna They are loaded with intimidating energy. (Which is why an anthropological deduction of the sublime would have to ride to those energies, summarized by Kant as the sublime-dinamic.) In Yahweh, the ultratranscendent god of the late monotheistic west, they are still recognizable, in principle, very clear features that They show him a Larmoyant, distrustful patriarch, easily lockable and unbalanced. [358] This is worth, above all, for the characteristics that belong to the functional circle of their biofuerza: the biblical keyword for this is "blessing" (Bereke

), but the affected was always aware of the ease with which the blessing could become curse. In the same way, the archaic Zeus shows attributes that correspond rather to a potent paranoid than to the current god of ontologists. Both are already unequivocal compounds of personal soul and natural violence; To the mode of government of both corresponded a great measure of interventionism. An archaic god, therefore, is nothing to believe; It is a transcendent import that sticks to the heels of yours. Your love to reveal satisfies the conditions of the Haressement

In a psychic registry. You can only keep your demands at a distance. Nothing that then

Ser-Ahí It will mean being within nothing; It meant, rather, being surrounded by a quasi-personal sticky, which since the absence claims present effects. To the "world of life" corresponds a world of dead and spirits, relative to him, which permeates, penetrates and keeps stress. In that regime, the gods and ancestors are experienced as the non-readings, as invisible neighbors who enter and leave our house, as if our place of settlement were the natural objective of their exits and razzias. Here you can talk about the next transcendence: of a close and difficult contact, of a circle of fear and indeterminacy that surrounds the islanders at a short distance.

[359] It belongs to the nature of the things that the tombs constitute the providential portals for the traffic of vicinity between the most here and the beyond.

[360] In the case of gods of that level, he cannot trust anything, except in his indiscretion; It is almost always advisable to have his resentment in front of the living:

resentment feelings create a toxic proximity above the borders between death and life. While human beings have to have had them with the area of closeness of the beyond, it is not so much, for them, a matter of accessibility and knowledge as regards the gods and spirits (as in the time when the concern began for the "silence of God" [361]

and other symptoms of the shortage of presence and evidence); It moves, on the contrary, the concern for not having too indiscreetly and continuously around them to visitors who come from the invisible. Thus it is understood that a God in full possession of his spectral capacity does not yet need a logically trained personnel to demonstrate his existence.



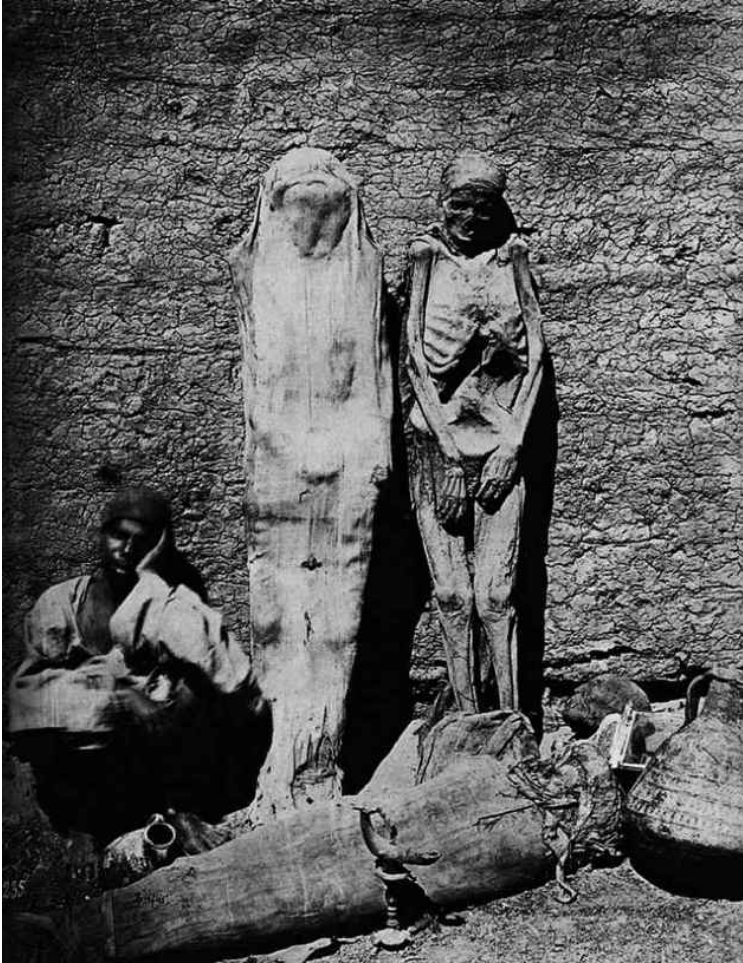


The deduction of the evil of the gods cannot be content to refer to the propensity to return from the offended ancestors. The bad and fearsome, which comes from outside, is so important for the understanding of the spheres of human beings because it is included in the constitution of cultural capsules: on the one hand, human beings have only been able to become the Ontological islanders that are because, in a long evolutionary current, they managed to free themselves from the harmful environment and retire to the anthropogenic island (the sound capsule of comfort); on the other, this retirement never leads to total safety; Cultural encapsulation never confers more than partial freedom regarding needs and aggressions. The possibility of overwhelming is always present; And, above all, for the violence that comes from the interior of the group. That is to say: the invasion principle infiltrates in the distance principle, the fight between both tendencies determines both the history of organisms and that of cultures. It can be shown how the human space is configured by the effort to affirm the primacy of distancing against invasion or reinstalling it after defeats.

Aztec sculpture that represents death. *Anatomical prepared:*

Cyclepy probably gave rise to the corresponding mythologies. The typical invasion stress is materialized in three categories of intruders: on the one hand, in the ancestors and returning, with whose infiltration in the psyche of the group we must count regularly; on the other, in catastrophes and natural aggressions, which break into the

Physis



of the group; Finally, in the new truths, which come from the inventions and discoveries of the renovators.

Since, inevitably, despite rounding in itself, the human space continues to be an invasion space, adopts the features of a cultural

immunity system. What is called immunity systems [or immune systems] are innate or institutionalized responses to wounds or injuries. They are based on the prevention principle, which is coordinated at the beginning invasion. Thus, "having experience" does not mean, in principle, other than the ability of an agency to anticipate invasions and injuries. When this forecast translates into permanent defense measures formally arises an immunity system, that is: a defense mechanism, which neutralizes expected typical injuries. Through immunity systems, bodies in learning process install stressors that return regularly. *Egyptian seizure of antiques with a mummy*. Exactly this corresponds to the function of Theotopo (which emerges from theatotopo): the archaic gods are the introjected categories of invaders and injurers, with which a given cultural group has chronically. Each of the archaic divine figures explains an instance of stress, which gives a culture. Gabriel late, in his work [The laws of imitation](#) , has referred to the possible connection between the universal propagation of bloodthirsty and the universal propagation of blood animals, in order to insinuate that, everywhere where primitive human beings were victims of beasts, the transformation of fascinating beasts was close In gods of culture itself. [362] This would be equivalent to a symbolic domestication of beasts for their potential victim. And at the same time the xenopathic need of the primitive psyche is satisfied: the want-stinking by gods strange enough. [363] Analogously, theoretical of the catastrophes have inferred the birth of the great sacrificial religions in the east from corresponding celestial phenomena. [364] From the terror of the stars then formidable gods arose, who made their believers feel the abyss between the world of human beings and beyond. To this corresponds, for example, the fact that the sign of "star" in Sumerian-Babylon is both the ideogram of God. Far as a celestial and terrible body as a God: those would be the conditions, then, that a sacred object to act successfully in the affective record of religious masochism must be fulfilled. From this extreme, the development of absolute objects would go to figures of less heteronomous gods. Consequently, the drama of the civilization process would be prefigured in the transformation of the gods of invasion and catastrophe in gods of creation and maintenance: a metamorphosis, which finally ended in the compendium of all the

partial positive gods in the monospheric constitution of the Unum Verum Bonum . *This establishment of the One constitutes the largest justifying document of the character of the immunity system of metaphysics: based on fascinating xenolatry and the veneration of the strange carnivore in local sacrificial cults, the hypnogenus exterior is progressively incorporated into the interior, until, to the Final, there is only a superdiluted interior: that, immediately, consequently, yields to entropy. Probably, the cult of the gods-animals-dometics, which, as Apis, the sacred ox of the Egyptians, already show features of softness and benevolence, means an intermediate step in the way to the imperial wisdom of the inclusiveness of the great culture . The domestication of animals precedes the domestication of the gods: [365]*

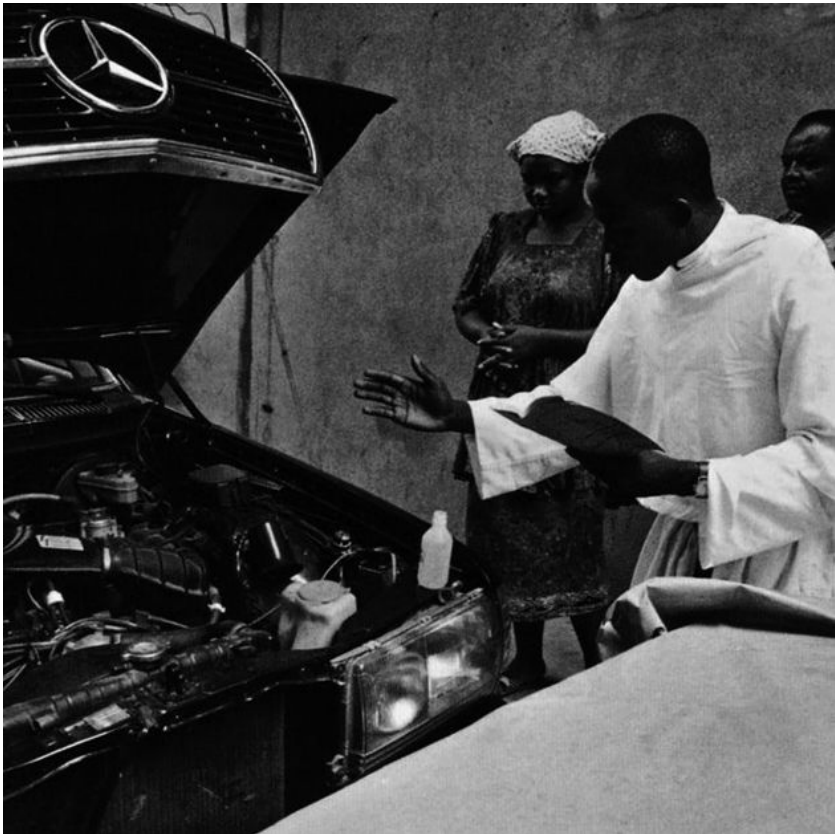


until reaching a *AGNUS DEI* , that is left voluntarily sacrifice for love of

renitent human beings.

Morton Schamberg, *God* , ca. 1918. *The footprint of the stranger is maintained while the good god of monotheists can be presented as terrible enough; Propaganda in favor of the God of love cannot weaken, without more, the old Timor Facit deos* . Only the god of philosophers and neoplatonic mystics dissolves his fascination - which produces tremor - in pure familiarity, although dark. It becomes a kind of reasonable irradiation from the background and fades to become an idle god, which manifests itself as the unnecessary. Of the xenoteist mood of the ancients, in the **High Culture** Of modernity, which no longer needs gods, only a formal rest has been left: xenophilic chic and philosophical allolatriy.

[366] Among the most recent God's invoices after Nietzsche (whose dionysus was horrible enough), only the young Heidegger stuck a dark, xenolmatic God, although only in the form of a residual God, of death.



[367]

To keep the archaic gods at a distance, aware of their hunting reserve, the priest's function appears in the Primitive Theotopes: as

the border police of the living sphere, the task of restricting the incursions on the other side is entrusted. The safest method of satisfying the subsequent, who demand their part, seems to have been oblation, which expresses almost an elementary idea of archaic Theotopians. All of them were accustomed to believing that the payment of a tax to the dead and foreigners belonged to their obligations contracted: the first delegations of the Treasury were, without a doubt, the paleolithic sacrificial stones, in which apprehensive fear satisfied their taxes. But where there is an obligation, the option cannot be far away. In principle and for a long time the part of the dead was reimbursed in the form of fresh food and blood; As if it were evidence that spectra and gods are hungry and thirst. Later, taxes could be satisfied to a further exalted in the form of ex -vote and communions; Usual charitable contributions were also made; Certain gods and goddesses seemed to listen, rather, the dialect of the automutilation of their fans, for example the great mother of the Indians, who until today allows him to pay tribute to the sacrifice of the testicles of his worshipers (it seems that there are Even almost one hundred thousand members of the Castales Castles living outside the Indian "society" as prostituted, fortune tellers and wedding dancers). Gods with conviction of masters with more pleasant accepted the transformation of the offering into submission. Sometimes, the sublime seemed not to be completely unpleasant in their own a certain suicidal gesture: a trend that was adopted by radical sects and exploited as raw material for asceticism kamikazes. With the economies of the temples, a first redistribution policy of the contributory spirit was launched; Theotopo then becomes a solidarity box, and, next to primitive aid to the poor, it serves, ultimately, the material foundation of the priestly estate. In view of these circumstances, it is legitimate to say that culture is nothing other than the history of internalization of the sacrificial offering. [368] Leo Regan, Brother Emmanuel Patrick bless a new car in Lagos, 1996.

The permanent link of the "world of life" to the neighboring sphere of dead and gods mobilizes abilities attached to border traffic. In modern diction they are called mediating provisions or, more anachronically yet, aptitude for therapeutic professions. This

designates the ability to tune in with communications of the indirectly given. So many mediations, so many talents. When the evening dawn of ancient mediumism, Plato - like someone who is already on his way and acquires a panoramic vision - offered a synopsis of the special Theotopics and proposed to distinguish four types of affection by emissions from the beyond. In the dialogue [Fedro](#) , Socrates begins to talk about the benefits of enthusiasm, thanks to which gifted human beings are offered as speakers of the gods: gods who, of course, have not represented mere spirits of camp and tribe, but have already become authentic gods of the people and have been raised to a beyond medium arrobation, to Olympic semitranscendence, let's say. It is, in principle, the three fundamental mantic functions, which once seemed to depend on informative possessions: first, the power to see in the future and predict coming things; Next, the ability to find means and healing paths in case of illness; And, finally, the poetic inspiration, for which the ancients were clear that it could only be carried out by the whisper of the muses or Apollo himself. (Thus it can be understood why poetry and music existed, in principle, as Theotopic institutions, and only after the emancipation of the spheres of the muses of religious cult became practices of their own right, without direct connection with a beyond inspiring and ordering.) Beyond the disciplines of ancient mediumism, Plato introduces a fourth enthusiasm, which interprets as shock for love towards beautiful ideas, contemplated before birth and remembered throughout life. Since then, the fire of the philosophical mania must be guarded in a special altar: in the academic desk, before which the logophilic community congregates.

There is no doubt that philosophy, as Plato conceived it, meant a decisive modification of human behavior in Theotopo: it put into circulation a new way and way, although minority, to solve the neighborhood of the "world of life" With the world of spirits, now transformed into heaven of ideas. That is why we must attribute theotopic qualities to academies, as later to the churches, in their original way of being. The forms of knowledge, which will be cultivated in them, served to reduce possessions to convictions. Only modernity has disenchanted, if not the world, yes academies. [With regard to the Christian Church, the Great Theotopo of the West, in it it was still alive for a long time the idea that, from time to time, human beings, as means of a beyond not](#)

too far away, have capacities Specials such as clairvoyance, healing power or eloquence; What St. Paul had to say regarding these "gifts of grace" is limited to the demand of his reasonable subordination to the cult of the Lord. [369]

That also under Christian auspices the charisms are easily transformed into malignant possessions, it is something that show not only the innumerable evangelist sects, for which it is known and sadly famous for the United States, the paradise of the Menic Communes of always; In them, Christ becomes a successful demon with strong monetary competences, if it is not introduced into life as a miraculous healer before a camera into action. The relapse is also observed, year after year, in the Christian pilgrims around the world to Jerusalem, which are disturbed before the scenarios of passion and must occasionally resort to the empathy of Jewish psychiatrists.

In numerous cultures, especially in those who did not know any paradigm shift in favor of monotheism, the idea of the mediating relationship of human beings indicated and chosen with the other side never lost validity. Some African "societies" believe until today that children who do not learn to speak, or stop talking until a certain time, it is because they would prefer to be with the ancestors, so they can only be persuaded so that they live with the living trying to convince them of the advantage of being born. [370] In the eyes of their parents and curators, those "children" are not "autistic"; They live elsewhere, better acclimatized than between human beings, so that to settle them here you have to loosen the bond that unites them to the other side.

The idea that there may be evil spirits capable of penetrating bodies of strangers is so widespread in numerous cultures that it is legitimate to consider it as an elementary thought. According to believers, such an invasion serves to turn humans into automatons of demons. Since intruders do not stop at the dead, the Chinese of antiquity sometimes sealed their mouths and the anus of the dead with wax or jade plugs. In certain ancient Germanic tribes, the legs of the dead were tied behind their backs and they were buried face down in order to hinder the return. As we have observed, the interest of the living in the world of the dead is largely conditioned by the confusion of the two transcendence with which the human world limits: since human beings are not only neighbors of their dead, but also From the horizon, after which, according to the most useful assumption, the

unavailable truths or transcendent ideas are maintained, the idea that both neighborhoods interfere, even more so that they form one and the same space may seem plausible . From here it is followed for them that the dead enjoy access to what is not revealed; And, together with them, also those not yet born, as the Platonic myth of the soul informs us. The idea that everything will be clarified, as too late, *Post mortem* It is based on the firm association between being dead and achieved by definitive knowledge. *Once the entanglement of the transcendence of the unknown with that of the dead, the idea of evoking the dead in order to get information from the most-able-definitive is imposed. Indeed, according to this scheme, and since the dead have everything behind them, they have a greater quota of participation in the truths that are in the perfect past: who have lived as subjects have also lived in what has been objectively, in The essentials, as the metaphysics understand, at home. In this timely confusion they have their origin innumerable necromantic practices, which they reach from simple dead oracles to the evocation of deceased from the other world. The example with greater effects of the latter is offered by the appearance of the deceased Darío in the tragedy The Persians From Esquilo: emerged from the kingdom of the dead, reveals its theological interpretation of Persian defeat (without it matters, in doing so, thus becoming the main witness of the Greek belief in the unity of beyond the truth of the truth and the kingdom of the dead). In contrast, the greatest among the heroes have to descend personally not a few times to the underworld to receive instructions on their future destiny. Let us not forget that the founding announcement of Westernism, the prediction of the Roman domain of the world, was stated by the late Anchizhes to Aeneas, on his way to the Orco: one day would be a matter of Rome to rule the peoples, respect the feelings of the allies (Parcere Subiectis) and reduce (*

I will

) to the superb ([Superbos](#)

). [371] From what has been said that Theotopo's contours are agitated when the forms of relationship with the dead or methods of achieving knowledge change in a "society" change. Both things happen in contemporary civilization, which otherwise buries their dead and otherwise achieves their truths. The interest in the affairs of the other world decreases in modernity, in the first place,

because it can hardly be resorted to the deceased to receive information about the coming things; His opinion is certainly less useful when it is about establishing technical rules for the management of the world of the future. The world of the living and the world of the dead have become so dissimilar to each other, that the deceased, even if they wanted to do it, would have no advice to give the living. Conversely, the power to ask the dead questions with meaning has disappeared practically among contemporaries. For the achievement of knowledge, surrounding has become superfluous due to transcendence. The immemorial confusion of the beyond the dead with the ultra -employment "reservoir."



In this way, the sunset of the gods entails a sunset of the dead. The common destiny of the invisible is to become insignificant. He looks at the deceased as dead without a will, ancestors of which there is not much to inherit neither for good or worse: unloaded batteries that no longer fascinate us enough to illuminate ourselves from the other side. Of the last non-women, which swarm ghostly in their neurotic descendants, a psychoanalysis is occupied that has understood that it is more a funeral company of parents and ancestors than a form of healing. The use value of the great dead, the classics of collective memory, is limited to the role of ensuring a

common past to a group of civilized people. The past now serves as a base camp, from which the futuristic civilization starts towards its projects. [372] Whoever seeks epigraphs to the spiritual situation of the present has to look at the current constitution of the Theotopo, configured by monotheistic representations in the western world until the threshold of the last century, and marked by its decline since then. This especially affects the two musealized religions, Judaism and Christianity, which have been condemned for some time to act as administrators of their own in their own home. In both, it can be seen how a well -institutionalized religious tradition can be successfully transformed into the substitute religion of itself (with the plausible excuse that, in any case, the original immanent substitute is better than any secular substitute religion). That this administration does not have to be sterile is shown by the fact that, throughout the century [xx](#) , Jewish and Christian theologians, by classifying the inheritance, made a discovery of which it is not said too much if the suspicion is manifested that it could become one of the facts with the greatest transcendence of the coming era.

Talmud study during diamond polishing.

This is the discovery of a third importance, which would not be that of the dead or that of the hidden truths: the significance of the other human. Transcendence that does not directly affect the investment of the phrase "the dead is God" in "God has died", more accommodated to times, because the otherity of the other does not deduce, in principle, theological sources or Tanatological; Even if they continue to reappear, however, connections with classical transcendencies (especially in the case of Lévinas and their school). In principle, it is founded exclusively on own idiosyncrasy, in the claim of preeminence and the non-assimilability of co-existing existence. That God has also died does not deprive the other of his secret, of his inaccessibility, of his moral right. It seems as if it were profiled after the evanescent contours of the Historical Theo-Thanatotopes, they were conceived as churches, empires of God or as chosen nations, [373] A space of succession, which continued to support the metaphysical tensions of the zone of dead and truths of that time, now under non-metaphysical auspices: a space that, consequently, would have to be called Xenotopo. Whose characteristic is that human beings are now defined as those caused

by the stranger, the guest, the parasite.

[374] It will continue to be, for now, an open issue of whether this is enough to ensure a minimum level of spiritual openness in immanence. Anyway, coexistence with others belongs to the trivial skills of existence, without this having resulted in exaltations, regardless of the mystical outbursts of courtly love and principles of the stranger cult in xenolátric religions. Is it possible that precisely daily consciousness becomes the cornerstone of a modified experience of transcendence? Some Jewish representatives of the X -Nopotopian thought do not make any secret of their skepticism against simply formal piety for the other. They give little credit to the idyll of one-with-another dialogic. From the outset, they portray the other, of which it is in each case, such as the murdered, that affects me and afflicts me with the question of how it is possible that I had something more important than to do at the time of crime than to help him. Here, the xenology, which assumes the inheritance of theology, replaces the ancestor with the next neighbor. The condition by the spirits adopts a new form, putting in the mouth of every victim a last question to their non -uxiliators: a demand for information for the reason for the help not provided, of the feeling of dark coexistence, of the voluntary blindness, of the Resigned to let things happen. The treatment with ghosts translates into examination of conscience, not inside, as in the preparation for confession, but from outside, as in a trial. The xenological interrogation insists that we deepen indifference and its motives: in non-raque-hay . If one wants to make an image of the potentials of xenotopic thinking, it must consider that with it a new description of the great future of the Theotopo is achieved and [Eo ipso](#) from the field of the dead. Description that allows to morally explain the meeting area with the other as a modification of the coexistence of human beings with their fellow men and the other: the other is one that always owes something, the one who always feels something guilty. This turn allows a retrospective look to the origin of historical religions in bad consciousness: a diagnosis that can be deduced from René Girard's analysis, which are obviously intended to place the reason for the embarrassment of the other in the memory of bad behavior real against him (which leads to a superficialized deduction of fascinogenic ambivalence). At the same time, coexist sharing a world is explained as a relationship in a reciprocal, in asymmetric part, of the being-responsibly-of-others and responding-of-others in an anthropphaphic of limits already inaccurate.

After Hegel, whose views on the structure of the fight for recognition were developed philosophical-socially during the century

XX

, a little -known Nietzsche provided with the phrase "the you is

older than the self" the decisive statement of moral philosophy since the beginning of the century
XX

[375] While Martin Buber wanted to place the relationship I-tú next to relationships Yo-lel , as an original formal form, Max Scheler, following Nietzsche, has taught the primacy of human disposition depending on the "sphere of the other": "The tu -idad

It is the most fundamental category of human thought ». [376] It is also new that it is pointed out more clearly than to what extent coexistence implies not only the cooperation of the capable, but also the suffering shared with the Ya-No-Capaces. « *Our Society Is Also An Association in Our Mortality.* » "The Suffering of the Other is the origin of my Own Reason" .

[377] The load character of the coexistence of human beings with human beings appears; with the side effect that the demand for individuals wins in profile due to their corresponding incumbency in the needs and threats of the other, both abstract and concrete. In this situation the neotmentary question has to be retouched globally: "Who is my neighbor?"; This time in the sense of: "Who do you have to help?"; Or: "Who do you have to place in the first place in the waiting list of misery?" In view of the progressive explanation of the coexisting facts, it is not to be excluded that the setback of universalized moral responsibility comes to light: xenophilic and Samaritan thought is ally with an unscrupulous mediating pragmatism, which does not go back to any means to achieve to the lobby Superorganized virtual and current victims a place in the sun of subsidies. The humanitarian strategy leads to short -term success when effective images mobilize the feelings of those who are willing to help or when the recipient of them is approachable or is available chronically because of a historical guilt; As expresses, for example, the formulation *White Guilt, Black Power* . If victimological means of pressure are used too extensively, the loss of sensitivity to the constant allegation of the other lawyers is predictable. Hypermoral works in favor of that insistence and, with it, of moral entropy. Whatever the staging of the tensions between the spokesmen of the cause of the murdered and the living or survivors: it cannot be prevented that also the xenology, the last proclamation of

antinaturalism, shows soon or late against the wall of the facts Biospharic. What is customary to call after Husserl world of life always covers, in fact, a world of life and one of the dead: all attempts of cultures of discriminating the side of death The only thing they always do is raise the tension of the tension of the absurd under what civilizations are. The more aggressive the biopositivism is staged, the more paradoxical it becomes the fact that it is true that death is definitively taken to all. The

Life Sciences *booming represent the most recent version of this* Management of the absurd. While they intend to know everything about life, to take sides more strongly for life, or by what they call like this, they obscure the fact that biology, according to the nature of its object, is only possible as a bio-Thanatology, and Life Sciences

Just like [Life-And-Death-SCIENCES](#) . Who speaks of biotopes without taking into account the thanatopes has been sold to misinformation. *It is uncertain that human beings in secular cultures face such a consideration. One thing is to develop a Ars Moriendi*

for himself and an art of farewell with respect to the next ones, and another to appreciate in their fair measure theoretically the participation of death in vital processes. Who conceives the Earth as the Bio-Thanatotope Integral of Humanity achieves, in any case, views of a totality that is rather monstrous than sublime. The organ of the monstrous has been deployed throughout the century XX In the form of ecology: the only authentic novelty, together with cybernetics and multivalent logic, in the cognitive landscape of our time. She is the further consummation of the monstrous in the form of a science of balances and imbalances in vital processes beyond human perspectives. When ecology and culture theory are found, they become possible strange propositions: it is now expressible that the capital function of all communication between human beings is to "intersubjectively deny lack of meaning and death." [378]

The depth is priced. Since things have been written, the human alliance against the outside is infected with ecological knowledge, the denial business remains on weakened feet. As a result of the propagation of ecology as a dominant way of thought, sooner or later it will become clear for many that the last chapter of the history of the spirit belongs to the friction between the absolutism of the human and the indifference of the biospheric processes With respect to human interests. The Nietzsche postulate, that a superior

culture would have to provide the human being with a double brain or two brain cameras, one to perceive science, another to do so with non-conicity, it is confirmed in an unprepedaged way. Indeed, the human beings of the future have to reconcile their own vital impulse with the systemic vision of the biosphere, for which life and death only represent two aspects of the same event. In this double transhuman knowledge, the form, binding for human beings, of wisdom in biologically enlightened civilizations. Wisdom designates the

Modus vivendi that makes a knowledge suitable for life, which, precisely because of life, could not have any knowledge. Assuming that the population of [Homo sapiens](#) stabilize on earth towards the end of the century XXI In a maximum limit of 10000 million individuals, there would be a bio-thanatotopo before the view, which, for a very civilized quota of the

9. The nomotopo - First constitutional theory

In the same way that each group involuntarily generates its autoclausure in its own sound world, as if it kept hidden after a fence of incomprehensibility, thus spontaneously isolated every cultural unit by its *Modus vivendi* or its normative constitution. We designate a fact for which there is no simple and convincing circumstance, but of which they provide perspectives of different nuances such as customs, culture, law and law, rules, production relationships, language games, life forms, institutions, habit. All human insulation groups, which are accredited in generation Architecture of norms, which shows sufficient superpersonality, greatness and resistance to torsion so that users recognize it as a valid law, as a binding statute and constrictive legal reality. This moral ether has, for speaking with Hegel, the characteristics of the objective spirit: it is pre-ordered to the individual, as something that is maintained, untouched, in the face of its arbitration, and that, as the names of the gods, myths and rituals From a tribe, it is stable, or only imperceptibly, transmitting from one generation to another. Mortals come and go, the forms, the laws remain. At first it is, above all, the objectivity of the ritual that is experienced so strong that it might seem that the peoples were mere *troupes* empirical, gathered by the gods with the sole purpose of maintaining the forms. Pável Florenski, the Russian priest executed by Stalin, maintained the dogma that the ordinances of the orthodox worship were older than the world.

For this way of seeing things, customs or institutions, they are a more real, objective and necessary dimension than human beings, who have to live according to them. Plato's proto-protests appear as institutions transferred to heaven, more luminous and real than any individual life, which is consumed under them. An echo of that objectivism surrounds even the trains schedules of the German

railroads, which, exempt from empirical delays, are exposed in the stations in their yellow and white-white evangelical Testimonize that the stability of the world depends on the devotion of the railway for the minutes. That profession of faith in punctuality has nothing to do with secondary virtues; It is a cooled reflection of the metaphysical conviction that behind each fact there is a prescription and behind each prescription, the seal of a superior truth. So, for that: *Omne ess est bonum* . How could it be if it had not been entrusted, in addition, to be as it is? The officer offers the lady the right arm simply because it becomes like this and not only because it takes the sword to the left, as the functional explanation implies. We write from left to right because according to the knowledge of the Greek immoor priests, happy auguries appear on the right side. The roosters sing at dawn because their day is synchronized with the rhythm of decent people: and it likes it, like its creator, the work of an early hour. The Stoics summarized the belief in the power of the rules in the thesis that being and being-in-order means the same. In 1949 Wittgenstein wrote down: «Culture is a rule of order. Or presupposes a rule of order ». [380] We call the field of action of such rules.

Who stops on the human island observes that its group of inhabitants is subject to a local rules tension: a tension that is of elementary meaning for social static. That the normative climate of a group is positively related to their stability, that is, with its ability to survive, it is an early intuition of the wise and the elderly of all peoples: none of the archaic communities of survival has been allowed Never lightly take their customs, their forms, their dogmas. Only the theory of contemporary, systemic and inspiredly inspired society, has learned to admit that every set of rules is within a network of tolerable exceptions. [381] Nietzsche, in his critical-moral analysis, deduced the *Morality of custom* of its ability to order absolutely, without any possibility of replication: the meaning of all traditional mastery demands itself is to let custom and tradition reveal themselves as dominant unconditionally. [382] Similarly has noted Gabriel late: "The most despotic and meticulous government ... is the custom." [383] *What dominates without conditions is valid as an absolute end, or as the good, fair and honorable beyond the opinion of concrete commentators. Cicero spoke implies of the superiority of these values when he said that*

we were born for justice; We advertentiam esse natos · [384] IUtitia
Not only refers here, certainly, to the goddess of equidistance, who carries the bandage on the eyes and the balance in his hand. In his name, archaic prejudice in favor of the legitimate power of forms, procedures and customs in general. Seen to that light, the formalisms that structure the Roman judicial process are surrounded by an inspired good - invoice aura, similar to that of the customs with the carpestry truffle market [385] or the inaugural ceremony of the great competitions of Sumo in Nagoya. Both in one case and another, and in any similar, it is the authority, background donor, the social syntax. Due to the relative calm of the background, the mobility and colorism of the figures is offered to our observation. Only recent sociology has been able to put on the mat that in considerations of that type come into play questions of systemic stability. Talcott Parsons listed the ability to maintain structures, Pattern Maintenance



, among the primary tasks of any unitary social configuration. In our context, it would be necessary to talk about moral static, since a sufficiently complete theory of the human islands belongs to be able to describe its consolidation due to internal normative tensions.

Priestly Planning in Rome. It would be necessary to make clear from the beginning that in the case of such considerations it is about ways of seeing strictly dated things: that, probably, they were not possible before the middle of the century XX , after the repertoire of classical formal logic and architecture was extended by new revolutionary static principles, even in alternatives to think of static concepts in general. We think, on the one hand, in the

invention of the first Air Structures and of the pneumatic domes by Walter W. Bird, Victor Lundy, Frei Otto and other avant -garde architects, both in the United States and in Europe, an architectural form that through a slight overpressure of the air inside the pavilion came to the beginning of the self -sustaining structure, without walls; on the other, in the INTEGRITY STRUCTURES Tension



–Allanted tensegrities, summarizing - developed by Buckminster Fuller: Floating aerial creations, composed of the internal tensions of a framework, which dissolve the principle of the support wall and replace it with the consistency of the traction stresses between cable bars. *Theo Botschuijver/ Jeffrey Shaw/ Sean Wellesley-Miller, AirGround*

, 1968. *For a sociological theory that does not contemplate the expression system, but be interested in its operational development in the construction of machines, houses and institutions, these innovations are of importance because they explain, in an unprecedented way in the history of ideas and The technique, the sense of systemic structures, the safety of structures whose stability is maintained by adaptation to mobile. The explanation of the building and the covered places through a calculated static leads, by both straight and crooked roads, to the explanation of the corporate and stable in general, and from there to the explanation of the institutional, state, systemic from its architectural side and logical-formal. Static has become a first science; The theory-of-in-*

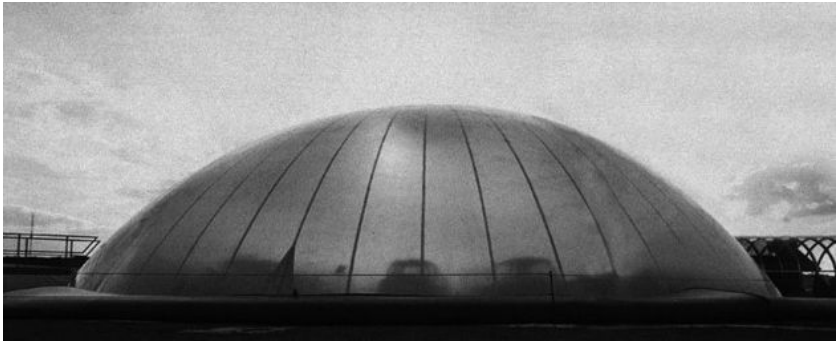
limited [GE-STELL-THEORIE], in primary ethics. It is a modern theory For Excellence , while it deals with forms resistant to earthquakes and exceptional cases. Not surprisingly, one of the most important law philosophers of today, Pierre Legendre, speaks of law and the State as of magnitudes that can only be sustained through a moral scaffolding or normative construction (Échafaudage, Montage). [386] If the two words, state and static, come from the same source, which reminds us of the interior link between the construct arts, the construction of standards and the construction of buildings. But how to think about status



, both in one case and another, since the logic of forms of modern architecture has reached conceptions of stability that are beyond everything that could imagine classical static? Axel Thallemer for Festo Corporate Design, AIRTEKTURE HALL

, 1996. Cover beams full of air and side supports in the form of and, material: vitroflex coverage. Answering this question requires, in principle, a rodeo. Remember that, in its medieval use, Latin expression *Ordo* It could designate both the suitability of a good organization in general, as an order, as an individual, well - organized, spiritual life. San Agustín, San Benito, San Bernardo, Santo Domingo, San Ignacio: These and other proper names testify that the rules of an order can be identified as the work of individual authors, so those those *regulate* They appear as arbitrarily as any other syntax established by human beings. However, they intend and should be as effective as only a rod surrounded by the Nimbo of

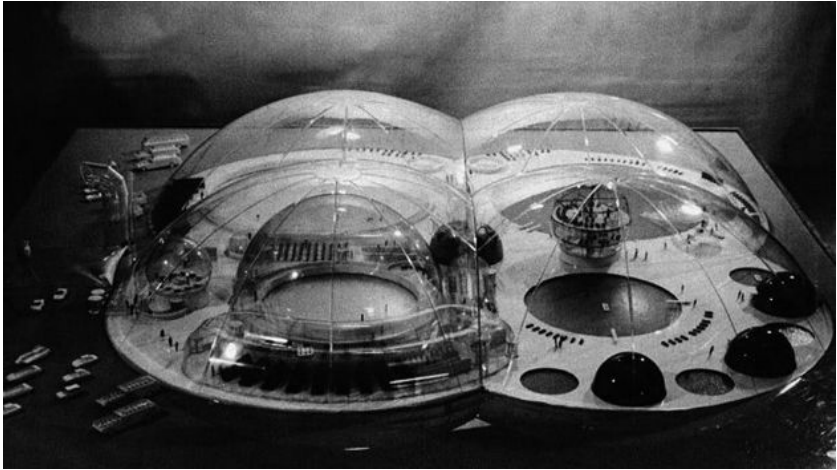
what is necessary and fulfilled with zeal can be. So, the *Ordo* It is, at the same time, the way of life and the set of rules on which it is based (the systemic could go further and affirm that the "contraventions also *circumstantial* to a rule »are constituent of life-Ordo). [387] Thus, by analogy, it can be recognized that Plato's academy was an order, since both its *Republic* Like his



Laws They stayed in programmatic writings, which did not serve for the foundation of a real republic. The brilliant observation of Wittgenstein does justice to the unfolding of the concept of order, since, in relation to given cultures, it accentuates the organized individual and specifically in the manner of an order, as well as highlights the rule that the organization follows as such. This double meaning could be reproduced in these two phrases: "Culture is a text" and "culture is syntax." From the point of view of community architecture, this would lead to the thesis: "culture is a building" and "culture follows a rule of space creation." Whenever the human island adopts profiles, a tension of rules appears that attests that in it there is a current internal regulation: rather imperceptible to its members (regardless of exceptional situations), perceptible or surprising for strangers, and a reason to reflect on The spirit of institutions and about the institutionality of the spirit, for philosophers. Axel Thallemer for Festo Corporate Design,

Airquarium , 2000 (32 m in diameter, 8 m high). It is stabilized by a ballast tank around. In the light of the aforementioned architectural innovations, the most archaic human groups can be compared to overpressure domes or tensegrities. The principle of reciprocal load or atmospheric pressure works in them. The integration of a group, its models, its symbolic reproductivity depends on its ability to place its members under repetitive pressure, possibilitator of culture. The generation of specifically group overpression, that is, of a drag voltage that one to the members of the group with each other and compromises them in typified tasks, is achieved, first, by means of preformulated expectations of all with respect to all and of

individual to individual. Whose linguistic form is intimidation, as well as the escalation towards the threat in case of conflict and disappointment. Therefore, groups have not been properly described as long as the channels flow the rivers of orders inside. To its moral structure an agreement belongs to who orders who, and who and when he is authorized to threaten who. Sovereign is the one who holds the right to threaten. A threat is defined scientifically as an "armed advice";



[388] *Sociologically it would be described as a recommendation reinforced by the sanction.* Yutaka Muraka,

Pneumatics in pneumatics , [Universal Exhibition in Japan, 1970](#). From the point of view of the new logic of Buckminster Fuller - or, better, from the perspective that can be gained by its moral analogies -, "societies", both the primitive and developed, are tensegrities of expectations, is Say, multiplicities of housing conditions and regulated actions, which are consolidated through intimations and threats. In this context, the attention that the extended way of speaking of "expectation pressure" is based on a loan taken from a static exceed

[*****] While the call of ambition and deems its own, as well as mimetic temptation, they can be attached to that mode of force transmission. Only in the face of the manifest threat, pressure analogs come into play, which, therefore, are reserved for the state of exception. Culture is, in principle and most of the time, the non-dejar-libre of the tensions that the traction effort creates, for which

the members of a group are linked to regularities of the group. The validity of law and customs within the group exerts a permanent self-stressful stimulus on the members and places the collective in a symbolic vibration, which with the best thing that could be compared is with the body temperature, endogenously stabilized, of a living being of blood hot. What the warmth of blood provides in the social units in the social units. Since the groups always project something, whether work or parties, wars or elections, and that they are continuously caused by something, they are natural catastrophes, enemy actions, crimes or scandals, constantly subvert the thematic material they use, to agree on your situation or, rather, about your immunity situation or your stress status. With the help of their current themes the group measures fever itself; Because of its fever, its operating unit as a context of provocation, endogenously closed. The groups are stirred in a continuous excitation, generated internally, which makes normative stress its normal tone. It belongs to "the hidden of health" [389] In the groups the fact that these, most of the time, do not notice and barely thematize their nomotopic background tension: only in their anarchic margins are spoken, sometimes, with precarious expressiveness, of the revocation of obedience to the norms to the norms and of the will of performance. [390] Even ancient China was no exception to that rule, although from the point of view of external observers it seemed beaten before an unparalleled despotism; To the Chinese modality of being-in-the-world belonged a training to consider own disciplinary tension as the most normal in the world. Between the ages XVI

and XX Western visitors perceived something similar in the relentless formalism of Japanese customs. The repression of normative to the subliminal stressors occurs because the group embeds in routines its expectations of action. *A routine is the shape of the expected effort, emptied inside by repetition and made, thus, imperceptible. In its anthropological fundamental theory, Arnold Gehlen has shown the outstanding importance of normalized effort expectations, summarizing them in the concept of institutions: understanding by institution the permanent commitment achieved between charges and downloads; The institution is the prototype of a "stabilized tension."* [391]



This concept of institutions can be interpreted as an allegation in favor of keeping the order unconscious, in which a conception of unconscious aimed at the latent, not repressed. (But just as the personal unconscious knows of a return of the repressed, so latent, of a return of the paradoxical.) It is true that, according to this way of conceiving things, individuals must dedicate their entire existence to The systems in which they live, but, at the same time, these systems avoid individuals to express themselves expressly both for them and for a personal option. While they load, download. As long as they discharge, they release energy for a new commitment in tasks or *munera* common. Here comes to light, again, the fundamental importance of the concept of rule, because it is the objectivity of the rule that frees both individuals and groups from the misery from lack of form, as well as the requirement of constant originality.

R. Buckminster Fuller, *The Neckless Dome* , 1950. But, no matter how much the theorem of Gehlen's institutions, as effective powers in the background, corresponds to an extended mood in the century XX , which prefers to represent the systems as discrete infrastructure and the guardians of order as officials, who as better fulfill their function is to serve and shut up, only allows a nut perception of the fundamental nomotopic relations. That is, the nomotopo also has most of the time a visible side, contrary to the propensity for the concealment of power and domain in deaf routines. As a self -impressive, self -impressive magnitude, the group, insufflated by the norms, lives on the

performative force of the rituals and their impulse to manifest. In this impulse is the source of political majesty. It is, above all, the legal system that displays a peculiar theatricality since the days of the Romans. Just as the power does not fix them without their epiphany, whether festivities, oaths of positions, military stops, symbols of sovereignty or pregnant protocols, nor the right without a precise staging of its ceremonial; Especially in the case of jurisdiction, which in its procedural game rules constitutes a commitment between instruction of a cause and theater. Both serve to make the authority, creator of order, who, always, not be content to give individuals a motivational push from the back, unconsciously, to speak so. Every culture has its Tarpeyana rock. At the time when in Europe the Legislative Power, the power that gives the laws or that staged them, highlighted its dogmatic potentials more clearly, in the century [XVII](#) , he spoke without reservations of law as a "theater of truth and justice." From its dogmatism it derived a capacity for rigor and severity that all were seen to see it; and that after the implosions of the superego in the second half of the century [XX](#) It can only be perceived as an incomprehensible scandal or as a petulant vestige of the time of the personalist regime. Only some ancient-European doctrinal theologians retain a meaning for "majesty."



[392]

They would have to be the first to understand why the majestic state, in its times of splendor, showed as many glory traits as horror features. [393] Kings are also admirable when they graciously renounce us. From the decline products of the horror of Majesty, the political aesthetics of life risk, which was mystified by the philosophy of the bourgeoisie, after Burke and Kant, was developed from romanticism, as the human mood ability to judge on sublime or shocking objects. However, allusion to the habited and almost unconscious side of the stay in the standards space has a good objective foundation. The objectivity and background character of the rule avoids the misunderstanding that "customs" or laws had to

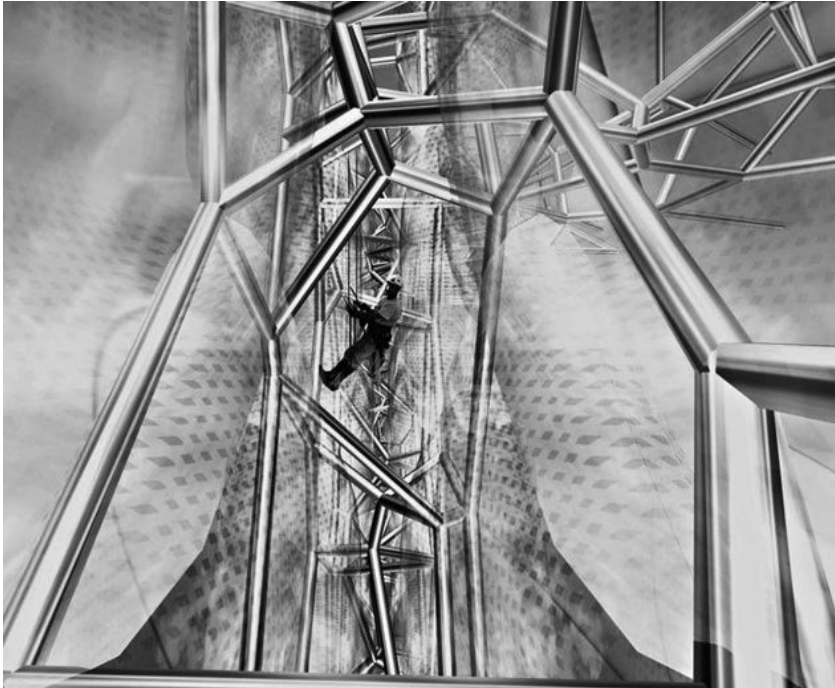
serve the self-expression of individuals. What is modernly called an expression was only made possible since the background of symbolic institutions, obvious accounts (which is why also incomprehensible) and cultural automatisms: either because it assimilates them (it achieves something to possess it), either because it stimulates the rebel differentiation to the against. For the world of expression, the rule is worth that individuals have to disagree in an original way from the rule. When Mephistopheles explains: "Laws and jurisprudence continue to inherit as an eternal disease," he already speaks as a bourgeois expressivist, who thinks that the form is something that grows from inside out (and that we care as a case of "alienation" when he wants assert as an autonomous fact). In the chronic conflict between obedience to the rule and the manifestation of own inclinations, Mephistopheles, according to the new spirit of time, adheres to the second option.

R. Buckminster Fuller with a tensegrity model in the Southern Illinois University, 1958. If one adheres to the information of Goethe's demon, he does not hide that it is fully included in modernity - in a cultural company that has undertaken the adventure of the permanent renewal of the rule -, little impressed by the romantic and Catholic resources to it stably set. What is tried here is nothing less than overcoming the tradition of maintenance by the tradition of learning. In this, the idea is hidden, monstrous for all conservatives to Gehlen, from what customs, institutions, laws, syntax and ways of life are something that can be changed as soon as it can be done better; presupposing that the transformed rule is also understood as a rule that is valid. Precisely this pragmatic conception of law is what conservative fear of subversion did not want to realize for anything in the world until yesterday: it seemed that all conscious divergence of the traditional, the norm and of the fixed installation (Nietzsche says: of the "age", "holiness" and "indisputability of custom") [394] It already included the rejection of the order in general, and that the worst was announced there: the general strike against the form, the rejection of the rhythm, of the tone, of the institutional foundation of the world. Of an "open society of the interpreters of the Constitution" nothing good is expected in social circles. Consequently, authentic conservatives regret the loss of the strong state or, more decently,

the order of the father, the son and the signifier. *But because of that suspicion and for that longing for the majestic, the essence of rules establishments in the modern nomotopo is misunderstood: life under the current rules of a community, precisely when it intends to be modern, wants to be something else than a mere «delay unlimited in the field of validity of the law »; [395] It no longer intends to be consumed by existing circumstances only because they are circumstances. If you do not pray to the god of status quo nor kneel a priori Given the established and state, it does not fall into the anarchy of the Management That walks in a vacuum. Modern life wants the "order rule," that she continues, is understood as an expression of an optimization process, in which she herself participates: hence the fundamental mood revisionist of the new times; Hence also the new interpretation of that rule in expressions such as accumulated "social capital" and "trustworthy radios" to actively expand. [396]*

With all this, the citizens of the present remain also interested in formal assurances in which one can live as never was any time to believe in the *Ordo* . On the contrary, more than any past civilization, they raise security questions at all levels and develop their immunities in the most articulated way possible. As long as it has been the path of absolutism of customs and forms to its liquidation in functional expressions and spontaneous rules creations: active supporters of modern civil society, aware of the costs, cover it whole, despite them, despite them, as if it were Curriculum Humanitatis

in general. In the modernity developed, nomotopic facts are presented as a number of political and private dietary proposals, which demonstrate their effectiveness as a work hypothesis for the coexistence of the collective. The "fashion-moral" expression could be used for this (*Morale-Mode*), assuming that the epidemic imitation of the reasonable and practical is also understood by fashion. Modernity no longer wants to know anything about a numinous basis of law (of the mystical self-exaltation of imperial administrations during the last two millennia). Nor does it contradict the fact that among us those hypotheses are consigned in the quasi-male-state diction of a Constitution. If the circumstances are contemplated closely, it can be seen that the constitutions, in their nucleus, are occasional inventions and compositions. [397]



The character of tensegrity of human coexistence in the nomotopic field of the associations no longer static and no longer statted is revealed above all in the complexity of the division of labor. Without the traction effort from the distance, whose effectiveness is shown in law and custom, it cannot be understood how human beings are possible to resist the temptation to self-abuse in small units and commit themselves to a profession in a group of Labor division, which, as is known, only supports themselves when many others do other complementary things in sufficient extent, until the market effect arises from the differential relationships in divergent tension and, with it, society of exchange. What is called the market is a construction of expectations, which are assembled in each other, composed of television. The "needs system"

[398] acquires its mechanical qualities for the complementarity of the specific productions, which are attached to each other from afar. As if it were a morale construction of the framework, the tensegrity-intercambio creates new demands to the ethos of those who participate in the market: not only demanding guarantees of the quality of the product and payment security, including the loyal use of the currencies, but, even more, raising the calculation of the needs of other distant beings in the way of thinking and life. [399] *Facade climber in foamy tensegrity.* Probably, the ability of human beings to exist in broader social units could not be explained without the civilizing effect of tensegrities-interest: exercise in the

interest in the interest of others produces the circumstance, anthropologically highly unlikely, of the application for the Far, to which subsequent moral teachers will add the recommendation, even more unlikely, from the love of others. When the passage from the concrete to the abstract must be consumed, from the existence in small groups to the imperial format, they always act, in addition to the metaphors of the kinship and the dwelling, [400] Ethical-commercial television techniques, in order to enable a first form of «

ethos universal". Among the ancients, it was Aristotle who tried more explicitly with such connections; presupposing that our theory of moral television can be presented within the Polis

and of the space-inter- Polis as a new description of the Aristotelian analysis of the citizen reputation of men and the regulatory power of prestige. From the bourgeois request for the distant, as chronic interest in the interest of others, the so-called categorical imperative is developed at the time of German idealism: an intimidation or formal warning, which, beyond all closer information about the content of its duty, print the following rule to its recipients: you only have to love the things you may want others to want them; And this to satisfy the universalist reason: all the others, and to correspond to the rationalist commandment: all others that are capable of accepting reason, and are willing to do so. After Kant, the human being responsible for his actions is the official of his own ability to judge and, as such, subject of the obligation to think correctly. Intelligence is obedience to the commandments inherent to capacities, or, in the language of the century XVIII

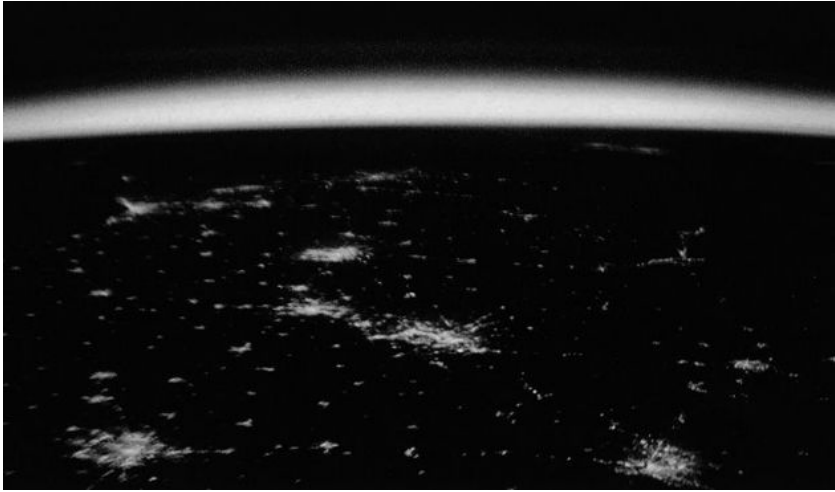
, to the faculties of mood. The solicitous mothers of the bourgeois era expressed this in the words of similar sense: a talent also forces something! That is why they deposited their believing impetus in their creature as a mission; with the result that the influx of gifted children catapulted the civilizational process forward. Since these investments have become sporadic, or no longer appear, the modern nomotopo is overpopulated of depressed and spoiled, abandoned by the duty and disappointed of the love: there is in the landscape a state of mood of collective amorphism, a lack of form, which loves to explain as a political disenchantment (and that moralists lacking theoretical means like to interpret as "nihilism"). While Kant legally conceived the duty, formally sanctioned the individual as the universal citizen or as the moral subject of globalization, more exactly: as the participant in the world market, for whom the interest in the interest of others, in a Nomotopo de-limited, would have become a second nature. The Kantian imperative offers the extreme formalization of belief in the moral productivity of Teletensions by division of labor. It expresses, at the same

time, the assumption that the reasonable individual would be the total imaginary human being, who represented the species in his own person and complies with the mission entrusted to him to realize himself. After the transformation of German idealism in German systems theory, the categorical imperative appears reduced to the proposition: work at all times so that others can adhere to the results of that work. In a negative version, that results in the precept: you should not need others. Otherwise: you have to consider human beings always as means and never only as ends.

Summary

The island's air is free: with the emergence of the anthroposfera of the savanna, self-clamping units arise, which acquire ontological meaning as greenhouses of human beings. Those greenhouses are attracted to living beings with the incomparable characteristic of openness to the world. [403] They could be described as plantations in which brains and hands are grown and programmed *sapiens*. Until not long ago it was so little about the air conditioning and maintenance of such greenhouses as of the *OPERATING INSTRUCTIONS* of the landmark earth. Classic impertinences and vagueness, which have been transmitted with the name of politics and morals, respectively, only provide provisional orientations for effective cybernetics of the great greenhouses. Since only the civilizational path is still open, we must be trusted today to the explanation of the conditions of operation of anthroposphere, subject to intuitions and metaphors.

In a synoptic retrospect to the three types of islands produced, which has been spoken in this chapter, we recognize that the two mentioned first, the absolute islands or spatial stations and the relative or greenhouse islands, are nothing other than other than Self-representations of the ontological type of island in amplified models. Space stations are informative because they presuppose the critical case of environmental investment: as implementations in the void of living spaces project the secret of the place of humanity to the universe. They are the most significant exterior places of the anthropogenic island, since they demonstrate, in the critical cosmic case, that human beings are where they are, they have to enjoy a privilege of interior space. Who wants to remain a human being is obliged to comfort, even in the universe. What is worth the cosmonauts is even more true for the inhabitants of the "low box" Flusseriana [404] on the ground of the earth.



Morning aurora on the American states of the east photographed by the space ferry *Columbia* . Down to the Indianapolis left. Cincinnati, Dayton and Columbus are in the center.

As well as the emergence of the space station, the construction of greenhouses also points out in the ideas about the relationship between human beings and the so-called exterior nature: with them, nature was finally manifested as non-exterior, as convectin in the Republic of beings, although, in principle, exclusively in the form of "vegetable cooperatives." [405] Finally, the century xx , by the Association of Astronautics and Ecology - see *Biosphere2* either *Ark Number Two*

Noah's

-, [406] made the entry of the human being imaginable into the *Ensemble* -Invernader, so that the premises for an appropriate anthropo -toology are already given: if the manned station and the inhabited greenhouse are added, the place that explains to its inhabitants is obtained: the human island. The place of human beings must be imagined in a way that appears, on the one hand, as the implant of a "world of life" in a non-world-of-life, and, on the other, as a biotope in who coexist, as greenhouse companions, human and non-human symbiont. One of the most old logic offenses of Antopotopiamen is that they could not stop conceiving nature as an external power: in reality, the relevant nature had already been introduced with them, always, inside the anthropic greenhouse. [407]

Since the displacement of an environment of the environment is linked to the concept of island, we must still answer the question of what is the environment whose coast rises the ontological island. The repeated indication that the hominid groups, on the way to become humans, moved on the background of the savannah and from there they launched the secession in their nine -dimensional domain, can only be taken as provisional information, because the expression "savanna" belongs to another order than that of the Anthropogenic Island. That is why it is not topological-humanly informative. In fact, the displacement, repression or elimination of an element of the environment carried out by the groups that become humans does not refer to their natural habitat, the African savanna, but to its own traditional way and animal way of be-in in the center of nature.

If the types- *sapiens*

They emerge from their own environment is because they believe, first, an inner world of greater confusion in their own company. They interwoven themselves in a magical world, warp of symbols, tensions and internal meanings. Displacement produces an increasing transposition of surrounding relief (such as food sources and natural enemies) to relief from the world: to work, signs, jealousy, to status, comfort, common tasks, questions for questions for truth, needs of Expression and numinous imperatives. The more the emergency of the human island progresses, the greater the animal bewilderment in an innate or acquired relevance space, more and more free alert capacity for the perception of global circumstances is increasing. *This is what idealistic philosophy wanted to say in its heroic time when talking that nature itself opens the eyes in the human being. It could be said, paradoxically, that the element of the environment, disturbance, is displaced by the appearance of the island of the alert and the truth: the human island is climbing itself by surveillance surpluses and for the great scope perceptions that generate . The attention of its inhabitants causes it infinitely more differentiations and incidents in their own scope than events in the outside environment. While the animal and plant life that is composed of constrained intelligence, on the ontological island a type of intelligence arises that could be characterized as free or ecstatic. For the paradox to be perfect:*

anthropic ecstasy is the displacement or repression of animal constriction. That is why human islands are worlds, that is: concentration points of being or successes. In them the Liaison

immemorial between alert and truth; or between intelligence and success. The ontological islands are places where the open displaces the constrained. In phenomenological language this means that here the spirit in alert emerges from an element of bewilderment.

The human sphere dates back as long as it goes back to its own animal premises. Human being means the innate disability of continuing to be an animal. In metaphysical expression, this throws the thesis that we are on the island of the idea, which, by virtue of its infinity, pushes the background the finitude of empirical environments. According to this, the infinite would be an enclave within the finite circumstances. It would open like an abyss up, as an interruption of a life that has to maintain a perspective of something more-life. That understands who can. It is expressed as expressed, the islands of human beings are advanced in front of the open. *With these statements on insulation, which enable human beings, we have paid tribute to the demon of the explicit to the extent that it is essential for a contemporary theory of human fact. If it is about describing the air conditioning of the inhabited space, it cannot be avoided to present the anthropogenic climate with thematic impertinence and determine its components with sufficient analytical detail. In doing so, it is shown that neither moral climatic factors nor physicists can ever be accepted simply as given, but only serve for human use after a special modification and adjustment; This is understood by itself in the case of cultural attachments to the elementary; In the case of the natives, it is still to be shown how they also enter our radius of action after a specific "assimilation". Hegel even said of the common air that as he is found is not directly usable by human beings; in its Philosophy of law* [He notes, with his typical reserve with the immediate reserve: "Even the air must be achieved, while it must be heated."](#) [408]

The laconic annotation must be retained as a core of crystallization of a philosophy of culture as a production of atmospheres. Let us add that the production of the atmospheric does not mean only the reworking of existing models design or a secondary curator: it is the original production, by which human facts are called to existence. In the language of the century XIX *It would be said: the anthropogen climate is the basis on which the human being appears as a superstructural effect. Our exhibitions have demonstrated* implies

Why, in relation to our objects, it makes no sense to differentiate between base and superstructure, as it seemed convenient to make both primitive and subtle materialism yesterday. Now we know that, in circular causality, the epiphenomenon of one of the dimensions is, in each case, the basis of the other, and vice versa; Only the will to attack, that is, of practical simplification, generates the impulse to establish foundations, from which apparent consequences could be deduced. In reality, the consequences are more fundamental than the foundations.

We have tried to show how the greenhouse effect was acclimatized after walls, thanks to which human beings became "air pupils"; of an air in which there is now more than the danger and custom of the animal life of the savannah. According to the presentation made, the greenhouse of human beings is the structure of nine dimensions, which unfolds throughout the fundamental things of the human action space. It must be assumed that describes the minimum complexity, without which belonging to anthroposphere cannot be properly understood. The same as that theory of the human sphere - to the one that Husserl had pointed with the inappropriate concept of "world of life" - is shown in the fact that through it the relationship between the implicit and the explicit is accessible to the explanation. There is, therefore, in a movement, of which Hegel took note for the first time in his theory of reflection and that Luhmann said in his theory of the system's own latency. Since then the implicit appears under a double aspect: as something, on the one hand, that is capable of explanation, and that embodies, on the other, its own value, which cannot be measured only by the explanation rule. Even where the explanation could occur, it is still only a regional possibility; Neither can, nor should, become effective everywhere. *With an eye on the nine dimensions, it is understandable that, from the cognitive point of view, the "society" constitutes a field of places with unequal explanation tensions. Where they reach high values, theories that express the forms of commitment between acute consciousness of lustful danger and specialization can be articulated: a characterization that applies to all the advanced theories of the present. Intelligences that operate in places of the same level of explicitness can be described by their situation in cognitive isobaras; It could be said that they are located before the same*

tasks or "works" in the progress of the intellectual framework, for which purpose the expressions and task as better are clarified is because of the demand for explanation. Unnecessary to say that with this any idyllic concept of illustration is finished that does not take good note of the resistance to the procedural explanation. Presupposing, as a general rule, a convergence of knowledge and interest is still possible for naivety. The growing improbability of advanced theory corresponds to the ascent disaffected that produces the progressive explanation. It is understood that what Freud called repression constitutes a small segment of the field of unlikely and non -pleasant joints. For the reformulation of society theory in the language of multiplicities-space or foams, the topological description of the anthropogenic island is of great range: since every individual cell in the foam must now be understood as micro-insulation, which carries in itself the complete model of the nine dimensions, closely folded. This cellular analysis is manifested as a task that does not detract from anything in complexity in the face of the challenges of the investigation of the large compound bodies. Multidimensional Cellular Sociology repeats, in its own way, Gabriel's Axioma afternoon: *Chaque Chose is a société* ; considering that expressions chose and Société Not only do they designate the composition of the "thing" of smaller units, in all individual formation we must now add divergent tension within multidimensionality. As cells or cells in the foam, every home, every couple, every resonance group, is already a miniature of the entire anthropotopo. For the rest, every cell and every cell consortium, aka culture, are imbricated in a fluctuating multiplicity of unilateral and reciprocal imitations, crosses and mixtures, in which a fundamental homogeneous form cannot be identified. (Not only all "culture" is a hybrid, ^[409] It is already each of its cells.) Like Elias Canetti, in its laudatorio to Hermann Broch,

[410] He had claimed that individuals be understood as walkers between respiratory spaces, thus the atmospheric analysis must describe dynamic foam cells in their incessant oscillations on the axes of the nine dimensions. *For this way of seeing things arises a new understanding of the contributions of implicit knowledge. We have pointed out that all human beings are latently sociologists, but that, as a rule, they see no reason to be manifestly. Meanwhile, it can already be understood why the passage to the manifesto is normally superfluous.*

The stay on the anthropogenic island includes a more or less developed capacity, to navigate in the dimension of the nine Topoi

, what long ago is it

implies In everyone under the "experience", "reality" or "world." Just as most children grow imperceptibly within the complexities of the syntax of their mother tongue, every middle islander, for their mere participation in the life games of the primary group, acquires the competition to move with sufficient security in each of each one of each The anthropotopic dimensions. Ser-Ahí It means understanding the whole syntax of the anthropotopo: Understanding that understanding is another matter. What Heidegger in *Being and time* He had declared regarding Quirotopo or the world by hand: that, because of his daily familiarity, he shows, with non-discursive clarity, the fundamental feature of the opening , can be claimed *mutatis mutandis*

of the other dimensions. The adult inhabitant of the anthropogenic island perceives with a single look his internal disposition and tension. The most unlikely has become the obvious for him; For the inhabitants of the ontological island, the implications of the basic situation are folded, at first, in impeccable compactness. The user at hand, sound space, the general maternal world, the sphere of comfort, the scope of desires and desires, cooperations with others, the requirement for truth, the affectation by the gods and the tension by the Requirements of the Law: All the folding of the hypercomplex, in which they move peacefully, easily oriented, they are presented almost like a smooth surface, on which, in principle, it does not seem necessary to waste a word. When the institutionalization of the monstrous in daily cognitive complicity has been achieved, most human beings are ciform with the most accustomed points of view: Who can reproach it? They are suspicious of explicit speech about the things of life for understandable reasons. In all cultures, outside the witch laboratories of theory, one puts himself on guard before unnecessary reasoning; Because with the explicit comes the storm. In view of the achievements of the *FINALSE SPRIT* It would be natural to affirm that it is impossible for human beings not to be wise. Goethe: "Culture has no nucleus or shell / it's all at the same time."

Episode 2

INDOORS. "Foam architectures"

Foam architectures

Socrates : *There was an architect whose development did not consume the circumstances.*

Fedro : *How do you know?*

Socrates : *For an intimate propensity to build that I breaking my thoughts.*

Paul Valéry, *Eupalinos or the architect*

A. Where we live, move and we are

Of modern architecture as explanation of the stay

If you had to explain in a short way what modifications the century has produced xx In the human being-human, the information would pray: it has deployed architectural, aesthetically, legally existence as a stay; [*] or simpler: he has explicit inhabiting. [**] Modern architecture has disassembled in elements, addressing it again, the house, that attachment to the possibility of human beings; [411] The city, which previously had the world in a circle around it, has moved from the center, becoming a site within a network of flows and rays. The analytical "revolution", which constitutes the central nervous system of modernity, has also extended this to the architectural envelopes of the human sphere, producing, by the arrangement of an alphabet of forms, a new art of synthesis, a modern Grammar of space creation and a transformed situation of existing in the artificial environment. [412]

The expression "space revolution", which Carl Schmitt used for the political consequences of traffic to the era of air domain, [413] It would be necessary to reserve it objectively for that event, if we had not claimed that the concept of revolution be renounced, because it constitutes a failed description, kinetically and politically disorienting, of explanation processes. What Schmitt had in sight belongs to a complex of phenomena that we have described as an explanation of the airspace due to the terror of gas, the air weapon, the *Air Design* and the *Air conditioning* ; [414] Such complex constitutes the compendium of procedures (aerotechnics, gunners, plane, pyrotechnics, photographic, cartographic), whose sum produces what is called aerial sovereignty or mastery of space in the third dimension. Its prosecution in electronic technique leads to

control over telecommunications, alias "mastery of the ether", with the consequence, often commented, that space passes to the background, provisionally, in favor of a time primacy. But it can only hold on to the idea that "thinking about space", in general, is somewhat overcome since then, who leaves too much impressing the declarations that, in that sense, circulate since the twenties of the last century. Already in 1928, the English narrator E.M. Forster put in the mouth of a character of his posthistoric science fiction narrative, *The machine stops*, this phrase: «You know we have lost the feeling of space. We say "the space is erased", but we have not erased the space, but the feeling of it. » [415] The thesis of the primacy of time is one of the rhetorical forms that intimidation for modernity is gathered. Whoever gives to her risks to lose a key event of contemporary thought, which is discussed under the title of "return of space." [416] Michel Foucault: "Maybe the current era will be, above all, an era of space ...".

The authentic "space revolution" of the century XX It is the explanation of the stay or human delay inside the machine to live With the two inhuman spatial structures, ahead and associated with the human, the cosmic (macro and micro) and the virtual. In fact, to explain the stay of people in inhabited places, nothing less than an investment of the relationship between the foreground and background in regard to the conditions of human accommodation was necessary. Said under the perspective and in the tone of Heidegger: the being-in-to-absolutely had to be dislocated before he could expressly be themselves as inhabiting-in-the-world. While traditionally the habitats constituted the supportive background of vital processes, in the cutting air of modernity the investment of the world [417] It also reaches "mundane-vital" existence. The obvious of living no longer manage to stay in the background. Although we do not always project houses and vacuum homes: they will have to formulate in the future as explicitly as if they were the closest relatives of the space capsule.

From here the definition of the architecture of modernity is followed: it is the means in which the explanation of the human stay built by the human being is processed. According to this, architecture represents since the century XIX *Something that in the decade prior to the revolution of March 1848 would have been called a*

"realization of philosophy." For talking again with Heidegger: Architecture consumes the location [Er-Örterung] of the

Ser-Ahí . *It is not content to be the pawn, more or less concerned about art, of the human construction of habitats, whose traces can be followed to the Arrangements*

Archaic of camping places, caves and huts. Reformulate the "places" where something like inhabiting, staying and being-consigning can take place, under conditions of high self-reference, high mediation of money, high legaliformity, high interconnection and high mobilization. Of those places we know now that they can no longer think for a longer time only as here and there in a "world of life." Under the current conditions, a place is: a portion of surrounded and conditioned air, an atmosphere premises transmitted and updated, a lump of lodging relations, a crossing in a data flow network, an address for business initiatives, a niche For self-reels, a base camp for expeditions to the work and experience environment, a business location, a regenerative zone, a guarantor of the subjective night. The more the explanation progresses, the more it looks like the building of homes to the installation of space stations. Inhabiting itself and the production of its receptacles becomes a spelling of all dimensions or components that have been assembled on the anthropogenic island, growing together originally; In this, the decomposition of completely agglutinated living conditions, and its rational remodeling, can be taken to the limit value of the repetition of the human island, in general, in an apartment for a single inhabitant. *It is, above all, the modern mobility of people and merchandise traffic that has created radically different conditions of perception and design for everything that refers to the human cabin. Only since part of humanity, which the industrial revolution first affected, has opened a labor path in Europe and the United States, freeing itself from its agricultural condition, and has become a Modus vivendi*

Semi-nomad, multilocal, it can be seen what full of conditioning was the old way of living in the villages and domains of the agricultural era. All the knowledge that we carry in us about homes and customs, from the old inventory, reflects a habit of inhabitants in native homelands, political homelands and regions, which was

profiled during the ten thousand years kingdom of sedentary lifestyle, and whose formal and material sediments They are presented in the form of home, town and city architectures, historically transmitted. This universe belongs to a detained life, which, because of its shrink in close field delimitations and tired rhythms, was not able to give an adequate account of the reasons and conditions of its housing behavior. He never had a sufficient reason for it, not to mention the lack of means.

1. Being-retained; stop and warehouse

Since modernity has elaborated special architectural forms to assist human beings in situations in which they are retained, it can be said in a cold language what are essentially the habitats. It belongs to the characteristic comforting gestures of modernity who was able to create, for travelers without immediate link, the architectural forms, never seen, of protected stoppads and conditioned waiting rooms, as if he cared to admit that human beings They find the wait too ungrateful not to venture into the attempt to reduce their troubles with a minimum of comfort. With sufficient freedom of abstraction it can be recognized that, in principle and most of the time, houses are also stop places; With greater accuracy: waiting rooms, in which time is passed until the arrival of an exactly planned event.

It is not an irresolvable enigma to know what it is in the case of the oldest expectants: the house of the Neolithic human being is a waiting room in which its inhabitants remain until in the fields next to the town the time arrives by the that one has taken the annoyance of the wait: the moment at which the planted fruits are already suitable for consuming, storing and sowing again. From what we know, it has been Vilém Flusser who contextualized topologically and formally wrote this seemingly trivial finding, but never before formulated *Verbis Expression* . The houses are waiting rooms in stoppages. It was no accident that this happened within the framework of speculation about the metamorphosis of the life space, produced by the discoveries of the most distant cosmic space and of the virtual space.



Bus stop at Aquisson, "La Garra", designed by Eisenman Architects, made by JCDecaux. Photo: Christian Richters.

The houses are places of stop for retained life, and offer a site to the irruption of time in space: this expression is the explanatory figure of the most remote obvious with respect to the stay of the human being in housing. Since it returns from the deepest reserve, it constitutes the deepest penetration or understanding in the history of reflection on building, living and losses hosted. From the point of view of the philosophy of culture, it is useful because it defines the house from the accommodation service that provides the sedentaries; It is anthropologically fruitful, because it interprets sedentary lifestyle *PACE* Heidegger does not mean the careful treatment with the tool, nor the march forward towards death). In addition to this, Flusser's thesis contains therapeutic perspectives, because it unites the diagnosis of the fundamental mood of life retained with a hope of change of encouragement for new movement offers. Until now inhabiting meantly meant: not-poup-ir-chuera. How much cannot become the human being, a being that lives, when he experiences that inhabiting means power-here-and-in-any-other-part?

When he lives *rustic more* In houses an inner climate develops as corresponds to a retained life, indicated by a uniform resignation and imposed confidence. In this situation, boredom is the tone in which being interprets its pieces. As with all popular music, you have to have been born in it to find her bearable. That, from the point of view of depth, it has to be in order what could not be changed anyway even if it wanted: that position in the face of all the facts that mean the world constitutes the characteristic of life in cultures that They build land. Who, from the point of view of the history of civilization, looks for the source of the "primacy of the object" can make sure here. While you are at home in a world form, in which *Summa Summarum* You cannot change anything that is the case, the real things and their intertwines, which constitute the given circumstances, have absolute priority against the mere objects of desire. This constitutes, psychologically, the arrangement of maniac depression or the dejection illuminated by small hopes. In this situation, the knowledge that counts is always dyed of submission to what irremissibly exists so-and-no-another-mode. In this field of mood disposition, sedentary life has moved during an era. Indeed, who grows something must know how to wait; To whom the expected is to be willing to start again and again.

The year of the peasants is an agrarian advent. Its psychic result is the religious experience of time: for thinking about concepts of planting and harvesting acquires a letter of nature the union of coming and complacency for it, with which everything links typological with its dual promise and compliance. Whatever it grows in the fields of becoming: it will always be asked, rightly, what sowings are the crops. For its fruits you will know the planting. In the ancient sedentary world, thinking or being wise in broad contexts does not mean anything else, in principle, that paying attention to the set of facts concerning careful maturation. *Here you have to remember that the word of the former high German high Bur It does not mean only the house, the fourth or the cell, but also the cage in which the volatía is maintained; In Swedish it means arrest. In the word cage you can see what possibly happens to those arrested for the growth of plants. Who agrees to wait for the plant has to settle in a cage in which slowness dominates. That is why the first house is a machine to inhabit a time that is done long. As a detention center for the*

care of maturation cycles, the work house creates the unmistakable attachment of the inhabitants to the built lands. From there arises, as his first metaphysical surplus value, worldly trust in nature as repetition. In that regime it is known at all times what you are there; The event, because of which the general situation is supported, will always be the same. One passes the year to celebrate the sacrament of the Physis

*, this time equal to all. Thus, inhabiting, at first, there is a pending harvest at a cereal station. Once a year the grain train passes and to us. If so far we have remained in life, it is because we have the privilege of the station and remain in the scope of a fertile path. Once the cargo is introduced, a new waiting cycle begins, secured by the reserves of the last harvest. If the train ever fails, because of a bad harvest or political disturbances, dominates scarcity and throws those who know only to wait for misery. As soon as the connection of living and waiting, as traditionally happens in periods of military and systematically and systematically Harvest. What happens if summer arrives and in the fields there is nothing left to collect? In its boredom analytics, [***]*

Heidegger evocatively described that threatening possibility: *That be long*

manifests the moment of

Ser-Ahí

In its absolute indeterminacy, never determinable. This indeterminacy pretends to

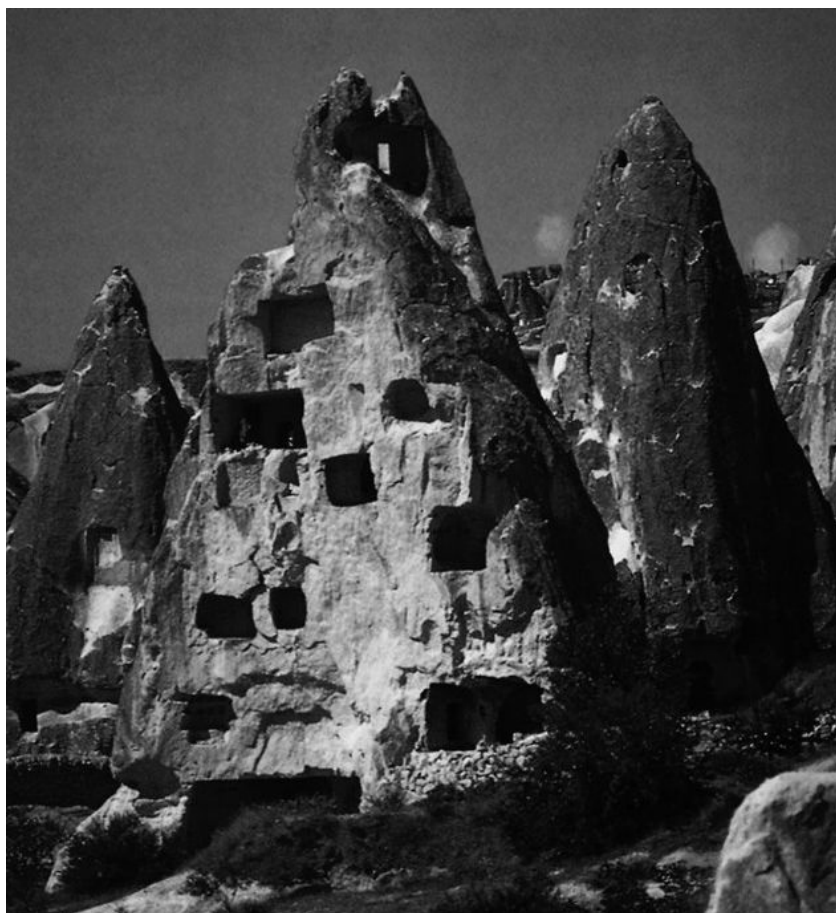
Ser-Ahí , but so that this, in all that long and elongated moment, can only conceive detained in him and him. [...] Becoming long means a disappearance of the brevity of the moment ·

[418]

What Heidegger is theme here is terror to unemployment, which is shown as not-tan-nada-who-do. The brevity [or entertainment] of the moment only has an opportunity to teach our experience of time when we are involved at that fertile moment, which tells us what we have to do now. The categorical imperative of agrarian ontology: interest in harvest! It can only be followed while there is a reasonable tension between forecast and compliance. *According to that, the house of the first peasants would be an inhabited watch. It is the birthplace of two types of temporality: of the time that goes to the meeting of the event, and of the time that, as if it were in a circle, serves the eternal return of the same. The houses differ from the cabins, with which for a long time they remain closely related, and often so similar that they are confused, for their belonging to the first project: the planting and harvest connection. It is true that the house contains the*

primitive cabin and overcomes it while adopting its functions: sleep shelter, time protection and insects, disposition of a sphere of withdrawal for the sexual and a sphere of comfort for heavy digestion situations. On the contrary, the cabin can never contain the house because it has no harvest project and is exhausted to provide coat day by day. (Hence the attraction of existence in the Cabaña for civilized, exhausted in projects, which swarrine during their vacations in stores in camping and caravans, retired in Containers , that do not force its inhabitants to wait for a product, and in which they can be grown up, watch television, copulate and forget the gross national product.) As regards the famous Heidegger excursions to the Cabaña de Todtnauberg , calling this this is false, because in reality it was a barn dedicated to the supply of crops from the unusual. From the cabin on wheels results in the century [XX](#)

The caravan, which Flusser has greeted as an indication that we would have reached the end of the new stone age: a Bellaco who has to put some aesthetic repair here.



[419]

The time linked to the houses is divided into waiting time and time of maturation, forecast and real present, from where later times deduce the duality of the chronic and the cairototic, including bitter weeks, cheerful parties. Just as in the house, as such, time is divided into two modalities, the domestic regime does it according to its type of building: next to the house for waiting, in which human beings reside, most of the time In a state of relative poverty, the warehouse, the house of abundance is built, where the edible value, the possibility of the future, the collective liberation of hunger and the need is saved. This field of force, in which the provisions, the gods and the power, together with their war machine, are mixed, will configure the energy center of the city at

the time of citizen empires.

Toba prominences prepared for housing in Capadocia. Here, next to the homes, they are dallomares, barns, cavities-despensa and tombs. Both forms of building correspond, each in its own way, to the temporary structures of the [Ser-Ahi](#) domesticated. The house of provisions is a grain watch, which works for a whole year and transmits to the user collective a promise of survival of that same duration; while housing houses comply, above all, with their condition as waiting machines. To the bicameralism of the houses of time corresponds a bipartition of the roads and movements that belong to the first domestic living: on the one hand, paths that lead from the fields to the house of the provisions and that serve for harvest, for the collection, the storage; on the other, return paths of provisions to the house, which are used for the cast, dispersion, consumption. In the former the public and common occurs: which is why until today the publication is linked to the essentially beautiful gesture of the increase in common property; In the latter, the domestic and private: which is why brought it to the house of objects that have sought to account among the gestures originating of the ricked return to the same.

[420]

(Third roads are added to this, which lead the houses and the fields to the houses; these are those who will then lead to the workplace and bring back, ungrateful paths that serve, with others media, to the prosecution of the waiting for income.) *Who has privileged access to provisions find it easier to think than inhabiting has to mean more than waiting for the next harvest. The full warehouse inspires the overflowing mood of filobatic lords, eruptive, friends of starting campaigns, which can maintain baggage and careless entourage. They make expeditions to increase their action radios and express their eccentric energy, while the peasants, the mud, with their eyes always set in the future of grain, can do nothing other than follow their waiting and sedentary lifestyle. Since there is agrarian surplus value and its sanctified unequal cast, the "societies" are divided between the calm, which are still and serve, and the uneasy, of broader views, that set up stories. The last ones are those who first elaborate projects beyond the year. Faced with the link to the place of those who develop their work in the field, at the food level and in waiting, there is the mobility of well*

supplied lords, which rely on sufficient provisions to live expressively and aggressively. In his case, the waiting for the maturity of the grain is extended pending the maturity of the victory, beyond season and year. In subsequent world circumstances, waiting for results and figures in general is conceived again as project time and business time space. The peasant world only knows Advent, not the project; Its reason arises from meditation on the useful plant and its cosmic analogies. Only because of the fact that the sementera takes place, the investment proceeding is also prefigured in the peasant universe, with which the introduction of the idea of profit takes shape; although that idea of gain remains still discreet and in the background. For the agrarian world, today almost sunk, and in principle only for him, heidegger can be worth it: that precaution or economy [das Schonen

] constitutes the "fundamental feature of living."

[421]

Thus he speaks at the end of the sedentary era after the last prophet of the being-as-plants. By a retrospective look at his gigantic work, it is understood that he was the proto-antologist, transferred at the end of his time, of opening and letting grow vegetative. In the midst of productions, investments and bombings without number, the largest thinker in ancient Europe, doubting the border between growth world and project world, continues to conceive the nothing spectacular appearance of maturity as the archetype of the decisive event. *He Ser-Ahí , understood from the mode of peasant accommodation, evokes the fundamental mood of indebted patience, according to which both individuals and families and peoples have to be understood as beings-a-la-hope. In the waiting ethos*

2. Receptors, habituation facilities

With the explanation of the stay as expected to the Maduro, the technical reconstruction work of the element in which human beings live, move and are entered into its first stage. From this one develops a second stage, whose characteristic signal appears as soon as the waiting for what matures is extended to signs that announce what is approaching and happens next to us.



Tatsumi Orimoto, *In the box* , 2002.

Modernity has projected the receptive waiting of signs in technical artifice, such as radio and telephone devices, whose existence allows them to say retrospectively what human houses have always been from another point of view, namely: missive

receiving stations from the unusual . Heidegger, whom he still owes the phenomenology of inhabiting (along with his successors Bollnow and Schmitz), has defined the connection between living and waiting for signs of the unusual as a matrix of religious or contemplative receptivity:

Mortales live as long as divine and divine await. Hopeful, they blame the unexpected. They expect the sign of their arrival and do not ignore the signs of their fault ... in misfortune they still expect subtracted grace. [422]

Translated into more profane expressions (and regardless of that it is Hölderlin's poetic theology paraphrases), it is the statement: that human beings inhabit installed in a triviality such that only it allows them to differentiate the non-trivial. This differentiation is not done by a theoretical judgment, but through the goodwill and ability of life structured by customs to undertake something with the unusual, although nothing else was surprising and talking about it. In a first reading this means that human beings, locked in their habitats, are looking to free themselves from triviality. This universal scenic reaches the modern life of apartment, where being sitting there, in the own, is united waiting for someone to call. This suspicion, often stated, has a really core: the fall of the first man by original sin is identical to the sedentary way of life. Those affected understand that they lead another life than that for which they have been created. However, almost no one can remember what "something else would be." God and nomads can still do what they want, they are *TOTALITER ALITER* For sedentaries.

A burden of domestic life is that it remains delivered to the poverty of stimuli. When it generates surpluses of meaning and expression, they flow to the oracle, the ornament, in interior and exterior images. In his fertile moments, the detained life produced fresh on the roof with falls to hell and cascades of naked women. In other times, life waiting specialized in the construction of cathedrals, stop places or monstrous stations, which force heaven to accept human passengers. The institution of hospitality, encoded in many cultures religiously, goes back to the possibility of receiving the guest in the house itself as a sign of the unusual, when not directly as "messenger-pointed point of divinity." [423] Has there been any time when a newcomer Anodine really became the announced savior? But, since the appetite of signals through guests

cannot be satisfied alone, innumerable mantic systems offer their services to provide life with the necessary plus of signs. The fewer experiences have the sedentary, the more the extraordinary as basic food serves. Not only of bread lives the human being, but of any indication that something also happens anywhere. When a day comes when the signals from the beyond are no longer acceptable, they are replaced by newspaper news, editorial news and time signs.

In a second look it is shown that housing must be explained in a much more radical sense even as recipients. The function of the receptors is to classify what comes in significant and not significant, and thus prevent the mood implosion that appears when everything or nothing is informative. In that sense, homes are ontological therapeutic stations for beings that can get sick of meaning: filters against nihilism, sanatoriums for the treatment of significant apparatus disorders. From the point of view of this oncosorial understanding of living, Heidegger and Vilémser, who, as pioneers of a hermeneutics of the lack of homeland coincide, otherwise took different paths. While Heidegger believed to see in the lack of homeland a epochal, in his reflections on his own destiny as a Jewish emigrant, he opted for the demystification of the homeland or the national soil, even more: for an aggressive concept of existence in the lack of soil, in general. This choice is based on an argument of information philosophy: *It is considered the country as the relatively permanent place, housing as the mute, transferable. The opposite is the right thing: you can change your homeland or not have any, but you always have to live in no matter what part. The Clochards*

Parisians live under bridges ... and, however terrible it may sound, it was lived in Auschwitz. [I built a house in Robion to live there. In the nucleus of that house is my accustomed desktop with the usual apparent disorder of my books and papers. Around my house is the town, to which I have become accustomed, with its usual post office and their customary time. Around that environment is increasingly unusual: Provence, France, Europe, the Earth, the Universe ... I am immersed in the usual, to collect there, unusual things and to be able to do unusual things. I am submerged in the redundancy to receive noise as information and to be able to produce information.](#)

[424] [Robion, the Provencal People of Flusser, has good prospects of entering the history of ideas as a counterpoint to Todtnauberg, because they have charged a deserved honor as a modelic people in the explanation of the stay for the new logic of the intimacy of the home. As well as we talk about the world's investment in the context of a topological reflection on ecology and cosmonáutica, \[425\]](#)



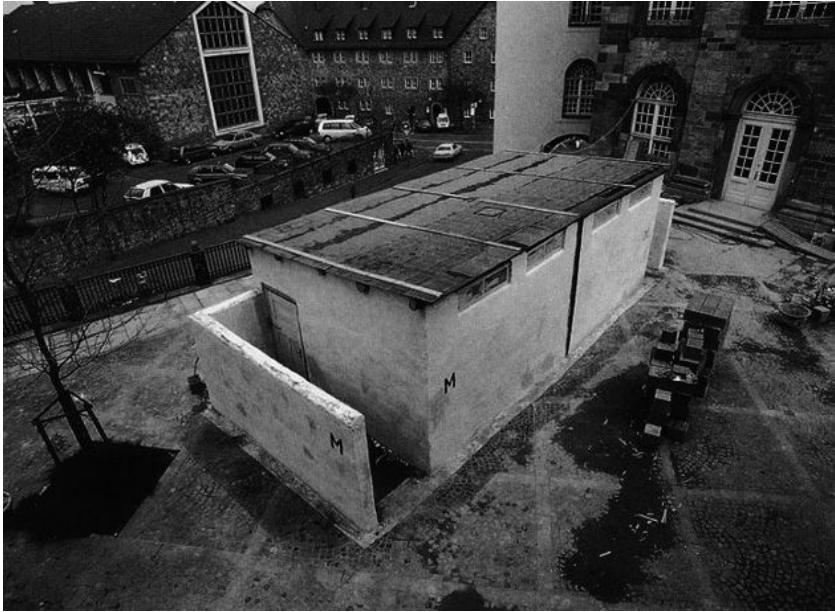
In view of the effect-robion, it would be necessary to talk about an investment of housing: according to which living can no longer be valid as a function of the homeland; The being-in-the-patria is, rather-it is understood late-, a side effect, as understandable as problematic, of inhabiting. *IT* (Stanislas Zimmermann/Valérie Jomini), Living Unit

, IT Design, www.it-happens.ch, 2000. *In the light of semi-control analysis, housing appears as a generator of redundancy or as a habit machine, whose task is to divide relatives or non-family the mass of the signals that come "from the world", candidates to be significant. In this sense, housing is an agency for the determination of usable signals. You cannot be at home before an almost unconscious unit is formed with the four walls and with everything that furnished them. Thus, housing only makes its residents properly capable of existence while providing them with the first differentiation that makes a difference: what is between the usual and the exceptional, between what remains in the background as something familiar and what It stands out because it is unusual. Thus, to the primary functions of Inhabiting belongs to provide the inhabitants of habitations (although the usual, on the other hand, are older and general than the sedentary way to build houses). In this sense, modern homes constitute explicit facilities of abotargation, which produce the Background*

For awareness. Modernity means: also the background is made, the obvious is a victim of shortage, the accustomed is broken down into an articulated field of articulated tasks and technical projects. But that a house (in which we live now) can only appear in housing series (in which we live before) is something that is only noticeable in times of intense movement; Just as only the fact that all transfers begin as spaces and housing transfers, before becoming transfers of affection or projections. We must have moved often to understand, from the third, fourth, what was the first way of living: an involuntary habitualization; A let dominate by the *Milieu* and a tonalization originally by a mood. Heidegger described this with the enormous expression "state of throwing"

3. Summers and immersion

The explanation of the stay through the waiting room and the news receiver, or for the custom machine, called housing, brings a third step, easily attainable since the second: Flusser has already put into play a possible formulation for this advance, when he wrote that he was *submerged* in the redundancy. With the submersion metaphor touched the radical stratum of human territorialization in situations, habitations and everyday. Research of everything that has to do with the mode of human residence can only achieve a degree of expressiveness, analytically satisfactory and striking enough, if it is taken to an analytical one of the provmerging situation: a company to which, in our opinion, in our opinion, More have contributed, together with the unique occurrences of the young Heidegger, Paul Valéry's reflections in 1921 on the essence of architecture as a modulation of immersion, comparable only to the subsequent attempts of Hermann Schmitz to found again a phenomenological situationism, [\[426\]](#) and to the dialogues of Ilya Kabakov and Boris Groys about the theory and aesthetics of the installation. [\[427\]](#)



Ilya Kabakov, *The toilet* , exterior, 1992.

The highest aesthetic degree of clarity that seems attainable in relation to the explanation of housing as submersion devices was achieved, in our opinion, in the disconcerting installation of Kabakov, *The toilet* , of the ninth *Document* of Kassel of 1992, for which Jan Hoet, the responsible commissioner, had proposed at the beginning the *leitmotiv* "Home". Kabakov worked in this installation with a disappointment effect, produced by the fact that after the title "toilet" there was no anal shackling, nor a pornographic scene or any other dirty secret of the bourgeois world, but a simple house, such as the that had been typical of the citizens of the Soviet Union between the fifties and seventies.



Ilya Kabakov, *The toilet* , inside.

The idea came from autobiographical motifs, but was more or less inspired by the conditions of everyday life in the Soviet Union: Kabakov's mother, as he reports, in order to be able to be close to his son even during his training, He had achieved a job as an administrator in the art boarding school where he studied, and, since he had not available any regular housing, he had to settle in a functional space of the school, a toilet of young people transformed into Ropería. For that reason, toilet-aid became for the young artist in the prototype of Russian social housing, that mythical crowding place, in which, since the twenties, bourgeois individualism had to be extinguished and generated the New Soviet human being. The mediocre misery of such environments remembers, at the same time, the traditions of the Russian community spirit, in which, as Kabakov assures, shared misfortune was sometimes lived as the "joy of general poverty." "Soviet power was received as a snow storm, as a climatic catastrophe." "Despite all the poverty and character of bad life of the life of that time, we had the sweet feeling that everyone lived like this, that we all inhabited a single communal housing ...". [428] In his comment in this regard, Groys observed that homes can also serve as metaphors of the art collection, because

they are *per se* Collections of objects gathered by their residents under private points of view, most of the time banal, inscrutable for strangers: they represent, thus, spontaneous exhibitions, which only differ from collections in art galleries due to the fact that their Visitors must be known from the inhabitant/collector, to whom the visit for a personal invitation is allowed. From this point of view, says Groys, the *cleanliness* Not only became the concentrate of the *Document 9* , but in one of the most convincing metaphors of the contemporary artistic system.

The alienation of daily housing in the installation of Kabakov and in the theoretical-systemic comment of Groys makes it clear that, in its normal form, homes are anti-exposures that function as private collections. The housing exposed is a private collection transferred to the public space, the Museum of Collectors of the Non-Artists. With this, this installation explicitly stages the Flusser's redundancy machine, the world filter, which selects how accustomed and unusual. The decisive thing is, now, that you can only access that interior as long as *enters*

In it as a spectator: a gesture, which represents the normal case in museums and exhibitions, but that is strange in the case of homes, since they serve to inhabit, for a
Ser-Ahí

So you don't have to observe or look at anything, or miss anything. Normally, with the entrance in the house itself, the observer behavior ends for its inhabitant, instead appears diffuse participation, being left-to be left-out-decentralized. Inhabiting is usually detentized, because its meaning is to generate habit and triviality precisely. If the house emerges in the museum, the entrance to the house or the immersion in it as such is surprising: the emergence of the habitual housing in the museum makes the immersion of the visitor into it. It would only be a lack of exposing the inhabitants to carry out the total exhibition.

But that the

be-in , such as being-submersed in the housing environment, it is even able to present: that is what indicates a leap in the process of explanation of stopping in homes or in any other environment configuration. Who entered the cleanliness It was involved in a kind of living-as-si. He participated in an experiment with temporary immersion

in something that for others meant the usual situation, his submersion form. The admission of the visitor into the cleanliness It was an ontological exit: the change from the artistic situation to the non-artistic situation was carried out in art itself; Or, for speaking again Heideggerian, it was located [Er-Örtern



] in the work. *Luis Molina-Pantin,*

Staging No. 2. The installation is manifested, thus, as the most powerful instrument of contemporary art to place in the observation space. Submerged situations as a whole; In this also surpasses the analogous arts of the scene or the disposition of animals for animals in the zoos. [429] According to Kabakov, the habitual esteem of the image, which was understood as an invitation to the entrance of the observer in the situation represented, can only be assumed by the installation in the present. It is not exaggerated by qualifying this shock or disorder of normal exhibition conditions. While the traditional artistic exposure shows extraordinary objects, framed or placed on pedestals, the installation presents the submerged and the submerging at the same time: the object and its place are represented at the same time; It creates, with this, a situation that can only be sustained by the observer's entry into the submerging and Eo ipso by the dissolution of the frame or the search of the pedestal. The unbalance of the work invites the visitor to abandon observation and immerse themselves in the situation. In this way, both the complicity between the art and housing collection and the opposition between the two are illustrated: if the average observer waiting for the object of art that impresses him and moves him

to dive into the unstoptered, the exposed housing promises the opposite situation To the exception: at most, it is bewildered because everything is normal, and precisely that produces immersion in banality. It is a triviality made explicit, with respect to which you never know exactly if one can relax in it or not. The explicit banal immersion is an impression that does not feel like impression. We move in the ontological field of the century XX . As if it were a philosopher of phenomenological school, Kabakov ensures that the "really suggestive trips" of contemporary art are located in the "scope of the banal." [430] Of course, if "revolutions" are, in fact, explanations of the implicit? In this context we must understand the verification made by Groys: "The praise of banality is always ambiguous ...".

[431] *Already in 1921 Paul Valéry had exhibited similar points of view, when, in a chapter of his trial-diogenes Eupalinos or the architect*

, jointly evokes the figures of Socrates and Fedro in a dialogue of the dead, so that, with the example of architecture and music, they discuss the principle of immersion or submersion-in-the-work. Socrates' considerations about being-inmerso and being-gathered of humans in environments built by them begin as a paraphrase about the simmelian dualism of me and in front of me:

I like to chat about the arts ... a painting, dear Fedro, only covers a surface, that of a painting or a wall ... but a temple, when you enter it, or even the interior of that temple, constitutes for us a kind of Full greatness, in which we live ... we are, we move, we live in the work of a human being! ... we feel impressed and overpuadrated by the conditions he has chosen. We cannot subtract him.

[432] This reflection emphasizes two aspects at the same time: on the one hand, he insists that in the given case the envelope is the sublime; on the other, it emphasizes that the surrounding one represents an artifice and not a natural environment. Obviously, there is no talk of Kant's sublime-dynamic, which describes nature as a superpower, but of the sublime-artificial, for whose presence everywhere a human work can be experienced as a sublime environment. The Socrates of Valéry Salta with a phrase to the center of modern aesthetics and confronts himself without surroundings with the enigma of the total art work. Since this, according to the ambition of the avant -garde, is extended to the entire environmental environment, disappears for the observer the possibility of examining it in the "bourgeois" position of the observation from in front. In view of the temple in which I am, being-in-the-world means directly being-in-the-object-another, even more, being consumed by the artistic magnitude. Is it just a coincidence that this Socrates use expressions that remember the speech of St. Paul - the hall of stores and theaters - before the

areoup of Athens about the God in which we live, move and are we?

[433] According to Valéry, the same could only be said of a second genre of art, music:

Being within the work of a human being as a fish in the water, bathing completely in it, living in it, belonging to it. [434]

Didn't you live in a mobile building, renewed incessantly and rebuild in itself, totally delivered to the transformations of a soul, which was a spatial soul? [...] Wasn't it as if they surrounded you like a slave who has fallen into the hands of the divided presence of that music? [...] Were you not locked up with her and forced to be there, like a Pitia in the camera full of vapors?

[435] The explanation of the residence for the theory of the submerging work of art leads, thus, directly to the discussion of aesthetic totalitarianism or voluntary enslavement to an environment created by human beings. In both cases the reference to the aesthetics of the sublime is immediately made.

There are, therefore, two arts that enclose humans in humans ... in stone or in the air ... each of them fills ... our space with artificial truths ... [436] What is modernity, in this sense, but an experimental disposition of things to demonstrate that from the sublime to the banal there is only one step? It is true that, at the time when Valéry scored these reflections, the film screen, the fundamental medium of the emerging mass culture, which would become a means of overwhelming, was still in its beginnings, but it was already on its way resolutely to the preparation of

Arrangements

For mimetic-efficiency experiences, immersive, massively consumables. I worked in the enslavement of the eye and to make the organ of the observation distanced one of the immersion in an almost tactile environment. At the same time, in Weimar Bauhaus, under the design label, a complete intervention had begun to be managed in the context of the daily residence. Not only music is demonic territory, but also the design of space, as before him architecture, refers to the trivial concern of belonging, permanently or occasionally, to an environment completely configured by human beings. These arts explain the stay in places with the help of immersion montages, which are nothing other than enslavement proposals for consumers of the total situation. For them, inhabiting is explained as a welcome submission to the environment. To the extent that homes are immersion or facilities assemblies, define the existence or

Ser-Ahí Like a plastic task. Installation is the aesthetic explanation of

submersion. This is shown, among other things, in the fact that the sumersions participate in the two fundamental values of aesthetic judgment: of sumersions in the pleasant and banal it is said that they are beautiful or habitable, of sumenions in the horrible and disturbing sublime or uninhabitable. This explanation of the stay could be productive throughout the century xx

To the extent that the immersion design - both interior architecture - was limited to the vital spaces of individuals and few people, families and cooperatives. The immense popular bibliography, constantly increasing, on interior design, living with style, renewal of old houses, kitchens and luxury baths, air conditioning, light of light, furniture design and vacation house shows how wide the front is the front in The one that the submersion message in self -elected micromedia has reached its audience as the authentically therapeutic maximum of the second part of the century xx . An entire interior industry is willing to awaken and discriminate such demands. It is significant that submersion awareness was rapidly depoliticized after 1945 and retired from the sublime collectivist spheres, as if human beings never wanted to hear since there are arts "that enclose human beings in human beings." It is as if the collective memory had preserved the intuition that the larger the units composed of community immersion are formatted, the totalitarian temptation is presented with greater force. Although isolated artists, while surrounding sterility and horror, they continue to experience sublime inhabit, their exercises are now limited to the private format, in any case, to a subculture. [When one day is in a position to rebuild how the demons of the century were triggered](#) XX

4. Housing as immunity systems

From the immersion and submersion analytics, the passage to a fourth explanatory figure of the stay occurs, by which the human living is explained how to establish itself within a common and personal immunity system. This almost hygienic dimension of the original existential conformation of space, as can be explained by a phrase, which in principle does not sound plausible, of *THE POETICS OF SPACE* of Gaston Bachelard: "In his germ all life is well-being." [438] The thesis is acceptable when the intention of introducing the topology as a base discipline of immunology is linked to it. From this point of view, the installation of places for a being-consgo achieved is a preventive measure that anticipates the probable well-being disorders in the divided sphere. Therefore, Bachelard Topophilic Ontology must be interpreted as a foundation of a well positioned life theory; Or, better, as a theory of stay in an eutonic place. The fact that this contradicts critical conformism must not be confused. The scandal of a theory of happy consciousness amid the unhappy cult is diluted as it is admitted that a positive theory of the full position is a richer dimension than a critical theory, which acquires a form as a symptom of a disorder of The participation capacity. What matters to the theory of full position is to explain that and why the well-being of the installed with himself and in his rooms he has temporary and objective primacy against alienations. He explains why the resentment is manifested most of the time as envy of the place: who wants the humiliation of others wants to see the place in which they would be complete with themselves.

From here you reach a dynamic definition of housing as a space immunity system. This interpretation exceeds in an entire dimension to the functions of the four walls as a waiting room, as a generator of redundancy, as a creator of habit and as a submerging

situation. From the immune point of view, inhabiting is a defense measure by which an area of well-being against invaders and other discomfort carriers is delimited. All immunity systems claim a right to defense against disorders that does not need justification. When questioning it is only because among cultural beings the formats of common immunity areas are not fixed *a priori*.

In principle and most of the time immunity is conceived (even under other names) as a social fact; You could go so far as to seek the criterion of social coherence in automated cooperation in an immune commune. Traditionally they were the family and the tribe, then also the city, the community of faith, the people, the party, the company, the entities that wanted to assert as an operationally effective immune unit, and forced their members to modes of behavior corresponding to the standard of immunity achieved in common: the last one is called solidarity since the century XIX. Traditionally, who leaves what is designated as a community of immunity and solidarity is called a traitor. The scandal of the modern inhabiting model is that it is main *Optimum Immune* in imaginary and real groups, or in cosmic totalities (and corresponding ideas of home, people, classes and state). [439] In them the stratum of latent meaning of Roman expression is released *Immunitas*, as non-cooperation in the community work, at the immediately higher level. Thus, can it be said that modern "society" constitutes a collective of traitors to the collective?

If modern houses are forms of explanation of the immune quality of residential complexes, isn't it, then, that in the architecture of incipient modernity the debate around a correct definition of the immune space is opened? Should the houses of our time be converted into material symbols of the struggle between insulation interests and integration demands? Are not the homes of this era the manifestos of a civilizational project that places in the agenda the new formatization of immunity units and full spaces? It is true only that, since housing and business conditions try the release of individuals living alone, the immunity and community connection must be thoroughly reviewed. Just as in the era of "naked life" life is defined as the success phase of a (biochemist) immunity system, "existence" now means the success phase of a solendal home. *Roman legal expression* *Integrum did not designate*

only the Natural Conditions of Life Conditions Protected by Law; He also alluded to the fact that the incolumity of the whole "thing", of a home or of a public good, was already a result of struggles and measures taken: what in her idiosyncronic and healthy consistency, so to speak, seems to exist by himself, it can only be as it is because and when he enjoys the privilege of resting in himself under the sharp sword of the law. (In another terminology, this was called the dialectical connection between law and violence.) *The Integrum* It is a state of things composed of life or a rhymed whole, in which things belong to each other such as house and patio, skin and hair, man and mouse. [440]

These double formulas conjure the protective spell that guarantees peace to a meeting; They evoke the common ceiling of immunity, which protects a community. The call everything enjoys the benefit of a delimiting, congregant, complete power. Considered from this point of view, the right to the incolumity of the domestic sphere constitutes the scope of which it comes and from which the legal culture of ancient Europe develops. The institution of the right of the master of the house configures the latent ideal of all immunity; assuming that it is interpreted as the power of decision on the admission or non-admission of the strange in the field; For what must always be conceived as its own composition of immune effectiveness of one's own and non-proposed. [441]

Immunity implies a foreseeing force against the violating force: internalize before protecting. The right of space, the heart of private law, protects associated life as a set of activities, involved in each other, of several lives, which precisely where they consume must be able to develop themselves; and "by itself" inevitably means: within its own limits and under the exclusion of the other.

Immunity, as local aseity, arises from the praxis of good limitation: it constitutes the critical case of inclusive exclusivity. No universalist propaganda can change anything there: even the one one, is called Jahvé or Allah or Paternter, is first an expeller. When promulgates invitations for all, these are invitations formulated under quite repellent conditions. Nothing that everything could find in him. There may be many homes in the father's house; But, for their high price, most of them are empty. As a spirit of immunity, the one, which by its form is directed to all, means the quintessence of the selectivity. Intuitions of this type were present in Nietzsche when he presented his friends a proposal for formulation for the new categorical imperative after the death of God. Be a new beginning for your own strength! Be an original game that plays itself, "a wheel that moves by itself, a first movement, a holy saying-yes!" [442] *With proposals of this type it is fulfilled* implies the transposition of theology in immunology; and *Eo ipso* Emancipation, within certain limits, of finite

selfishness. The yes to himself draws the profile of the real space of the affirmant, recognizing the fact that no sphere of self-affirmation can be omnicomomomomparte, and that, even if it is not in the same place, there will always be enough space for the other and the others, that they also love themselves. Everything is local to itself in a limited analog self-affirmations foam. "And who calls the self healthy and holy, and blessed to selfishness, really says what he knows ..." [443]



What Nietzsche, a failed seeker of a bearable place for him in the world, did not explain here, certainly, how the empirical place of renewed and legitimized selfishness is usually his home, understood as immune spatial self-expansion of the human being who remains happy with him same. That it is going to deal with a small space, it can only be surprising at first glance. [Figures in the pediment of the imperial palace of the city prohibited in Beijing. They serve for the protection of the building against harmful forces.](#) It was Marshall McLuhan who later disseminated the secret of living in modern conditions, while explaining it from a completely transformed immunity situation. The literate human being, indicates the media theorist, is no longer necessary to "consider his home ... as a cultural extension of his body," [444] Because no longer co-use as a personal immunity system the universe, its divine foundation and its alleged universal legaliformity. That is why he does not have to equate the house to the cosmos; The order of the world and lifestyle separate. Who, supported by the media, lives in a house in modernity, has replaced

the vague psychosemantic immunity systems of religious metaphysics by their own-habitacle cells, highly isolated from the legal and climatic point of view (as well as by systems of anonymous solidarity). Modern housing is a place that practically never accessed non -invited guests. Here are the [Toxic People](#)

, and, if possible, also bad news. The house is consolidating as an ignorance machine or as a comprehensive defense mechanism. In it, its architectural support finds the fundamental right to non-prestar-action to the outside world.

[445] *Modern's house is the extension of the body by which their concern for itself is expressly exhibited, turned into a habit, and its defensive position, transferred to the background. She makes explicit that living organisms do not subsist without procuring confinement in themselves. With this, housing becomes part of the nuclear process of modernization: articulates the emergency - or becoming explicit - of immunity systems, as well as the experiences of the units self -referent with larger associations (of which even the greatest will be much smaller than the whole). It materializes the fact that the world's openness always corresponds to a complementary separated.* The immune house at night is time to fulfill his task as a dream guard. Meanwhile, the sleep protective environment forms, the house becomes an accomplice of the facosmic needs of its inhabitants. It constitutes a world absence enclave in the world: a [Integrum](#) Night, insured by roof and wall, door and lock. The house, which is a sleep wrap, provides the purest test of the connection between immunity and space sealing. It embodies the unit of geometry and life, the utopia topically carried out: as an intemporary projection of the interior as being-to-intent.



[446]

Save the night, humanly conforming and regenerating, in which plans for the daytime world are not forged.

Japanese sleeping in a tatami mat with Aventador, Pestacabezas and Hibachi (Point of Fire), ca. 1870.

The natural transcendence of the night is articulated, in the first place, in the architectural forms of the bedrooms, which are offered as designed tranquility environments. Here the

Yo-Piel

is extended to a

Yo-Cama

; surrounded by a self-fork in a [I home](#) . The clearest dream is produced in an onion. In the house at night the lack of house is housed; Also "we, detached," we still find an umbrella on our heads here: an umbrella for which we must not desire, for now, that it is full of holes and open outward. [\[447\]](#) Since nestifications [\[448\]](#) In the four walls, which are called their own, they do not serve for the dream of death or postulate the ascent to heaven, the house, which guarantees night immunity, does not present any requirement of

size. The pharaonic construction of pyramids or the building of cathedrals does not demand. Perhaps the "small house", whereby some contemporary architects strive, [449] Be above all the explanatory form of night-consigo; And, with this, an architecture response, for historical human beings, to the ahistoric cabin. In the center of the little house, withdrawal, immune, there is the bed: that simple technical help of sleep, which has contributed more than everything else to the humanization of the nights. Thus, there is a lot to talk about in favor of interpreting "ultimately" inhabiting as a prototype of sleep possibility itself. In this sense, the bed is the center of the world. [450] The bedroom of real human beings is not, "as Hegel says ... (a) crystal where a dead man is housed"; [451] Nor is it a Gothic life, which rises to the "organic excelsior"; [452] *It is the wrapping of humanism with human format. In the homeless you can see how the need for sleeping space is close to the minimum; A cardboard box on the head can be worth it to indicate the demand for sleeping space. From the most famous of the roof this saying has been transmitted: «The foxes have caves and the birds under the sky have nests; But the son of man has nowhere to recline his head ».* [453] What does that mean? Who is sustained by spherical hyperimmunity (et non sum solus, quia pater mecum est



),

[454] *At sleeping it can even give up the minimum comfort of the children of this world; It does not demand a bed of its own, but a paradisiacal coverage. A cardboard box as a bedroom: without a roof in the 1980s. When the house works as a ceiling donor for the night, the primary scene of the Integrum . Then it becomes evident that the lack of world is a local*

attribute. Every dream is anyone's dream; Any absence of consciousness is the absence of a limited consciousness to a fragment of the world. There is no dream of the world because the world has no eyes that could close like everything; Just as there is no house in the world in which everything was. [455] The guiding hyperbole of classical metaphysics, the presumption that the cosmos is a house, ended up explicitly inhabiting. It is recognized that the metaphysical reflection of seeking immunity in the omnienvolvent was a luxury that could only allow it the poorest, the homeless and without insurance of antiquity and the Middle Ages. The impotent live in hyperboles, the strong occupy territories and leave them again. Every home, as a support point for a finite power-live, generates exclusivity; Every timely self-affirmation produces communication and denial interruptions of the environment. This is his affirmative virtue, his selfishness (his "ego-mania"), [456]

5. The machine to live or:

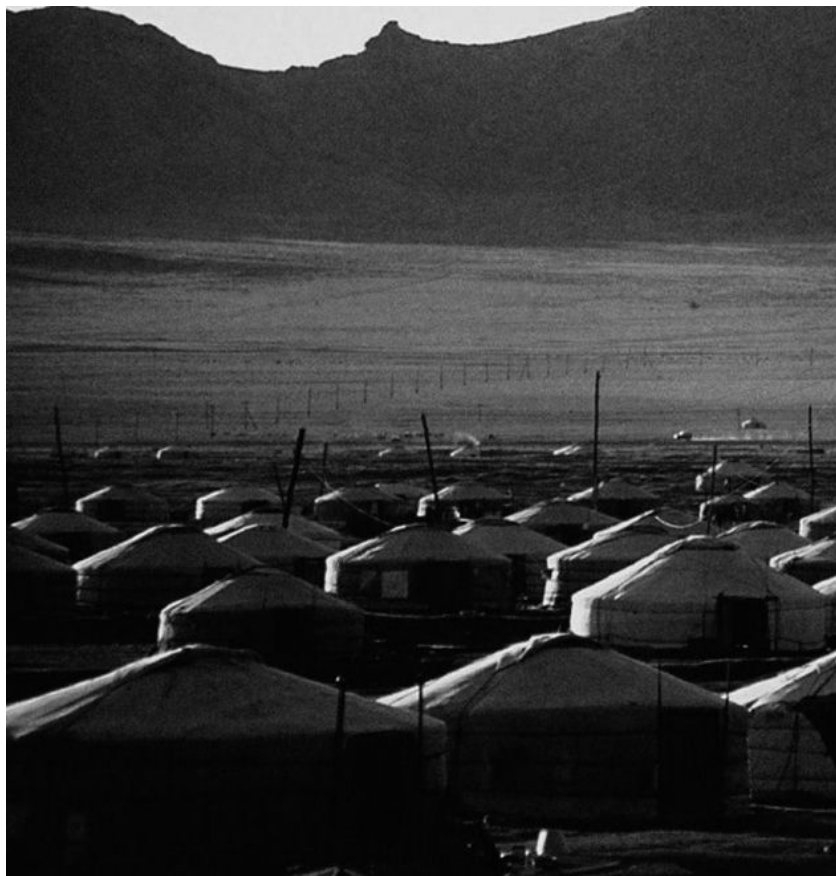
The mobilized yes-mismism

From what has been said, the passage of the fifth step of explanation of the stay by the modern technique of construction is followed: the definition of housing engineer as *Inhabiting machine*. This infamous expression, which Le Corbusier introduced at the beginning of the twenties in the discussion on the reform of architecture, of the key concept for an explanation accommodated to the times of the domestic activity of people who live alone in the city and of families small mobilized. In that, the defamation that the sentimental criticism of architecture has made of that expression cannot change anything. Expression that summarized the technical models that correspond to *stand* of art in matters such as being-consigo, time administration, habit configuration, climate design, immunization, management of ignorance, self-reflective and co-toy. In it the attack of the century is condensed xx to the traditional forms of sedentary apathy. The 1922 programmatic demand of Le Corbusier emerges the new path: "The first obligation of architecture in a renewal time [...] is [...] the review of the essential elements of the house." [458] I believed that the most important step on the way to *New spirit* It consisted of awakening the "spiritual disposition for the series." [459] The epochal formulation is in a brief from the beginning of the twenties, in which it is said: «You have to consider the house as a machine or an instrument to live [...] a house conceived as a car and accommodated as a car or a boat cabin ». [460]

The rebellion of the traditionalists against the analytically advanced architecture conception in preparation of *Containers* Mobile for human beings stay did not wait: in 1927, on the occasion

of Le Corbusier's contribution to the architectural exhibition in the Weissenhof neighborhood of Stuttgart, the critic Edgar Wedepohl found that life in a «nomadic nomadic store And concrete »This may be attractive to intellectuals, but that this type of human beings would not have to be allowed to impose their tastes to the whole society. This would also continue in the future with their views on a stronger inhabiting expectations. The houses of the type of the machine to live would not be "locked firmly and consistently with the earth ... rooted in the ground ...". [461]

If you seek proof that aversions sometimes converge with intellectual penetrations, here would be a concrete. The idea of the machine is inherent in the program to dilute the alliance, apparently immemorial, between home and sedentary lifestyle and free the inhabited space from the environment. Sometimes this program consciously links with the prehistoric form of the nomadic store, which was only slightly coupled to its environment. (The suspicion of the traditionalist domestic in front of the house is only exceeded by the aversion of conservative steets to the artistic pretensions of modern architecture, in that they neighborhood the transformation of the building into a great sculpture.) What Rudolf Arnheim has described as the "dignity of the motionless" [462] In traditional architecture he is now a victim of the imperative of the lightened move. In the course of the explanation, the moment has been achieved when the house not only remains the place of stopping in which mortals wait , that, for talking with Bloch, it is there "willing to leave." [463] The reversibility principle is introduced into the construction of housing.



Yurt nomadic colony in Mongolia, 1997.



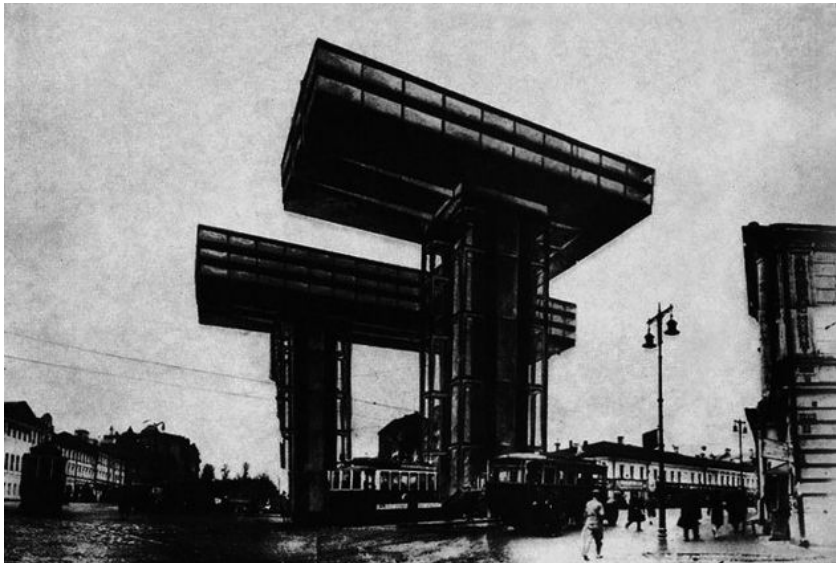
Steven Brower,
U-Town
, 1998.

The machine to live is unequivocally a concession of the persistence symbol houses to the "absolute nature of the world's movement" at the time of money. As well as, according to Simmel, the meaning of money lies in the fact of "that passes from hand to hand", that of the machine to inhabit, in the fact that it facilitates the transfer, the circulation of the dweller. While it is lodging here, it already reminds the imminent exit to another place of location, to another parking lot, to another climatic option. Like money, the machine to live is « *Actus purus* », so to speak, "" self-enhance outside any specific point, and thus constitutes the opposite pole and the direct denial of all being-for-yes. " [464] The postmodern currency, liquidity stability, is already fully articulated in the idea of *Machine à Habiter* .

With the house-ahicle the symmetry between building and disassembling rises to a pragmatic ideal. The building is now presented as a hypothesis. When it is built with artistic quality articulates the claim to achieve a perfect form of provisionality; Although the form seems definitive, the location remains revocable. In such spaces the inhabitant can become a self -esteem of himself; The owner is a passenger who makes the compartment elegant. The decoration is nothing (because it is oriented to the sedentary and comfortable), the design is everything. The objection that it is not locked firmly with the earth properly demonstrates the novelty of the hybrid house-vehicle: its being-there does not mean any marriage or link with the earth, but a simple park in a sealed area. The Lissitzky has programmatically articulated in its writings of architectural theory the antigravity trend of the new construction mode: [One of our future ideas is the overcoming of the foundation, of the subjection to the earth ... \(this\) requires the overcoming of the force of gravity itself. It requires the floating body, physical-dynamic architecture.](#)

[465] *For the illustration of these theses, he referred to his project The ironing [der Wolkenbügel] , 1924, as well as that of Leonidow for a Lenin Institute in Moscow, whose nucleus, together with a scratching-library for 15 million books, had to consist of a large sphere-auditorium for 4000 people, floating in the air.* [466] *The new human being arises from the sum of Soviet power plus levitation. The frequent allusions of Le Corbusier to the car and to the transatlantic - including the futuristic statement of the equivalence between the temple of the part and a perfect body - are not only testimonies of the love of geometry and the fascination by platonic abstractions, as could be found Often in the pioneers*

of the new architecture; They imply the correct understanding of the definition of new houses as vehicles. Consequently, we must understand, in the first place, the lots built as parking lots; or as docks (a conception that would later be manifested above all in the case of large residential complexes, where the apartments were built arranged as units of container placed on top of each other in vertical garages or stacked ship cabins, not always in line with the predominantly sedentary needs of a neighborhood that did not manage to recognize itself in the equation of parking and inhabit. If you would like to form a common supraconception for new type housing and their corresponding vehicles, the sociomobile expression would be reached: [467]



town car and group container at the same time. *The Lissitzky, The ironing*

, 1925. For the new form of explanation of living the link with the idea of vehicle and container *Transportable* it is also of transcendence because of both analogues, reversal to single -apartment rooms occurs: if not inevitably, yes for pragmatic reasons. Vehicles have no foundations or warehouse, containers do not have a winery. With this, the *Machine à Habiter* It rejects the imposition of understanding to live from residing in a house, that is, in a multi -story structure. The autonomous unit, analytically prepared, of housing appears - almost dogmatically - as a kind of bungalow stackable, in which the movements of the life of the inhabitants must occur exclusively in horizontal (excluding some more ambitious housing projects from a single high roof room with a gallery above). That is why it is understandable why a house lover, like Gaston

Bachelard, complained about the modern housing of a single floor, considering it a rant with broad psychological consequences. If the housing of the human being has to effectively translate its mood, its accommodation in units of a single floor means the beginning of the end of the vertically complex soul. Can the soul "expand" ("I don't know any of it") while being content with rental apartments? Bachelard's ideas may consider bourgeois nostalgia; Anyway, Sigmund Freud accompanies him, for whom, from the topological point of view, the psyche was a three -story configuration. What will happen to interior crypts when the contemporaries of the Bauhaus and the culture of the bungalow They no longer know at all what a closet is in the winery, in which a body could have? [468]



Perhaps it does not lack interest to the future developments of psychoanalysis the way in which human beings arrange with the idea of unconscious when they no longer keep in mind the experience of a house with a cellar and warehouse. Carsten Höller,

Casa-Comuna , 2001. For the subsequent development of the "inhabiting machine" in the century [XX](#) It could soon be recognized how the formula, which in the case of Le Corbusier remained rather in rhetoric, led to precise materializations in numerous foci of contemporary accommodation praxis. [469] His early form, from the point of view of the engineering technique, appears in the sketches of 1927 of the young Buckminster Fuller for his [Dymaxion-](#)

House , which, indeed, was the first authentic machine to live in the flat space that was conceived. At the legendary Fuller Conference against the Architectural League of New York, in June 1929, its president, Harvey W. Corbett, presented the model of the novel house as the result of a reflection without prejudice "on that careful type of machine, that responds perfectly to the purposes of a home ».

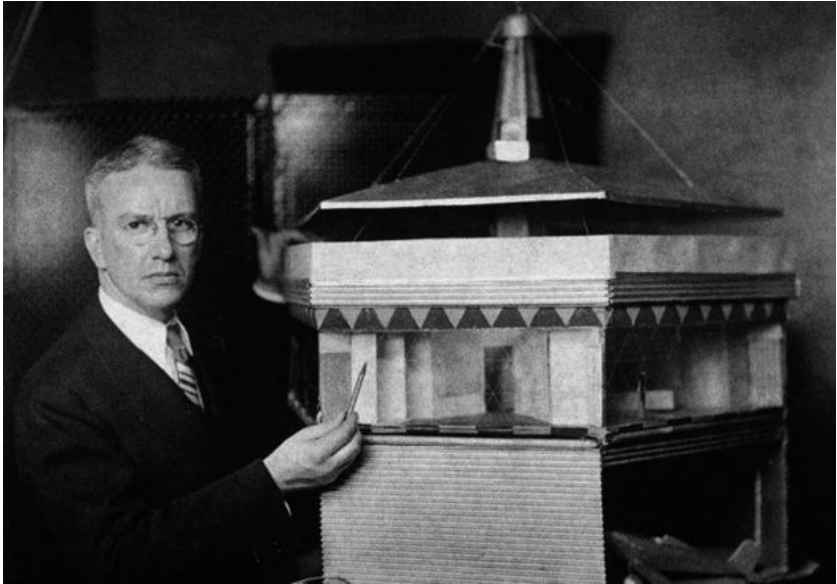
[470] It would allow to glimpse the possibility that "we get to know homes as cars to travel", such as "a machine with the reuse value, which can be mounted anywhere." «If you have lived some years in such a house and want to undertake a tour of Europe, send a note to a laundry; They will call you, they will pick up the house, wash it and clean it, iron it and reassemble, and when you return you will be in a new house. " [471] The engineer's house is subject to the montage principle: it will no longer build masons, they will install mounting. In it there is no longer inhabited in the European sense; The house is stuffed with a stay option. As a machine to inhabit, at the same time, moving machine; and demonstrates the independence of the context. This loses its validity the neo-antological thesis that a house constitutes an artificial midpoint between human and nature, which, due to its essence, should act conciliatorily.

[472] The mobilized house thinks so little about the reconciliation of its inhabitant with the environment as a car in the driver's reconciliation with the road. Where there was a nature before, now it is necessary that there is infrastructure. Fuller's conference begins critically-temporarily ("[...] I concluded that construction is responsible for almost all our ills"; [473] "In the way of living today ... women are much more enslaved than in their time the crews of the Roman galleys") [474] And it ends the praise of standardization and thinking in series, even with the apotheosis of mobility: now it is about consistently lifting the house of the ground. The new building, which serves the plausible improvisation of a life space for mobile human beings, must be hung from a central mast, discarding, with it, the traditional static and dismissing cubic traditions, together with the dogma of angles Straight in walls, windows and doors. The floating house would only remain in contact with the earth due to the anchor of the mast, without, therefore, despite its lightness of weight, it would have to renounce stability against storms and security against earthquakes. (Recall

that four months later, in October 1929, in his conferences in Buenos Aires, Le Corbusier commended *Expressis verbis* The house raised on earth and placed on piles [*pilotis*

], the

Boîte in [L'Ae](#) »; [475] A decade before, the Russian poet Velimir Chlebnikow, killed in 1922, in his [proposals](#) Radically constructivists had sued: «Build houses in the form of lattice, in which transportable glass houses can be embedded».



[476]

) [R. Buckminster Fuller before the second model of the Dymaxion House, 1929](#). The house projected by Fuller had to thank its stability to a novel network, preponderantly integrated by traction efforts: an early reference to the concept of tensegrity, with which Fuller would become the founder of a trans-clasic static; For the mooring of the loads, piano wire is used extremely resistant; In addition, additional shoring would be occupied with metal and rubber tubes under air pressure ("[...] they could almost let a plane fly inside without the window break"). [477] Air stuffed with air cushion the sound and gently pick up children. Globe silk composes, inflatable, open and close by pneumatic mechanisms. There are no longer hidden storage rooms; No space separations that transmit the message: you should not pass through here, fall. The movements- *Indoor* of the

inhabitants are typified and optimized ergonomically; All steps and maneuvers in the environment, in detail calculated, already have the need for subjects-



Dymaxion of efficiency and energy savings. Dymaxion Deployment Unit (DDU), 1940, cuisine-model of an emergency accommodation waiting for the bombing of British cities. In addition, because of the light type of his being-there and for his agile aggregation of analogous forms, the house becomes a plea in favor of the dissolution of the old collectivizing city, even more: in a fanal for the decentralization of the Republic , for the de-schooling of society and, not ultimately, for the self-teaching of children- Dymaxion , of that first generation of visitors from the future that "are not children non-such-that."

[478] *(Impossible not to recognize here the influence of Frank Lloyd*

Wright.) In addition to this, the new house is presented as a machine for the emancipation of the housewife. If traditional housing meant for it an authentic galleys bank and an irremisable stress environment, the new one transforms into a wide technical help for domestic tasks; both outside and inside is lightening. Emancipation conforms to levitation; Both are verifiable with the balance. «The total weight of the house amounts to approximately 6000 pounds. The costs of the materials used would, according to current estimates, about 50 cents per pound. [479] Because of its alliance with mobility, the new way of living must lead, according to Fuller, to a healthy break with the traditional psychology of citizen "masses." Home-Dymaxion It must become the means of transport of a human being who wants to know that he has left behind the last vestiges of European feudalism and, with them, the dogmatism of the foundations and belief in the importance of the walls that characterized them. Therefore, the new style of living became a means of "demand demand." [480] (In On the road

, Kerouac will formulate a generation later than the "only noble function of our time" consists of "being in motion.") At a time when 20 million cars were barely circulating on the United States roads, Fuller dreamed with garnecer the country with up to 100 million houses- Dymaxion . He later declared that he had never believed in the realization of his project. The link between house and vehicle in the Utopia-Habitat of Buckminster Fuller is not limited to virtues of mobility. Actually, the project- Dymaxion It already implies the concrete trend to the sub-urbanization of cities, without which it is difficult to understand the modern mass consumption society, especially in its American-American variant. Since the thirties of the century

XX , in mass culture, driven by jealousy and rivalries, primary consumption scenarios or fast food cells - to take new forces, are single -family homes in the suburbs, which only by motorization could be connected to shopping centers. The Fuller project prophesies exactly, therefore, although intelligently distancedly, cabin and lifestyle trends, which began to impose themselves, thus and all, from their time: advocates a house, all projected as a machine Comfort and whose first virtue is to leave its inhabitants free for consumption. The Fullerian variant of Utopism belongs to the multiple manifestations of that "conjure against the city" that, according to the diagnosis of the urbanist Richard Plunz de la Columbia University, New York, characterized the fate of cities from the economic crisis and its dissolution in the New Deal. [481] The history of the architectural forms of the century XX Show, now, that the interpretation of the house as a vehicle did not want to develop in the direction that the pendant containers of High Tech of Buckminster Fuller. When the house and the car united effectively, the motorhomes integrated by microbuses and Containers furnished, either caravans towed by cars; On the other hand, they formed (especially in the United States, starting from prototypes

of the middle of the century XIX) [482] *numerous subcultures of Mobil Homes* , complete houses, raised from their foundations, which could be carried in articulated trucks to new locations, where, after short installation works of the current, water, canalization and telecommunication splices, they could immediately work immediately as autonomous housing units. The mobile house is defined as a traveling architectural monad, which has become congenial with its inhabitant, because both the house and its owner refer to the freedom of choice of context. Represents a *container* Deterritorialized, which does not demand or endures essential neighborhoods. Nor does coexistence escape the explanation: commune and environment can separate one from another as sexuality and procreation. The concept of closeness is emancipated by its trivial spatial interpretation, long before the Internet created a new mode of televecindes.

[483] Sometimes, when a tornado destroys a colony Mobil Home *In Florida or Oklahoma, in television images you can see the owners who are next to the remains of their homes as car conductors that would have been involved in a mass collision on a highway.* The explanation of living by analogies with the vehicle has been carried out a second time, so to speak, in the shadow of the avant -garde: in a space without theory and without art: misery analyzes in its own way the elementary structures of living. In a world in which flight and deportation became massive phenomena, had to be tested on a large scale and in large number improvisations of provisional habitats. Thus appeared the world of concentration camps, which, in any balance that is made of the century xx , we will always have to count among its main symptoms. They constitute the evil commitment between unwanted mobility and forced immobilization. And yet: even with the minimalism of its barracks, this type of accommodation is subjected to the anthropological imperative of living. Despite their different degrees of hardness, the worlds of fields can be compared with each other as a crowding places of "superfluous human beings", where reductions of the culture of inhabiting elementary and provisional endowments are experienced. Here it is clear that the reduction of the habitation space up to a *container* Almost empty does not have to be an aesthetic fineness. Flusser's shocking annotation: "It was inhabited in Auschwitz" is a descriptive phrase; Articulates a limit value of the stay in a inhabiting machine that serves as a death waiting room. As the existential time without quality was explained in the twenties of

the century

6. *Management* of addresses, consumption site, climate regulation

While the "inhabit" in a field of concentration subtracts the occupants the free choice of the place and annihilates the autonomous "person", appears *ex negative* a new dimension of the explained stay: by affirmation of the

Ser-Ahí

To a certain place the living is defined and displayed as a reside. Choosing a residence means committing to the maintenance of an address; It has an address that is affirmed as a sender and is available as a recipient. In both aspects the modern inhabitant invests a part of his energies in the place of residence as a company. With this, the current holder of an address follows a habit of the aristocracy of ancient Europe, which was willing to pay almost any price for a privilege of residence. Educated in jealous attention to denominations of origin and auras of names, it was immediately evident for the nobles that the address is the message. Also under capitalist premises the affirmation of the place and the rank for the exhibition of an management remains a profitable business objective, since it plays with the wildcard among the values of the mobilized society, the accessibility, both actively and passively. [\[484\]](#)

Modern housing is defined as direction when it makes accessible to its inhabitants for services, deliveries, network offers and when they put the means to act as a sender of orders and messages. The domicile is a primary investment, for which the actors in the business world demonstrate their capacity for them and their social claim. As an investment in a social place, management is a part of the fixed capital. While more clearly, the residence value of the living is outlined, the greater the reason those who offer *Housing Facilities* to recommend your objects from the point of view of your traffic capacity. The highest premiums are possessed by housing

units that join all the advantages *PRIVACY* With all options- *Access* . Where this is offered, the residence is both a perfectly isolated egosfera and an easily accessible point in the multiple network *On-line-communities* . It is a connection point for darkening of the outside world and admission of reality *On demand* . In view of such provisions, the refined "intelligent house" means more than a propaganda phrase. The explicit inhabiting in the direction of intelligence makes housing an agency: location and crossroads for agents, artificial negotiator programs, which interact with human final consumers. [485]

Bill Gates called his housing project *Cyberhome* , in the vicinity of Seattle, an omniscient "house (almost)." [486] Built of glass, wood and silicon, it has to serve him and his wife, in the first place, of relaxation machine, providing its common environment with a maximum of "entertainment possibilities." *Intelligent Toys* They make the house an environment of experiences. Whoever walks through the Villa de Gates moves in an electronic envelope that positions him and introduces him into a personalized aura of light, music and operational options. The house knows continuously everything you have to know about the visitor to be available to him. As a digital submarine, it is arranged day and night to reproduce, to satisfy the desires of the inhabitant, all the songs in which the word appears *Yellow* . On the walls there are embedded monitors that make available to the observer any image of the archive of the universal history of art. "Inhabiting means ... having access." [487]

Note that post-agrarian housing conditions and no longer artisan-pea are distinguished almost generally because they are built (at least for the wage part of the home) on the separation of work and housing. Here appears a new aspect of explicit liven, which is expressly determined as not-work. In the terminology of the political economy, the activities of that area had been transcribed as "reproduction of the merchandise work force." The sociology of the Sensations Society emphasizes, on the contrary, in contemporary inhabiting as a means for the representation and regeneration of identity; as well as in the role of housing as a base camp for incursions in the sensations scene. Housing is increasingly unequivocally qualified as the place where individuals surrender to their vocation of self -realization in pure immanence. Self -realization is a camouflaged expression for self -consumption. The most relevant event of life is determined here as an encouraged flow of sensations or experiences; that is, as accumulation and waste of enjoyable differences in the flow of time. Housing are site for sensations entrepreneurs, that is, "Machines of desire, which maximize sensations per unit of time."

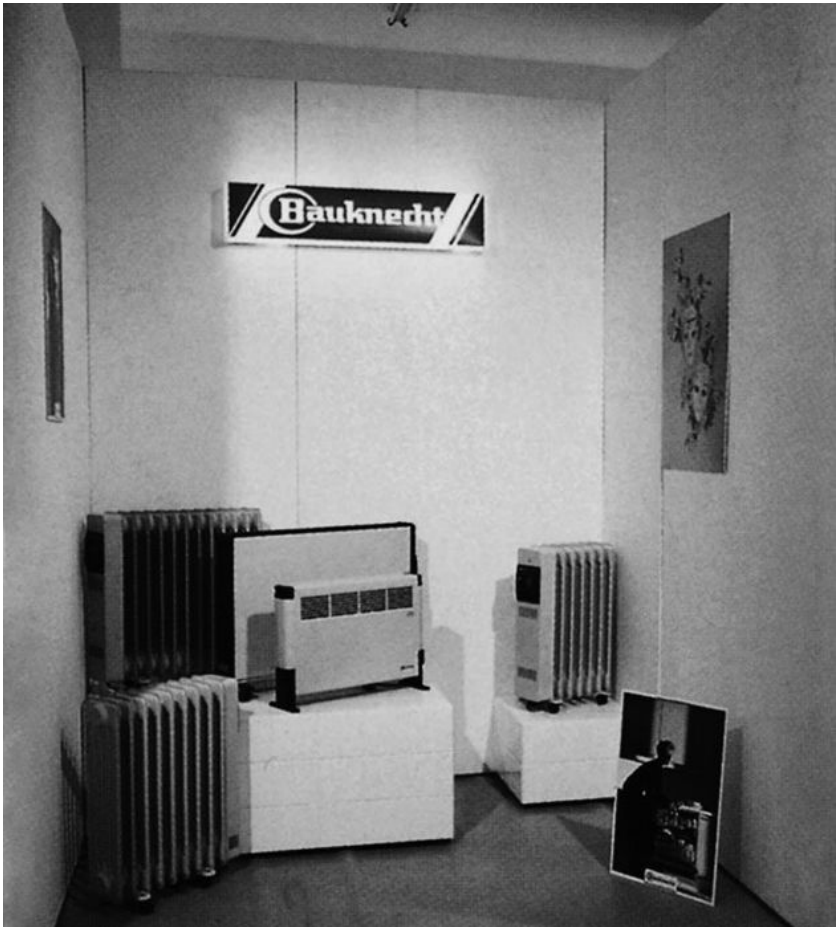


[488] Shigeru Ban, Curtain Wall House

, nineteen ninety five. Finally, the modern culture of construction has achieved that the almost indoor physical content of all buildings, the enclosed air, has been able to become an issue sui generis . The air constitutes, in the presentation we make, the last aspect of the explicit housing culture of modernity. The thesis can be ventured - especially the background of the explanations we made regarding the greenhouses - [489] That all contemporary homes not only have climatic facilities (in our degree of latitude in the form of heating, in southern southern areas in the form of air cooling systems, in addition), but are climatic facilities. Attracts attention that the phenomenon Air conditioning He has not aroused the interest of historians of culture and sociologists so far. Only references to the

outstanding meaning of the cooling of the housing and work space for the opening to the civilization of the warmest and torrid areas of the Earth appear sporadically. The historian David S. Landes emphatically deduces population displacements in the United States to the south and the establishment of industry in these latitudes of the extensive use of the Air conditioning . [490] Here hegel's acute observation is imposed on the uselessness of natural air for human purposes. [491] With regard to the architects of modernity, they not only became aware of their responsibility for the psychosocial comfort of a housing unit - recreate the concept of "psychic ventilation" of Le Corbusier - also understand more and more than their product It has, together with the visible architectural structure, an atmospheric reality of its own value. The authentic habitable space is an air sculpture that its inhabitants cross as a breathable installation. Not a few among the great architects of the century XX They took advantage, in this sense, the turn of their art towards the macroescultural way of thinking. [492] To the extent that construction bodies are understood as spatial plastic magnitudes, the perception of hollow spaces is increased (Les Creux) as realities with their own value, which also demand configuration. And just like since the century XIX Greenhouses are built only because of the climate that must be reigned in them, some of the most important teachers of space creation in the century XX

They opt for an explicit art of air and climate. In view of the habiting practices of the last century, the fact that the practical definition of the machine to live - already because of numerical relations - had to become a matter of bricolators than from architects. The massive implementation of Machines à Habiter



It is carried out - if, at the moment, the construction of colonies centralistly directed in socialism - in the inflationary miserable neighborhoods, located on the edge of the big cities of the - as a call after 1950 - third world, where they emerged, where they emerged, where gigantic amorphous-adaptive surface villages, close to the zero architectural point, improvisations with casual materials such as tin, cardboard, straw, mud and wood, often without access to minimum urban opening services such as electricity and canalization, receptacles built by oneself for oneself for The mastery of the state of permanent exception, testimonies of both the indestructibility of the human need for a cabin and archetypal creativity, with which, even under the most precarious conditions, the yearning of the cabin is manifested, of that first architectural articulation of The inner demand. Guillaume Bijl,

Heating Stand , 1990. In such forms it is shown that the modern association of household and movement is not only carried out under the sign of the trip. Rather, it is the flight that forces human

beings to incessantly invent new commitments between purple and mobility. The escape detained from innumerable uprooted creates circumstances in which the neolithic equation between inhabiting and waiting again comes into an unexpected way. If somewhere, the expression speculatively superforced by the story makes somewhere, in none as in view of these phenomena. Who has landed in cities of shacks, favelas,

B. Cellular construction, Egosferas, Autocontainer

***For the explanation of the co-toaislada existence through the
apartment***

*Behold, the time comes, and it is already arrival, in which you
will disperse each one in your own ...*

Gospel according to San Juan 16, 32

Who studies the history of recent architecture in their connection with the life forms of mediated society immediately recognizes that the two most successful architectural innovations of the century XX, the apartment and the sports stadium, are in direct relation to the two broader socio-psychological trends of the time: the release of individuals, who live alone, through individualizing housing and media techniques, and the mass agglomeration, equally excited, through events organized in great fascinogenic constructions. We do not emphasize, for the moment, in which the affective and imaginary synthesis of modern "society" occurs rather by mass media, that is, by non-reached telecommunicative integration, than by physical meeting, while the synthesis Operational is regulated by market relations.

1. World cell and bubble

The modern apartment - which is spoken in the bibliography also as a room of a room or, with greater claims, as housing of a space - ^[493] It materializes the tendency to the formation of cells, in which the architectural and topological analogue of the individualism of modern society can be recognized. For the interpretation of individualistic aspirations, let's settle in this place with a finding that Gabriel late in the eighties of the century already scored XIX : "The civilized human being today aspires to the possibility of giving up human support." ^[494] In the development of apartments, it can be verified that nothing requires more conditions than the apparently natural expectation that a person or a housing unit corresponds to a person. Just as Soviet modernism was condensed in the myth of communal housing, which was to act as the wedge of the new human being, suitable for the collective, thus concentrates Western modernism in the myth of the apartment, where the individual released, flexible in The flow of capital, is dedicated to the care of relations with itself.

We define the apartment as an atomic or elementary egosphoric form, and, consequently, as a cell bubble of the world, whose mass repetition the individualistic foams arise. To that determination is not united any moral assessment; It does not contain any concession to the Catholic and neoconservative criticism of time, which on the contemporary tendency to culture- *single* It has nothing to say that it went beyond the stereotypes of the Augustinian reproach of indifference and selfishness; New is only the while suggestion that the modern selfish, the modern selfish, would be paid to *Daily me* . We also stay apart from the fact that concepts such as a "spatial minimum of existence" are introduced; Talking about a minimum is, practically everywhere where it is done, a failed description of the idea of cell-habitat or atom- "world of life", around whose definition

the passion of modern reflection on the modern reflection on the dwell.

To approach the apartment phenomenon, you have to perceive its close connection with the principle of the series, without which the transit of building (and producing) cannot be thought to the era of mass manufacturing and prefabrication. [495] As well as, according to the Lissitzky, constructivism represented the transfiguring point of painting to architecture, [496] thus serialism, the transfiguring point between elementaryism and social utopism. In serialism, which regulates the relationship between the part and the whole through an exact standardization, so that decentralized manufacturing and centralized assembly are possible, is the key to the relationship, characteristic of modernity, between cell and union of Cells As well as the development of the cell takes into account the spirit of the analysis, in that it consumes the setback to the elementary level, the construction of houses on the basis of such elements means a combinatorial or, better, a form of "organic construction", In order to create, based on modules, architectural, urban and economically sustainable sets. The fact that the stacking of numerous cell units in an architectural complex attempt to the provocation of modular construction. Of the 1922 planes of Le Corbusier for a house-villa, flooded with light everywhere, as well as its cross-shaped skyscraper projects (1925), star-shaped (1933) and in the form of a rhombus (1938), there is a path full of bifurcations that leads to the sculptural stacks of cells in structures similar to constructions boxes, such as for example the *Nakagin Capsule Tower* In Tokyo, 1972, by Japanese Kisho Kurokawa. The vertical agglomeration of units-capsulas becomes an aesthetic phenomenon with its own value. Other architects have stacked the modules-live in forms similar to a mushroom or a tree. About flower -shaped plants, sixty floors are raised, the two apartments of apartments of *Marina City*

, in Chicago, with its characteristic bulk balconies. Although major complexes are necessarily formed by the addition of elementary units and occasionally occur as if they were mere stacking, they always have certain idiosyncratic macroescultural values; Anyway, the syntax of an apartment house prohibits the mere stack of units, because they would not work or be accessible

without communications through corridors, stairs, elevators and driving systems. The apartment as a housing cell represents the atomic plane in the field of habitat conditions: as well as the living cell in the body constitutes the biological atom and, at the same time, the generative principle (Swammerdam in the century XVII : *Omne vivum e alive* ; Virchow in the XIX : *Omnis cellula e cellula*



), The modern construction of apartments develops the atom-Habitat: the house of a space, with the inhabitant who lives alone, as a cell nucleus of his world private bubble. For the return to cell unit, the habitable space itself takes to its elementary form. *Kisho Kurokawa*, Nakagin Capsule Tower

, Tokyo, 1972. [Modifying an expression of Semper Gottfried, it could be called to this "space individual."](#) [497]

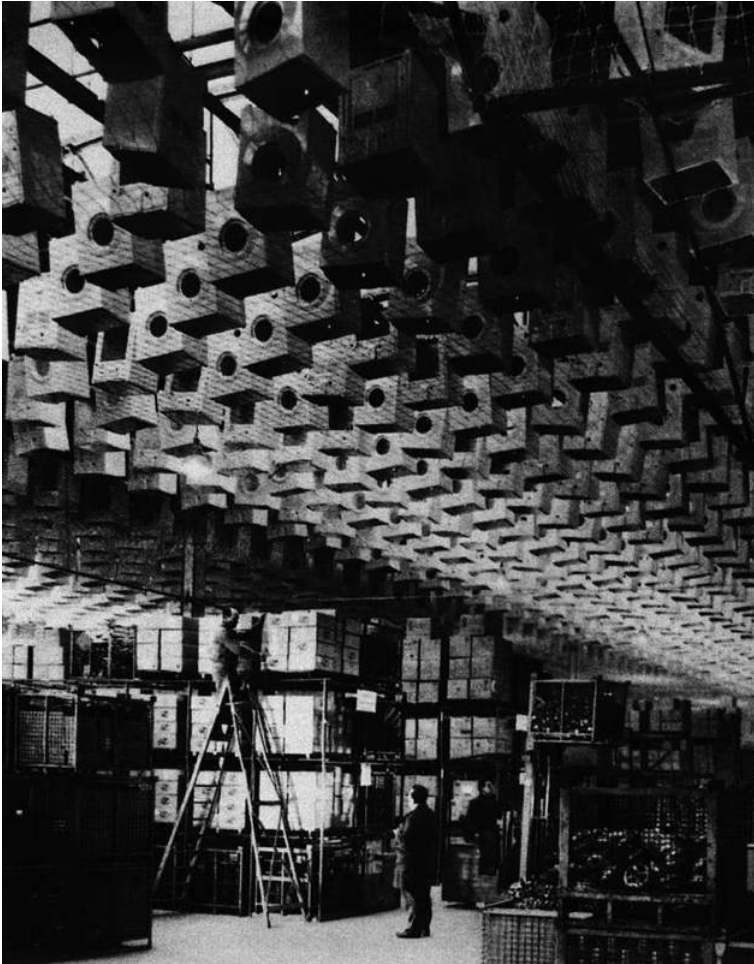
It is no accident that the apartment architecture was developed in historical simultaneity with the phenomenologies of Husserl and Heidegger: both here and there it was the anchor of the reflective individual in a radically explained medium of the world. The existence in a single-person dwelling is nothing other than being-in-the-world in a particular case or the re-sum of the subject, previously isolated on purpose, in its so-called "world of life" under a address or address or domicile Space-temporally concrete. The new awareness of the architects of the architects and the precise discovery by the philosophers of the mundane premises of the Ser-Ahí



Submerged are simultaneous and current antidotes against blindness in the

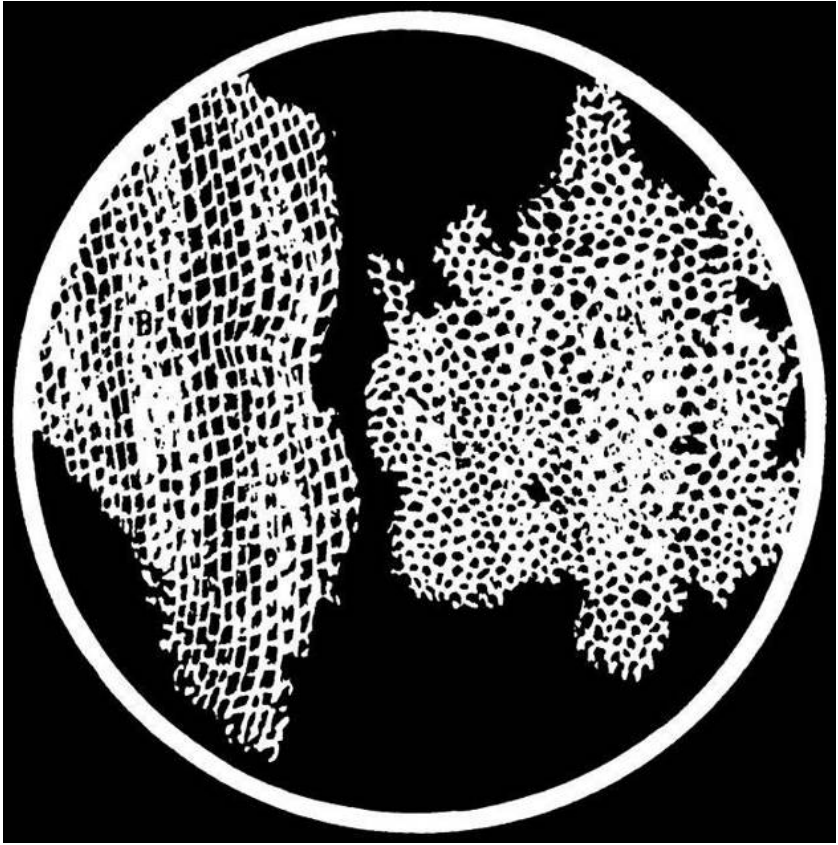
face of the situation, inveterate in the culture of the rationality of ancient Europe.

Marina City, Chicago. *The modern re-approximation of the architectural concept of cell to microbiology did not happen, otherwise, without some historical legitimacy: when the British physicist Robert Hooke, in his work Micrographia*



, 1665, introduced the biological concept of cell to describe the compact disposition, discovered to the microscope, of empty spaces delimited in a piece of cork, was inspired by the analogy with the rows of monacal cells of a convent.

Hanging washing machines.



With the access of modern architecture to the idea of a housing unit, ideal and archetypically, the concept of cell [or cell], after its productive exile in microbiology, returns to its starting point; loaded with a surplus value of analytical precision and constructive mobility. Emancipated cell-cell formulates a program of minimum architectural and sanitary conditions, which have to be fulfilled so that the state of things required by power-only is formally satisfied. Consequently, in a complete apartment the media for a circadian cycle of self-care, WC site, cooking site, eating table, clothing deposit, air conditioning or heating, takes, of current, mailbox, telephone, cable for the media or antennas; Therefore, as the bathroom shows as a humid cell, the cell-habitat is composed, in turn, by cell units. *Robert hooke*, Micrographia

, London 1665. A piece of cork seen through a microscope. *The individual bubble in the housing foam constitutes a container For the relations of the inhabitant, which is installed in his housing unit as a consumer of a primary comfort: he is worth the vital capsule of the house as the scenario of his self-employment, as an operation room of*

his self-care and as a system of immunity in a field, contaminated, Connected Isolations , alias neighborhoods. [498] From these points of view, the apartment is a material copy of that surreal container function that we have described as an autogenous receptacle.

[499] *The aphryrogen character of the apartments arises (in the plane of the built architecture) of the fact that the "housing of a space" is usually found in houses arranged according to a general plan as aggregates of typified housing units. The apartment house (or the Unité*

d'abitation) represents a social crystal or a rigid foam body, in which they are stacked or piled up and with others a multiplicity of units; And these forms share with the labile foams the principle of co-toyration, that is, of the separation of space by common walls. Hence a neighborhood problem, characteristic of older -type apartment houses: insufficient acoustic insulation, which denies, not pleasantly, the illusion of autonomy of the housing cell. As a co-toislator, the common wall is responsible for the reciprocally isolated not to often reach sufficient acoustic immunity. In social foam, the effect-island, which every individual cell claims for itself, is lost by the compactness of cell accumulation. The consequence are non -pleasant communications. Starting from this finding, the recent architecture of apartment houses has recognized the need for its task of limiting as much as possible the coexistence stress of the units- *Connected Isolation* . When this is not solved, the apartment houses are often manifested as social pathologies incubators, for which Corbusier provided



ex negative

The formula, when it noticed that what matters in a building is the "psychic ventilation." An architecturally achieved housing unit not only represents a piece of fenced air, but rather a psychosocial immunity system, which is capable of regulating, according to the degree of its waterproofing out. "Psychic ventilation" implies that in the isolated immune units a breath of community animations is infiltrated. How much this can be missing by the sadly famous cities-satellite of the time after World War II, which tended to leave their inhabitants defenseless and to drown them psychosocially at the same time. The sadly famous blasting of the elevated buildings of Pruitt-Igoe in the center of the city of Saint-Louis on July 15, 1972-a date that the historian of the architecture Jencks evaluated as the zero hour of postmodernism-we must understand it, First, as an immune statement of bankruptcy of vulgar modernism in architecture. Pruitt-Igoe before blasting in 1972. That the massive addition of cell units has wide sociological implications or, better, sociomorphological, is an observation that reaches retrospectively until the century XIX . Karl Marx, in a well -known passage from his study *Luis Bonaparte's eighteenth* , of 1852, shows the political-economic foundations of Napoleonic domination, stressing that, with its popular dictatorship, Bonaparte represented a class and its needs not yet sufficiently articulated: «The largest class of French

society, the [plots farmers](#) ». [500] What Marx highlights this "immense mass, whose members live in the same situation, but without entering into each other,"

[501]

It is, above all, its dispersion and its inability to deduce a common interest of the similarity of your situation: [Their mode of production isolates them from each other, instead of putting them in reciprocal contact. The isolation is encouraged by the bad French media and the poverty of the peasants. Any family of isolated peasants is enough for itself ...](#)

The plot, the peasant and the family; Next, another plot, another peasant and another family. A large number of units thus constitutes a town, and a large number of peoples constitutes an apartment. Thus, the great mass of the French nation is formed by simple addition of homologous magnitudes, such as a sack of potatoes, for example, forms a sack of potatoes. [502] The context makes it clear that Marx argues here as a foam phenomenologist *before Litteram* , while the symmetrical units of the peasant-speaker multiplicities consider them gathered in a collective additively configured: the expressions people, department and sack of potatoes depends unequivocally aphrological metaphors for structurally weak cells of cells. They must illustrate that such a configuration is incapable *tel quel* of manifesting position or subjectivity of class, and why; With which, according to Marx's point of view, only a "revolutionary" class and full of will to be able to respond to his own political and immune interests. In these considerations, echoes of structural thoughts of Hegel are perceived unequivocally, no matter how much the author of the *Fundamental lines of the philosophy of law*

It would have mofoked the idea that a "simple atomist pile of individuals" (§ 273) could achieve by their own means an ordered existence legally or even a constitution. A "pile" penetrated class conscience, however, would have already traveled half the way, at least, towards a reasonable constitution. On the length of the road, the author of [The Brumario Eighteen](#)

; Put a tough look at the conditions that inside any isolated unit of the universe of plots seek obnubilation and isolation: *The plot property [...] has transformed into troglodites to the mass of the French nation. Sixteen millions of peasants (including women and children) inhabit in Cuevas, a large part of which only has one opening, the other only two, and the privileged only three openings. The windows are in a house what the five senses are for the head.* [503] *If there was a reason to verify the "idiocy of the life of the field", this was, MATERIALITER*

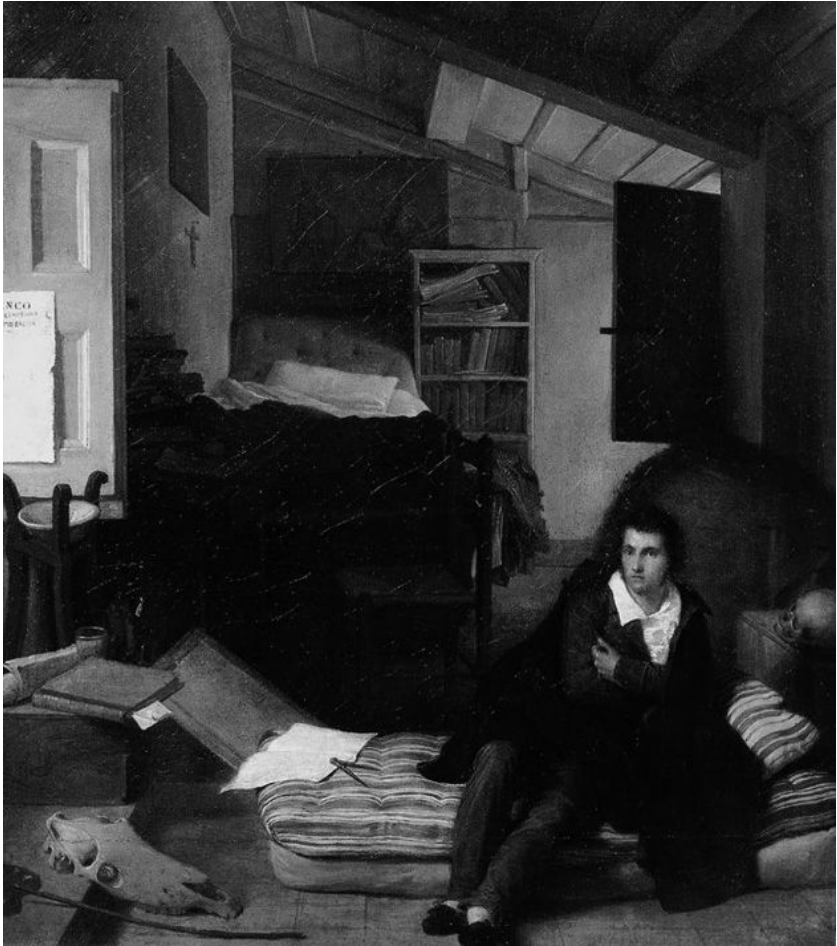
, the low number (also conditioned by French taxes by the windows) of openings in the sheds of the peasants; Formaliter , the isolates, which prevent the inhabitants of the plots from carrying out the transit of the way of being of a class of a class for itself. Absence of windows represents shortage of communication, illustration and solidarity. From this point of view, parcel peasants constitute a para-local; As the industrial proletariat, they face the task of moving from an isolated and apolitical existence to an organized, politically virulent. This is equivalent to the program of transforming the "sack of potatoes" in the party, or, by speaking urbanistily, to the requirement of transforming the agglomeration of the caves locked in themselves into a national colony of workers, communicatively insufflated, yes, even in An international communal housing, extensive to class. Where there were previously isolated caves now have political movements, militant unions, alliances for class struggle, aware of their interests: solidarity foams, we would say, and in addition, in addition, to express that, in systemic sense, the very Cited workers are neither a historical subject nor a "mass", but an immune alliance. The Marxian discourse is based on the assumption that with the expression "class" the authentic collective format of the parcel peasant "Revolutionary", the decisive advantage of immunity for those belonging to that "class."

2. Self -starting in habitat

... I contain crowds.

Walt Whitman, *Leaves of Grass*

As an elementary egosphant form, the apartment is the place where the symbiosis of family members, which since time immemorial constitutes the primary housing communities, is overcome in favor of the symbiosis of the individual who lives only with himself and with his surroundings . It is beyond doubt that with the transit when inhabiting contemporary monádico there is a deep cease in the ways and ways of coexistence of people with their fellow men and the rest.



MINARDI TOMASO, *Self -portrait in a attic* , ca. 1813.

You could talk about the crisis of the second people, which are now installed in the former. This is reflected in the most recent ethical theories: indeed, the "other" can only be discovered as an other real - central motive of contemporary moral philosophy - at a time when the self -domicing of the one itself has become epidemic and the multiplicity of the other virtual interiors. Only now becomes evident, in a general and public way, the abyss between the other narcissist of reflection in itself and the other transcendent of the real encounter or disagreement. All the "conglomerate of vital mechanisms" - to remember the formulation of Hermann Broch, which evokes spherical global situations of family coexistence,

traditionally developed, and indistinct totalities in a state of sleepwalking association and symbiotic seminarosis - [504] falls during the century XX Within a centrifugal force that disperses individuals, separating them into their own world cells and active-passive micrototalities. From this point of view, socio-analysis for disintegration and isolation runs parallel to psychoanalysis by self-exploration in an artificial diadic situation.

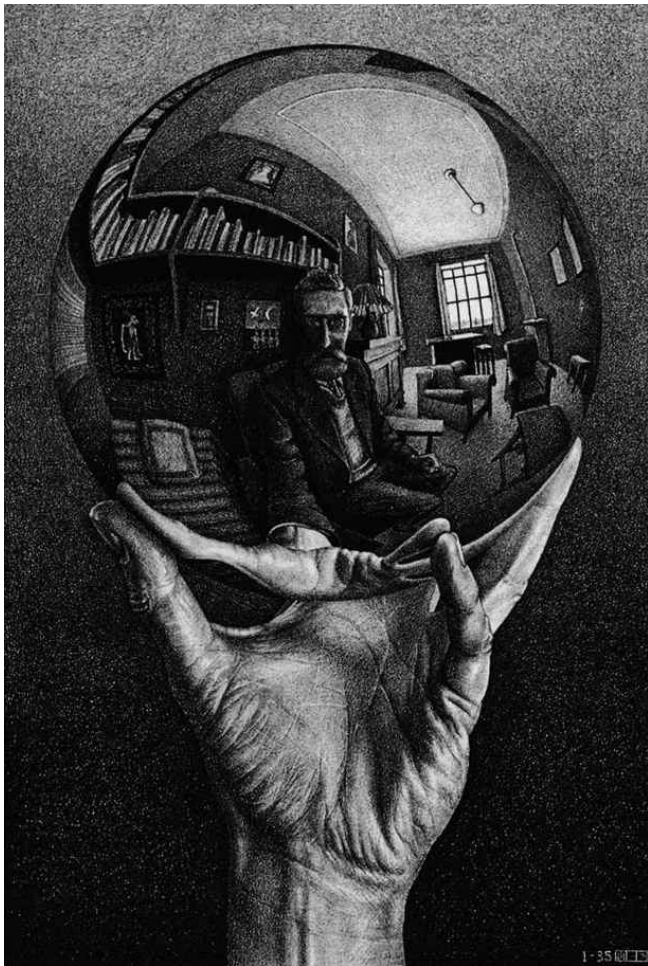
You can talk about the existence of an egosfera when its inhabitant has developed elaborate customs of self-employment and moves in a constant process of self-differentiation (that is, in a process of "experiences"). A way of life like this would be misunderstood if he only wanted to assimilate it to the characteristic "living alone", in the sense of lack of partner and lack of human complementation. Considering things with greater care, non-symbiosis with others, who practices who lives alone in the apartment, we must interpret it as automobiosis. In this, the couple's shape is fulfilled by the individual, who, in a continuous process of differentiation of himself, refers to itself, as if it were the other interior or a plurality of

Sub-voes

. In these cases, coexistence moves to the constant change of situations in which the individual experiences himself. For the realization of self-employment, the means that we have designated as egotechnics must *Eo ipso* The couple's formation with themselves as surprising inner partner. It is no accident that *Singles* programmatic often insist that living only is the most entertaining form of existence they know. In fact, the individual released, by virtue of his endowment of mediations, always has the possibility of acting as a self-regional. "A man is always in a bad company": it could be thought that the culture of single and *Singles* of the century XX It has been an experiment to contradict that joke of Paul Valéry. [505]

As we illustrate in the first volume, the individualistic illusion, which in modernity had to solidify in an ontology of separation, could only become suggestive in the course of the modern evolution of the media. To this have contributed the egotic media, which have profiled in the new individuals of return to themselves: in the first place, the writing and reading techniques, with whose help historically innovative procedures of internal dialogue, self -

examination and self -carrying were exercised. This resulted in the *Homo Alphabeticus* Not only did it developed particular self-object exercises, but also others of reunification with themselves through the appropriation of the objectified. The newspaper is one of those egotic forms, the examination of another conscience. In our reflections on the history of human faciality, in general, and of the interfaciality relations of ancient Europe, in particular, we have referred to the late as a decisive introduction of the mirror in the optical self -refers of European human beings, Underlining, in doing so, the contribution of this paradigmatic egotic utensil to the transformation of sensitive reflection into another in the so -called self -reflection. [506]



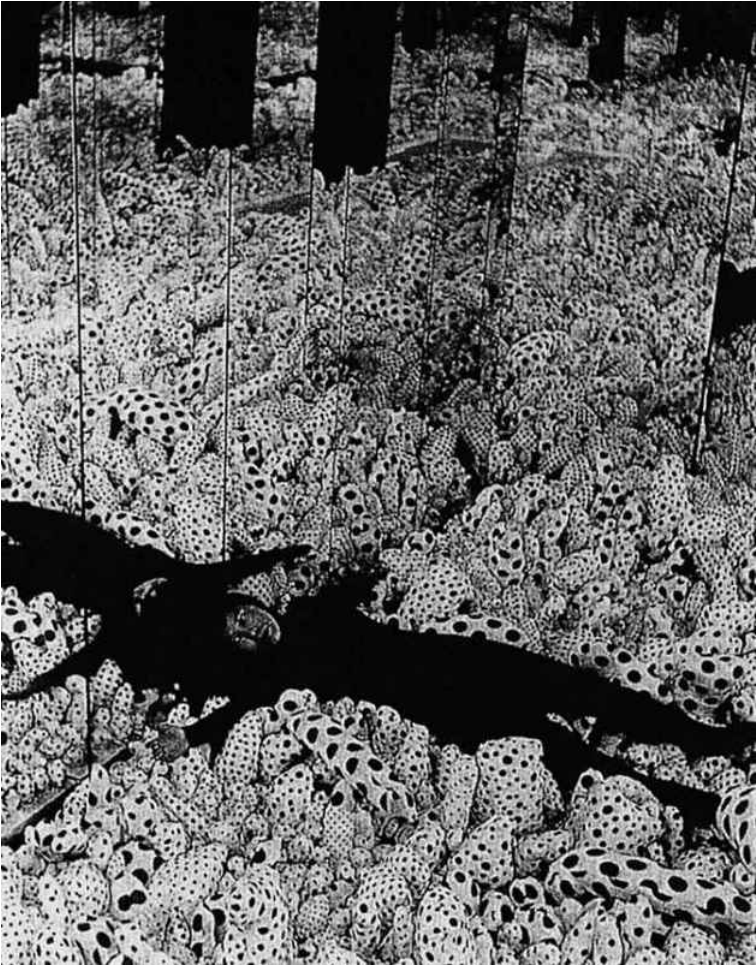
In the daily life of the modern inhabitant of an apartment, as in the majority of the rest of the contemporaries, the look in the mirror has become a regular exercise, which serves the uninterrupted autojuste. *M. C. Escher, Reflective sphere hand*

, 1935. Individuals in the individualistic regime become specific subjects that have fallen into the hands of the mirror, that is, of the reflective function, self -fulfilling. More and more organize their life under the illusion that they could do, without an real other, the role of the two parties in the relationship game in the bipolar sphere; This illusion is concretized in the course of the European history of media and mentalities until they reach a point where individuals themselves are definitively considered as substantial, and their relations with others, as the second accidental. A mirror in each room of each individual is the vital-practical patent at that point.

[507] The expression self-symbiosis must state that the diadic structure of the primitive sphere can be formally re-exchanged Self -reflective. Of what in the metaphysics of daily life it is under the concept of independence, from the spherological point of view it is revealed as a virtualization of the dyad by self -employment, self -care, self -reflective, automodelating. From that perspective, the apartment can be understood as a self -reflection workshop; or as asylum for indeterminations. It does not develop-as in the cells of monks or tardomedieval nuns-the dually uniqueness (bi-unity) between God and soul, rather supports the pairing of the individual with himself (uni-binity). This means a psychic operation that feeds on the difference experienced between the current state of the individual and the plethora of their potential states. That can only be considered in the long run when a relatively compact continuous of moments of self -observation and autoage has become a determinant for the way of life in its entirety. This corresponds to the State, anticipated by Elias Canetti, of a "society in which every human being is painted and pray before his image"; [508]

Only here individuals, with the help of numerous means, make equivocal images of themselves. Was it a coincidence that the young Le Corbusier, after the visit to Certosa

d'Ama , near Florence, was it attracted to the way of life of the Christian monks? "I would like to inhabit all my life what they call their cells", [509]



He scored on his trip to Italy in 1907. The monacal housing units, which had embezzled to the budding architect, were arranged as double cells, with an outer and an interior room: from the point of view of the young visitor, an ideal model For housing for workers with greater pretensions or for students of students, accompanied by times. *Yayoi Kusama, Infinity Mirror Room*

, 1965. Placed in a cultural historical perspective, Le Corbusier's fascination with monastic constructions seems well motivated; It is true that the first germs in the modern form of subject had appeared in the upper monastic cells. In these habitats for the self - recreation, the original accumulation of alert attention was carried out, from which - after the investment of the fundamental metaphysical orientation of the transcendence to immanence - the

modern individualism of Western style had to develop. Attention or alert state is the psychic currency with which the presence of relevant differences is paid, both in the case of the monk and in the qualified consumer. As in the monacal cell, extramundane ascetic individualism, the contemporary culture of the apartment, together with its egotic devices, supports intramundane hedonistic individualism, materialized. This presupposes the incessant self - observation of the individual in his process of metabolic assimilation of both nutritional substance and situations in all its aspects. Individualism is a cult of digestion, which celebrates the passage of food, experiences and information through the subject.

[510] *Where everything is immanence The apartment becomes an integral toilet: from any point of view, what happens here is under the sign of the final consumption. Eating/digest; read/write; watch television/say; recover/commit; excite/relax. As microteatro of automobiosis, the apartment wraps the existence of individuals who aspire to experiences and importance.* Since it is both the scenario and cave, it houses both the exit by the individual and the return to insignificance. This can be easily explained by the typical stages of the self-care cycle that the subject-apartment travels in its script of the day: starting with a unit of *Toilette* morning, which consists of evacuations, washed (with more pretensions: a whole sequence of balneological self -care), cosmetic attention and clothing (with more pretensions again: discrete acts of clothing investment). The cosmetic highway offers, even at a relatively simple level, a universe of differentiations, which enjoy high value in user consciousness and users; For its cause, the own facial image can approach the pole of the work of art. (Baudelaire provided this in his *Éloge du Mascillage* , when he said of the beautiful woman that, as an image of the gods, he had to bow to be worshiped:

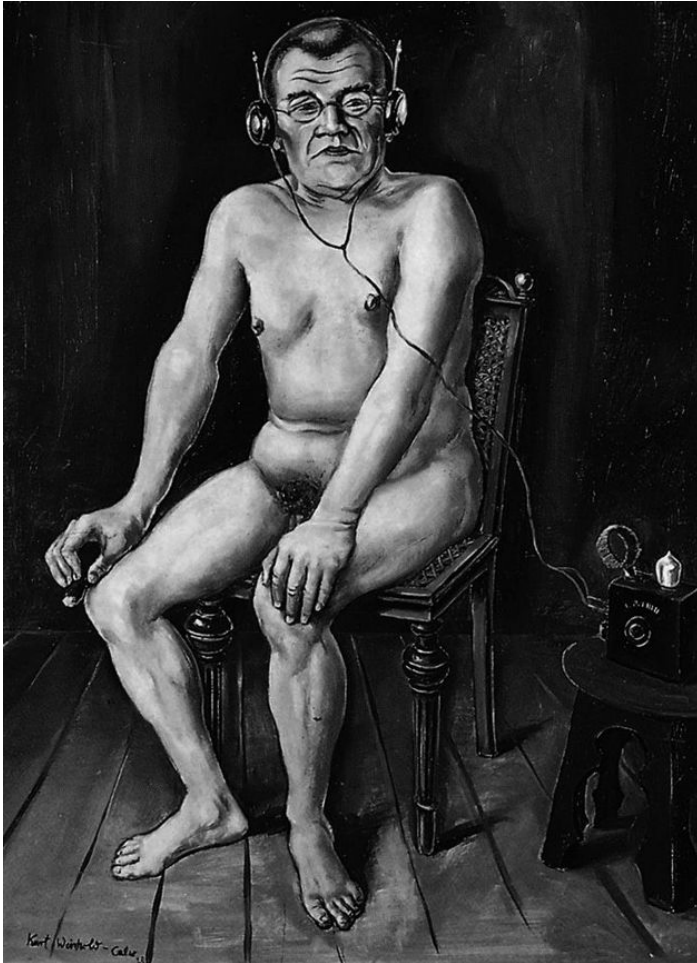


Elle DOIT SE DORER POUR être ADORÉE .) *Something analogous happens with the choice of the dress, which encompasses many microuniverses of nuances and gestures; Here the combination becomes a design task, the choice in self-project. Indeed, in the society of experiences developed the individual is qualified as a creator who claims copyright by his own image. The individual proves in the direct and indirect successes of his appearance the psychosocial gains that come from their clothing strategy.* Edward Hopper,

Room in New York , 1932. With breakfast - or as the first nutritional gesture (with claim: the inauguration of the daily food cycle) - the self-care activity addresses metabolic needs, which, as a rule, does not happen without maneuvers in the field of the stove and the kitchen. The kitchen of the apartment is the miniature of a chirotopo, in which, thanks to the presence of the corresponding tooling, the protopractic ones are routinely executed to turn on the heat, cut, chop, transw, put on the table, etc. In the gestures of preparing-something, the quality of self-employment of life is especially evident: who supplies the kitchen itself performs *Eo ipso* the double role of host and guest, or, of a cook and dining room, and manifests in this way that in certain acts of the *Souci de Soi* a *Don of Soi* , a gift from self to me, in which the donor's intentions with the receiver are revealed. Thanks to the progressive

explanation of the metabolism given by modern biology, the possibility of developing self-care-food perspective is put in the hands of self-sustaining. Here, together with gastronomic quality, dietary is increasingly taken into account; To the food media are added the means of food complement, the soft drug

fitness He wins his post at the self-care; The livelihoods [food] become means of increased life; Self-food approaches self-medication. With the obligatory equipment of stove, sink and fridge, the technical supports of the autonomous function of the kitchen, even the minimum apartment today represents an efficient thermospheric unit. Together with the sanitary standards, it is these elementary gastrospheric magnitudes that define the concept of comfort in a modern housing unit. In many cases, with the first food gestures, the apartment individual begins the entrance to the phonotopo, the universe of noise of the collective. The fast of noise is broken with an acoustic breakfast, either with an early self-elected music or with a radio or television program. This anti-Silencio shows how who lives only takes his worldly worldwide in his hands, codecidating, by the choice of media, on content and dosage of reality entry. Something similar had Jena's Hegel in the eyes when he found that the reading of the newspaper early was "a kind of realistic morning blessing"; [511] *With the nuance, in this case, that the reconnection to the group noise of the private subject, condemned at night, is still carried out through the cultural technique of reading, that is, of admission of outer voices in the monologue and polylogue inside. Thanks to the media-Audio, the cell he lives can only become something that from the historical point of view seemed impossible, which constituted a contradiction in itself: in an individual phonotopo. This characteristic is that the capture of the individual is undone by the sound of the group and is replaced by the discreet admission of certain noise, sounds and spoken texts. From the complete tuning of the group by the group, individualized sound bubbles are now raised: auditory microsferas, in which a relative freedom of listening has come true.* [512] (This trend is exacerbated by the union of CD players or portable cassettes with headphones: an insulation technique that is equivalent to the introduction of the acoustic microapartment in the public space; one could also talk about an acoustic scan.) Modern society vibrates in Sound foams in millions of cells; With regard to the innumerable audition collective, which rivals each other, has been spoken with the reason of a Guerre Des ambiances



. [513] And the coexistence, normal accrual, of fifty TV programs can barely hide the fact that, according to its phonotopic action mode, television is nothing other than a visually enlarged radio; with the difference that in it the freedom of choice of program is technically better supported than in radio search systems.

Kurt Weinhold, *Man with radio* , 1929. It is stated with a good reason that postmodernity is a byproduct of the remote control. The telemundo represents the key technique of sound and image intake control, and Eo ipso

of admission of reality, in the egosphere. If you consider a being of the type

Homo sapiens [It becomes what he hears, the transit to the optional automation of](#)

individuals means an anthropological cesura: both external and internalized hearing pressure, from which psychoanalysis had offered a partial periphrasis with the concept of superego (concerning the moral aspect of the moral aspect of the Super-sintonization of the individual by its group), dissolves in the tendency to the choice of the auditory environment. It is true that there will always be in the individual-phoneopically constituted individual levels of internal and exterior hearing, in which what is heard involuntarily advances to the listening chosen. The extension of the apartment as an individual phonotope represents, together with the telecommunicative links, the most important contribution to the mediating compliance of the housing unit. He ensures that the cell, although satisfactorily fulfilling its defensive functions as an insulating, as an immune system, as a comfort dispenser and distance, remains a world space. Open to the world, although far from it, the auditory egosfera allows entry to reality particles, noise, sensations, purchases, findings and guests chosen. Its practical implementation is guaranteed by radio and television, in front of which the pressure media have passed to the second row.

For the computer and atmospheric modeling of the egosfera, the media only the phone matches the telephone, which, because of its quality as a means of two directions, represents one of the most efficient instruments for the link to the world from the world from the booking. Faced with the most commonly used media (radio, television, newspaper, book), the phone has a double ontological privilege: not only transmits (most of the time) called from the real, but also places the one that it is called, if he takes the device himself, in a simultaneity (experienced as real) with which he calls: he places the same height-of-being with the call actor from the distance. Because of this effect of immediacy it was legitimate to describe the phone as a biophone: [514]

You can't call anyone less than a life. Someone at the device: that is always a distant life that is present, a voice with a message, perhaps even with an invitation. Since it can be accessible for calls, the "unit of the place" is deprived of the apartment and, vice versa, a network of virtual neighborhoods is linked. Therefore, the effective neighborhood is not spatial, but the telephone. Under the immune point of view, the phone represents a new ambivalent acquisition, because it introduces a channel for dangerous infections from abroad, but explosively exploding, the inverse, the radius of the inhabitant in the sense of action opportunities and increased alliances. (In this context it does not have to talk about the Internet, since, in principle, it only implies the continuation of the telephone with visual media.) After the writing has undone the simultaneity of broadcasting and reception of communication, the phone allows to overcome The coincidence of place.

Distance calls are infiltrated in the principle called local (more

exactly: in the effect, world generator, the-boca-oido coupling);
with the consequence that, finally, the secret of spherical resonance,
preformulated in some religious speeches,
[515]



Get a technical articulation. Retrospectively we can explain to what extent any formation of spheres implies from the beginning the "surreal factor": that the communicators in a human place always exceed the merely spatial. For using a 1900 philosophical language game: the telecommunicative technique accelerates the loss of spirit in life. It stimulates the inflation of telepathic effects, if we understand by them the collateral psychic effects of accessibility from the distance. The self -employment procedures of individuals in individualism have precisely as a budget that in the course of their lives the telecommunicative mechanisms become solid routines: only then then isolation is not experienced as loneliness; It enables the link of the individual soul with other absent relevant and its signs of distant life, more or less attractive. *Premodernity was dominated by the evidence that the most interesting messages came from a great absent called God; His carriers were the saints, priests and prophets. Modernity is committed to distant senders, such as the genius and the bag reporter. Perhaps this was what constituted the great characteristic of existence in metaphysically ambitious civilizations: intelligence is detached from the primacy of local communications and participates in the transfer of the semantic flow of life close to distant life. That's why Ser-Ahí*

It now means swimming-in-signs that come from afar: signs that are backed by great senders. Under this effect, great classical

cultures could flourish as writing cultures: the voices of the classics are imposed on supports written to the following generations of literacy. Metaphysics begins as telesimbiosis; In it, thanks to disciplined readings, late intelligence can be countelingly coupled with early. I am accessible for distant distant life; Life remote and past remains readable by us. [Eric Fischl, Still Life \(Bananas with Knife \)](#), 1981, *courtesy of Mary Boone Gallery, New York.*

The modern apartment lifestyle, supported by the phone, introduces the trivialization phase of these achievements. If the harvest of life accessible from the distance was collected for a long time under the total supremacy of extra -world individualism, when the pairing of individual souls with God was cultivated or with the absolute, the current secular individualism is proposed, as has been That said, the individual's pairing with himself; With what to the individual, like the other-of-symism that always remains unknown, the role of a residual absolute. (Obviously, this position can also be ascribed to the real other). [516] Every me who turns inwards could be sufficiently transcendent to himself. It is enough to think as a composition of manifest and latent individuality to know that the investigation of one's latency constitutes a profitable life content. As long as he is interested in himself, the discovered individual continues the track of the Individual absconditum . (Let us observe to what extent the mass culture is based on the premise that most individuals have no reason to interest themselves, so it is a good advice that is threatened to the life of the stars. Definitions of definitions a star: a) interesting amplification of the lack of interest of others; b) Agent of the career of the admirer of himself.) *In no dimension of life appears more clearly than in sexuality, which in the individualistic regime is often organized as sexuality-living based on the apartment, that is, as research in the space of erotic possibility. It is clear that the transit to the so -called free sexuality in the second half of the century XX It is unavailable to the gain in discretion of the apartment culture or, at least, to the securities that the room holds. The super-discussed phenomenon of chemical contraceptives, which since the sixties of the century XX*

They are available to women, also from single ones, support only the trend, it manifests from the twenties, towards an affirmative erotic of those who live alone. The apartment

constitutes a miniature erototopo, in which individuals can follow the impulses of their desire, in the sense of wanting-experience-also-what-other-ya-han-experience. It represents an exemplary scenario of the existence, because in it the consumer relationship with its own sexual potential can be rehearsed. But if the lover (



Erâstes) and the beloved (Eromenes

) They coincide in one and the same person, neither does that centaur save the elementary experience of lovers, which the object of love only rarely responds on the same wave.

In autoerotism, as in Bipersonal, the law is manifested that in the trance of the election of partner the majority are condemned to make mistakes: since as a rule you do not get what you want, it is taken to anyone in their place , and, the case, to himself. For this reason, the apartment is also a study for the reworking of frustrations; More exactly, a trial cell in which the desire for a real or imaginary in front of himself transforms into himself, as the most plausible representative of the other ambitious. In this paradoxical circle a self -satisfaction arises with offensive trends. Apartment onanism, perhaps already prefigured in monacal cells, stages the triple complete relationship between the subject, the genital and the ghost; where it results, otherwise, that masturbatory sexuality

effectively achieves a pragmatic shortening of the procedure, but not a structural simplification of the interpersonal bigenital operation.

Charles Ray, *Oh Charley, Charley, Charley*, Documentax, 1997. *Consequently, the erototopic characteristics of the apartment as they can best be explained is by analogy with the brothel: as well as the suitors go around him looking for an available sexual partner to, after achieving an agreement, withdrawing with the object of their Pre-love To a hidden cell, the inhabitant of the apartment chooses himself as the other nearby and uses the loneliness of his housing unit to do so with himself. Self -employment is consumed here with the nuance that the individual, as self -pretending, addresses himself without ceremonies. As a known example shows, this can reach the promotion of own favors. The American feminist, masturbation activist, Betty Dodson, thought, her*

Best Seller *From the beginning of the seventies*, Sex for one , that he could claim academic honors for his firm commitment to the cause of Onanism, declaring, after convincing himself of the unrealizability of his desire: «[...] after fourteen years of unique studies in its kind in this field I have granted myself The doctorate in masturbation ».

[517] *As well as in any relationship that has become too easy, we must have a tendency to depauperation for routine, masturbatory self - consistentism learns to know the boredom of monotony. Individuals cannot always be congratulated by their self -trusted excitations. The way of self -complacing life finds its limit in the onanist tedium. The recent bibliography on existences- single*

It makes it clear that the sexuality of those who live alone is marked by the need to avoid automonogamy. Even Betty Dodson, who preceded himself from his sessions of hours with the vibrator, declared that from time to time he was looking for penises. But surveys between

Singles

They leave no doubt that many are not willing, only for that hurry, to support the disturbance of the peace of their cell by a permanent partner.

Together with its characteristics Quiro, Thermos and Erotopicas, the modern cell-Habitat also adopts the features of an ergotopo, in that its inhabitant makes it the scene of its sports self-care. This transformation of apartments into private gyms is promoted by the tendency of modern society to life styles oriented to

fitness , that demand from their supporters the constant concern for

their form. From this point of view, the structure of self -employment is modified in such a way that the individual who exercises dissociates in coach and trained, to gather both in a coordinated action course. In this, training devices (fixed or removable) can adopt the role of the third party manifest in the objective organization of the self -refill; In other cases these are exercises without devices, on the ground, with which those who exercise establish their gymnastic monologue. Existentialism has been explained somatically: of the philosophical formula, which Ser-Ahí It is the relationship that relates with itself, a version has reached a version, understandable to all, according to which Ser-Ahí It means staying-in-form. Finally, we must describe the apartments as external locations of the Alethotopo: in every individual life, no matter how separated from the general, there is a residual interest in the truth, even if only for the demand for words that help individuals to be connected to the signs of time. Who exhibits moderate media consumption reaches, as a rule, the minimum cognitive existential, usual in our world form, which implies the license to choose and to participate in the public debate. Who pretends more strives to achieve orientative knowledge, which is worth more wide navigations in circumstances of little clarity. In the Alethotopic self -relationship, individuals act informally as self -designers, to whom what matters is to maintain a certain accompaniment to the cognitive and scientific situation of "society"; As minimal self -taught, an idiosyncratic participation in publicly accessible resources of the

Souci de Soi

C. Foam City

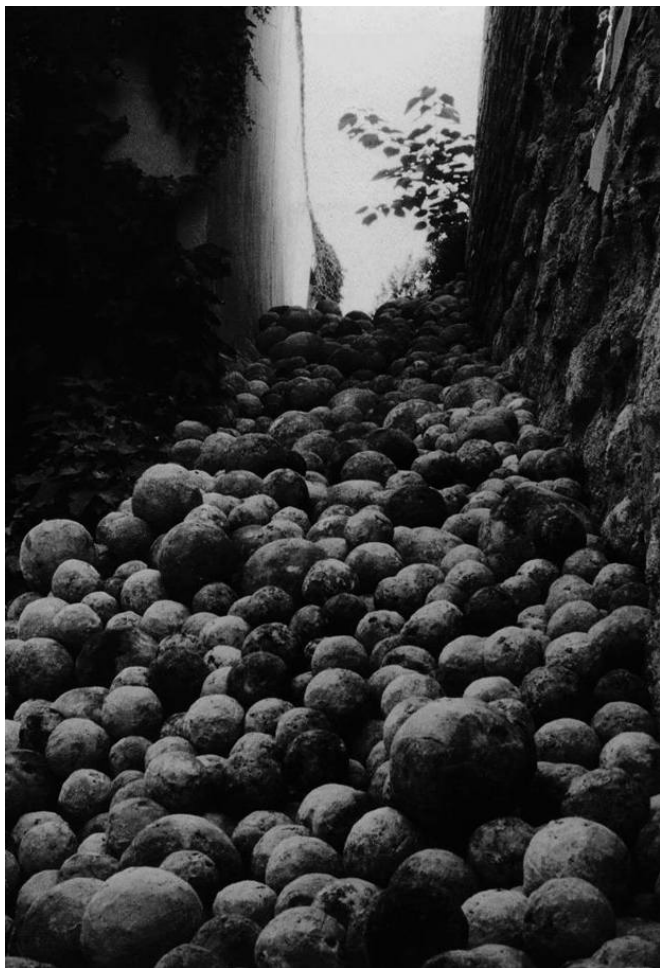
Macrointeriors and urban congress buildings explain the symbiotic situations of the crowd

If the proposition "each is an island" has almost become true in modern metropolis for the majority of the population, how is possible, then, to continue thinking about "society"? While the real analysis agencies work in a mere exposure of individuals in their own homes, the agencies of social synthesis are dedicated to the task of articulating the general forms under which insulated are raised in interactive units. That is why the expression "communication" has an evangelical tone in all contemporary speeches: it is the redeeming word of those who seek salvation in the link, more exactly: in the symbolic exchange and in transactional commitments, while in another time, during the Long Marxian century, it was expected of "work", its distribution and recombination.

Each is an island: this seems bad news to the conservatives, who are still giving wings the idea of overcoming individuals in intentionally preceding or constituted groups; Good news, on the contrary, to those who intend to see in it the guarantee that it cannot be reached again to the shared outburst in evil enthusiasms for the call: because, as a rule, the islanders are less usable by the whole. However, whatever the gender of insularity of the individuals installed with themselves, it is always co-alisted islands and connected to networks, which have to be linked to contiguous islands, momentary or chronically, in medium structures or Larger: in a national convention, a *Love Parade* , a club, a Masonic lodge, a company collective, a shareholders meeting, an audience of a concert hall, a suburban neighborhood, a school class, a religious

community, a multitude of motorists in caravan, a deliberating assembly of taxpayers . If, both in their episodic concentrations and in their lasting symbiosis, we describe those sets as foams, it is to formulate a statement about the relative compact of conglomerates of co-listed life or alliances: a compactness that will always be greater than that of the archipelagos (That, otherwise, they offer a conclusive metaphor of insulated multiplicities), but less than that of the masses (in which the deceptive associations of groups of units that are physically rubbed, such as pasta, sand and potato bags) come into play) .

That false images can make history is the modern political concept of mass, whose metaphorical origin, the idea of conformable and effervescent "mass", in Latin: *Massa* , Pasta, Montón, Report Matter, has enabled the most pernicious suggestions for two centuries. When reviewing the vocabulary of the century XX Not only will we have to withdraw the expression revolution from circulation, but also the concept of mass. [\[519\]](#)



Jean-Luc

Parant, *Les Angles* , Villeneuve-Le-Avignon, 1985.

The co-alisted foams of the individualistly conditioned society are not mere agglomerations of neighboring bodies (which share separations), heavy and massifs, but multiplicities of mundane-vital cells that rub each other without tightening, to each of which, By its own breadth, the dignity of a universe corresponds. Carefully, the foam metaphor shows that there is no total private property of insulation means: at least one separation wall is common possession with a adjacent cell. The common wall, always seen by the own side, constitutes the *minimum* inter-autista. Everything that goes beyond this can be worth as a symbiotic phenomenon.

1. National Assembly

When one has convinced himself that *Modus vivendi* , that is, the rhythm of development, of modern "society" is based on a double act - the decomposition of social conglomerates in individual complex units and their recombination in cooperative sets -, jump into the eyes to what extent in the formula "Entrance of the masses in history" an architectural problem is also articulated. In correspondence with the state of aggregate, without tightening, of their symbions, modern groups must consider the task of producing the spatial conditions that support the isolation of individuals, here, and their meeting in sets of multicephalus cooperation and contemplation, there, there . This requires new approaches in architecture.

Already during the French revolution it had been shown that the activists of the revolt could only resort to their meetings to buildings of the *Ancien regime* or to the public space of the cities, especially to the squares located before large buildings. What one day would have to be illustrated with the misunderstanding term of "architecture of the revolution" [520] He had already been projected before 1789 in his most suggestive parts: Think of the controversial *House of Agricultural Guards (Maison des Gardes Agricoles)* of Claude Nicolas Ledoux, dated between 1768 and 1773, in the *Newton Cenotafio* of ethienne-louis boullée, from the year 1784, or in the *Cosmopolitan house* of Vaudoyer, of 1785. That these projects, without exception, will remain in the paper was not blamed both to adverse circumstances and to their own speculative logic: the times for the emancipation of the sculptural conception of space and geometric formalisms were not yet mature . [521]

The revolutionary processes of the great days were developed, therefore, in buildings and public squares that had no relationship with the events they housed. The best known example: the

assemblies of the general estates, convened by Louis XVI in Versailles, where at the beginning of May 1789 some rooms for the sessions were rediscussed in the wings of the palace - in principle separately - of the levels gathered in the Board. When on June 20 the almost six hundred deputies of the third estate, which, meanwhile, the title, clearly insurgent, of "National Assembly" (claiming for it the prerogative of the vote of taxes), they found closed (presumably because of the preparations for the great joint session of the estates under the presidency of the King, scheduled for the 23 of that month) the *Salle Menus-Plaisirs*, assigned to them, they transferred their deliberations without further ado, following an indication of Deputy Guillotin, to the nearby *Jeu de Paume*, a building that, as its predecessor, had been fully dedicated to its destination within the scope of the *Plaisirs* Regios. There they made the famous oath not to disperse before the constitution of the kingdom was not elaborated and rest on firm foundations. It is remarkable in that solemn promise, the first act of speech of bourgeois power, which had as its object the oath of the gathering about the assembly itself as such; I could not leave any doubt regarding the supremacy of political content (whose concept was forming precisely then) about the local and architectural form (which remained to be determined or build, case by case): «The National Assembly... decides to never disperse and meet anywhere where circumstances allow it ... ». [522] To the sovereignty of the first *Assemblée*, which continued his work until September 30, 1791 (to be supplied by the Legislative Assembly, which, on the other hand, on September 20, 1792 he would have to yield before the National Convention), belongs from the beginning the freedom of the freedom of the determination

ad hoc

of the meeting premises: a procedure that in the terminology of the subversives of the century XX it will be called change of function or purpose. Which had already been used a few days later, when the *État Tiers* He improvised an encounter in the church of San Luis in Versailles: it is the historical session in which a large part of the clergy joined the third estate; later, in the fall of 1789, again, with the transfer of the National Assembly to the *Salle du Manège* From Paris, the *Tubleías* Riding School, which was precipitously fixed to meet the needs of the constituents. In May 1793, the Assembly, already as a National Convention, moved to the Palace of the Tulleries, where, meanwhile, according to plans of the artist Gisors, a plenary

room had been conditioned and 1400 places for spectators. At the same time, the planning fantasy of the architects did not remain inactive: since 1789 numerous projects for meeting buildings worthy of the National Assembly were developed, as a general rule on the occasion of academic competitions, the majority in heroic-classicist style, not a few and in monumental dimensions, [523]

As if the Republic could only manifest in the decoration of a Roman Empire: the line that goes from Ethienne-Louis Boullée to Albert Speer, incidentally, leaves nothing to desire in terms of clarity; The totality of the political liturgies of which European fascisms were used were virtually prefigured in all their details - except for radiophones of mass collection - by the practices, projects and stylistic models of the French Revolution. *In view of these processes, a "revolutionary" event could be defined as something that has "place", despite the fact that, at first, according to the state of things, it occurs exclusively in an inappropriate site. The meetings of the new magnitudes of political action, of the first Assemblée Nationale, of the Legislative Assembly and of the National Convention and its commissions, on the one They only had in common the pregnancy that they had to establish themselves in the architectural substance of the old order, assigning it a heterodox function. Exemplary for countless similar processes was the fate of an empty convent of Dominicans, called Jacobins by the people, in the Rue Saint Honoré de Paris, which, after the transfer of the deputies of Versailles to the capital, became the premises of meeting of the Breton Club, then «Society of Friends of the Constitution», the Central of Ideas of Patriotic Radicalism and stem cell of hundreds of cuttings in the province, on whose explosive propagation could already write in February 1791 Camille Desmoulins: « In the expansion of patriotism, that is, of philanthropy, it seems that ... the club or the Church of the Jacobins is called to show the same primacy as the Roman Church in the propagation of Christianity ... ».* [524]

The fact that the power group arise was identified immediately, both actively and passively, with the name of its meeting place, it shows some of the power of the spirits of the place over the gathered; And, vice versa, it makes clear the independence of the new constellations of forces of the traditional local semantics. In any case, it could be said that here, as in innumerable other places, there was a transfer of authority of the clergy to the most eloquent representatives of the people: an overcoming of the Christian zeal due to the impulse of the patriotes embedded in humanity. *Similar mechanisms acted temporarily in favor of the most moderate forces around Barnave, when in July 1791 they left the Jacobin club and to corroborate their secession were established in the neighboring monastery of the Feuillants, which, like that of the Jacobins, It was only a few steps from the Salle du Manège*

. When on July 13, 1793, Sparta's populist and enthusiast

Jean Paul Marath, was killed by Charlotte Corday, members of the Convention and "Revolutionary Sex", the women of Paris, prepared false funerals. After the burning chapel in the Church of the Franciscan monks, popularly called Cordeliers, his heart was buried separately in the crypts of the convent, while the body was buried in the Garden des Cordeliers (where he was transferred shortly after to the pantheon); These ecclesiastical buildings had served since April 1790 as a club and central party to the "Society of Human and Citizen Rights Friends"; The vessel with the heart disappeared at the end of the Terreur

under unknown circumstances. Be worth how the symbolic weight of such quarters and occupations in the traditional space is valued, it is true, in any case, that neither the events nor the speeches and gestures between 1789 and 1795 looked from any point of view to the constructivist ghost of a new beginning about a *Rasa tabula* : There was never an empty "republican space" in which the men of the moment could have moved as creatures of a future world. In the revolution almost nothing remained as in the old days, but in them. The operational qualities of the insurrection were generally manifested in the form of new paper distributions, subversions and changes in the function of the existing. To this corresponds to the observation that the revolution did not build almost anything, but changed its name almost everything. [525] To those political speaking acts, of which, according to the nature of things, none was as transcendent as the change of name and transformation of the general levels in the National Assembly, often accompany changes of dedication, of which The two most ambitious political-symbolically led to the installation of a national pantheon in the votive church of Santa Genoveva: a kind of national archive for the ashes and the nimbo of great men; [526] And later, to the transformation of the Louvre in the first major national museum, in which the emancipated art treasures were to be installed together for their last rest ([common people](#) stolen) worldwide. [527] Anyway, some innovations in the field of abolition attract attention: after they were already withdrawn in 1790 the slave figures of the pedestal of the Luisxvi statue in the place des victoires of Paris, during the popular uprising of the 10 of August 1792 The same was done with the statue.

[528] *In the high point of the Jacobino domain, the "public space" of personal monuments of the monarchy was emptied; They are*

provisionally replaced by statues of freedom and republican allegories; In numerous places, improvised altars of the homeland, together with the obligatory trees of freedom, refer to the martyrdom civil religion of Jacobinism, which imposed on their adherents the obligation of the sacrifice of itself with as much energy as almost no monotheistic missionary religion He had achieved at the peak of his expansionist impulse. With the change of national function of feudal or clerical rooms to accommodate them to the meeting needs of the representatives of the third estate (only Paris, with its 48 revolutionary sections, it presented a huge demand for assembly places, deliberation cabinets, Salas of judgment, administration and prisons) were not satisfied, much less, the demands of space of the *Nouveau Régime* . Already in the first year of the revolution, the need to create great meeting places was recognized, in which not only the representatives could be found, but also the representatives, the mass of the people themselves, which sometimes holidays had to have the opportunity to meet physically in well -ordered ways as currently present of the new "society", that is, as a sovereign national people. The fact that this - the view of the demographic and geographical conditions of France, which then had about 25 million inhabitants - it was only possible to do it, in the best case, in the largest cities and only approximately, He failed to reduce at all the mobilizing effect of the ideal of the mass Republican. The Nation of Citizens, who had constituted herself as an ideal direction of herself, wanted, at least occasionally, to be with them and with each other gathered in a single place, and celebrating, so to speak, all of it; Without considering the fact that modern society is constituted asynchronously: its first and most important category is that it no longer constitutes a unity capable of meeting. This differs radically from ancient democracy, which was completely tasted by the requirement that the

Polis *I had to persist as a quite magnitude (with the incorporation of women, children and slaves).* Under the effect of assembly enthusiasm, the former models of buildings for large concentrations returned immediately - we would inevitably - to be considered suggestively: with the amphitheater of the Greeks as with the circus or the sand of the Romans European antiquity makes available two accredited models models For great concentrations, whose formal

perfection allowed them to recover them even after an interruption of more than 1500 years. Retrospectively, it seems a prior prophetic exercise that the Paris Academy is already convened in the early 1980s a contest for public celebration buildings: in 1781, for a *Fête publishes* ; in 1782, for a circus; In 1783, for a *Ménagerie* in a sand; Similar reasons were at the base of competitions of the year 1789 and 1790, although at that time a specific realization would be thought at that time. (Anyway, the *Ancien regime*

He had flirted with the idea of ancient Arena as an absolutist scenario: in 1769, on the occasion of the wedding of the dolphin with María Antonieta, a gigantic building in the style of the coliseum was built in the Rond Point of the Elysees, which served as a place of popular fun during a decade, before it had to be demolished because of its ruinous state.) [Concours](#)



Academics still moved fully within the fascination with the late-absolutist ghosts of the people's government. They enjoyed the license to dream, more or less without consequences, in large receptacles for passively-suburban agglomeration of the subjects before the spectacular representations of power and art of the kingdom.

Only after the outbreak of the revolution could be occasionally and politically virulent a model of sand and amphitheater for the generality of the "masses"; As is perceived, above all, in the great Federation party - of the Confederations of Patriots who had joined for the defense against counterrevolutionary intrigues -, held on the

day of the first anniversary of the taking of the Bastille, on July 14 of 1790, in the field of Mars in Paris. [529] From Machy, the Federation Festival in Paris, 1790: The Arch of Triumph as a point of attraction of the look. *With this mass demonstration, the largest in European history since the days of the Circus Maximus Romano, the closest approximation of the French Revolution was carried out to the enthusiast idea of a real and integral popular assembly; It seems that 400000 people were crowded that day in the stands of the improvised circus around the place of the party, whose Talleyrand center celebrated a patriotic worship mass in an "altar of the homeland", liturgically precarious, installed ex profeso. (Only one event, which was not far away, could be compared to the Federation party regarding the number of visitors: on the occasion of the first flight with its oxygen ball of the Physics Professor Charles, on December 1, 1783, it seems that They gathered more than a quarter of a million Parisians in the gardens of the Tubleías to witness the greatest feeling of their time, overcoming gravitation).* [530] *In the person of Talleyrand, in just one historical hour, the transformation of the priest into the master of "masses" ceremonies was consumed; more exactly: the birth of the media politician as Showmaster and Regisseur*



of consensus. The point of attraction of the gaze of the festive assemblies in the field of Mars consisted of an arc of colossal triumph, made of cardboard, wood and plaster, whose erection the militant republic of patriots unequivocally announced his interest in the victorious symbolism of the Roman emperors. In view of this massive reference to Rome is a victory always an approach of the real to the demands of the ghost? Undoubtedly, the elaborate ceremonial competence of absolutism, supported by the habitualized cultural magic of Catholicism, even in the scenes of the Mars field, although both one and the other were treated in the semantics of the party itself as abolished or repressed magnitudes. To what extent this concentration was unique for the concentrates themselves is inferred from the oath pronounced by Lafayette in the name of the federated of all the DEPARTEMENTS, that reinforced both the unity of the French among themselves and the merger of the population with their king (which, for their part, swore - he lost, is understood - fidelity to the nation and the law); as if what imported in that direct popular meeting was to compromise those gathered to their current coexistence and, even more, to his imaginary remain together after the return to the situation of uncommonness; Later it will be said: to his national solidarity. For the rest, there would hardly be another situation at the beginning of political modernity, in which the equation of sociability and sleepwalking, formulated by Gabriel late, would possess as radical validity as that first anniversary of July 14; The exercise of the French in such situations can contribute to clarify how Bonaparte found himself with such a unusual "nation" arranged to hypnosis, mobilizable and flammable. Oath of the King, of the Queen, of the Nation, at the Federation Festival

, July 14, 1790, unknown artist, century XVIII

. Shortly after that enthusiastic event, the transcendent question of whether these compendiums of the nation in a ecstatic us did not mean a deception of the bourgeoisie with possessions to the dispossessed strata of the population. Since this issue was well raised, both semantically and politically, the next one hundred and fifty years of European social policy belonged to the criticism of the international movements of workers to the assembly fraud and the fallacy of the kinship of the nations-bourgeo. Indeed, the phenomenon of inclusion-ilusion, which conceals hard real exclusions, had suddenly gone to the ideological stage. With his systematic complaint the time of suspicion begins. Since then, criticism aims to mean the unmasking of the false current universality in the name of an authentic universality, allegedly coming. It is about that background that the concept of class could become a frontline in the subsequent speeches of those who lost the revolution: in the future, in front of the pseudo-inclusiveness of the concepts of nation and people, he would represent The true group (although still vague), competent for any real value creation, of the depouperated workers along with their intellectual allies against ideologues and exploiters at the service of capital.

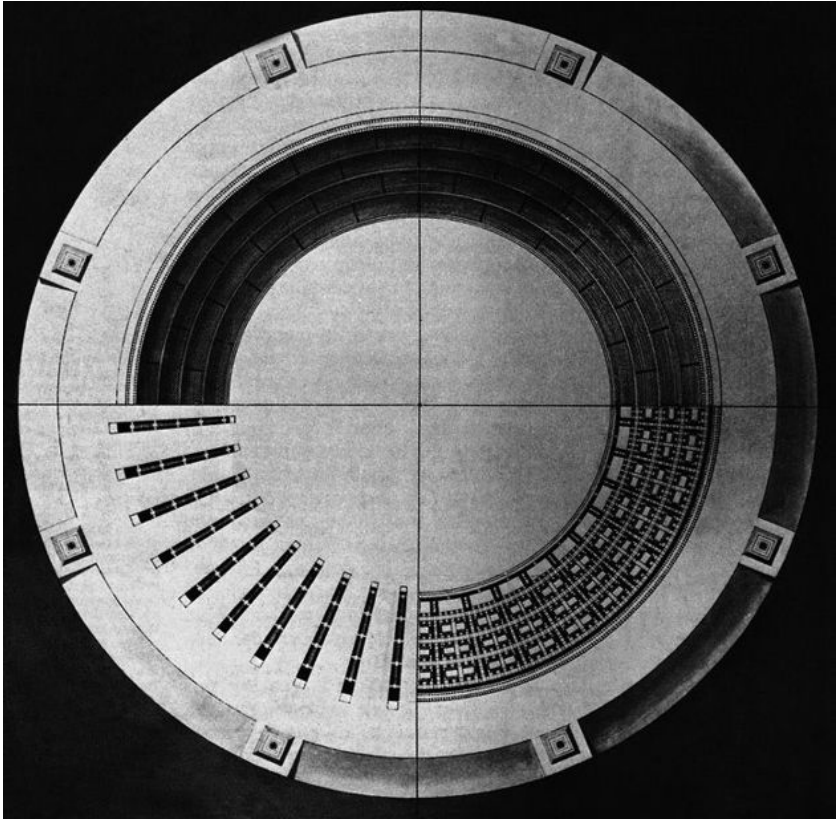
[531] *The modernity of the patriotic cult show in the field of Mars in Paris (which was imitated in all the important cities of France with great similar concentrations in improvised stadiums and to which until the year VIII From the calendar of the revolution, that is 1799, numerous similar celebrations followed, already adding, occasionally, agonal and sports moments) is that, with it, the configuration of the multichefala capital crowd in a present "mass", as an architectural task, Organizational and technical-ritual (later legal-association too), passes to the explicit development stadium. The preparation and realization of the Federation of the Federation of 1790 and its subsequent events showed that the "mass", the "nation" or the "people" can only occur as a collective subject to the extent that the physical meeting of These magnitudes become the object of a methodical staging, which covers from the mobilization to participate, through the scenic direction of affections in the stadium and by fixing the attention of the "mass" through a fascinogen show, until it ends, to the end, in a solution of the crowd controlled by citizen guards. There is no paste without container*

in which it is shaped; There is no "mass" without a hand that knows what it kneads for. The Federation Festival of July 14, 1790, of which so much *de facto* as *of iure* The modern culture of "masses" comes as staging of events, it is informative because it was already presented in exemplary and definitive forms the relationship between public, show and meeting place. In it *I diced* of the Citizen Guard by the gigantic field, as if it were an interior-circo, and the patriotic mass held by Talleyrand became clear that in collective liturgies of this type of crowd organization we must have an omnipresent domain of the ritual; and that also the new sovereign gathered, the public present, precisely because of its numerically overwhelming presence, must be content with the role of an animated observer and acclaimer. This means, conversely, that the organizers of the Great Meeting must know to what extent they are responsible for the success of affective synthesis, that is, for collective enthusiasm. Since the reborn circus, as a political focus and as a mass fascinogen collector, constitutes a consensus production machine, must be ensured by a scenic direction of the ritual that all events within it are of elementary evidence. Who does not understand the text must understand the action; who is strange to the action, must be captivated by the colorism of the show. The Sonospheric fusion is responsible for the rest. It is true that in that situation the so -called sovereign can never take the word immediately; But it can, however, applaud the appearances of its representatives, even more, he has the open field to become himself, through his shouts of joy, in an acoustic phenomenon *sui generis* . When a discreet harmony is not possible, the collective screaming leads to psychopolitically relevant results. The quasi-nation, gathered in the Stadium-Circo, experiences itself within an acoustic plebiscite, whose direct result, the joyful noise on everyone's heads, emerges as an emanation from the gathering to return to each other's ear of each . Noise autoipoies are resembled a common place by the

Vox Populi

. Such screaming, not yet differentiated by any modern installation of tune, makes the rhetoric of concrete speakers superfluous. On the way to mimetic infection, the cry of one becomes the cry of the other; In any case, two or more screaming sides are formed in the stadium. When the musical coordination appears instead of the cry, space opens to the political anthem. As the story of the Marseillaise and other national hymns, the common

song insinuates the transformation of the crowd into choir; According to other points of view, he even releases the truly choral nature of the community, underlying in the daily prose of the human being. [532] With regard to the architectural receptacles for the great revolutionary concentrations, it was not enough, obviously, with the re-deiocation of feudal and ecclesiastical rooms: it would not suffice less than with the para-acentist repetition in an ancient, until then inactual way , if the nascent culture of "masses" of modernity had to connect with that of European antiquity; And he had to do it to meet his demand for large buildings for quantitative aggregates of human beings. *The imperative of the building for the great meetings of the era of sovereign peoples is, not ultimately, the experience that outdoor mass concentrations - in the century XX* Often in the form of parades or demonstrative processions - they contain a high potential of climbing of violence, while the assemblies architecturally limited, even under roof, offer a great situational advantage for civilized developments. [533] But, since it is hardly possible to reactivate a form without also putting into play, at least mediately, the contents united to it originally, the modern interest in the ancient Containers



Of "masses", the amphitheater, sand, circus, is extended in a popular rebirth, in which, together with the architectural forms of the corresponding types of event, the struggles, competitions, the drama of differentiation, which discriminate between winner and loser; Only death cannot be welcome at the Modern Stadium, as was in ancient sand.

[534] *It has rightly been noted that modernity has revitalized, in remarkable simultaneity with democracy, the two old institutions of tragedy and Olympic athletic competitions.* [535]

The speaker of the revolution, Danton, transmits that in 1793 he encouraged the organization of Olympic Games in the field of Mars with the sights put in national pedagogy. Before him, Gilbert Romme, co -author of the revolution calendar, had already proposed in 1792 the celebration of French Olympics in the leap years. When patriots like this they take the voice, they do it by resorting to Romans and Spartans. Not surprisingly, César's murderer, the hero of the moment. How much will we have to wait

until the gladiators of the sands are added before? *Ethienne-Louis Boullée, project for a colosseum*. In view of those Containers Of "masses", which tend the architectural bridge between the ancient models of the "masses" culture and its modern repetition, one of the structural problems of contemporary society is emerging: no matter how much it is worth it that can only be organized, Acéfala And assinitively as everything, it remains, deeply rooted, the demand for cephalic and synodic instances: in the ghosts of the capital or general assembly of the company even both are unified (in any case, it is worth asking whether an assembly like this, Impossible in the real, it would be, at least, simulate in a panoramic or philosophical text, so that, in the case of an affirmative response, at least also, with a principle of explanation of the remarkable authority of philosophy in the philosophy in the philosophy in the Phases of devout modernity of the totality). The legal-state, popular fiction among the Republicans, of a taking of sovereignty by the people, to assume their rights as the successor of the king, puts within reach, if it were realizable in practice, the re-finding of the cephalic function in A popular plenary. For the rest, it would not have to spend much time until the thinkers of the Constitution and the jurists of the third estate realized the potentials of violence that such ideas locked; In the tumultuous scenes of the popular uprisings of July 14, 1789, of August 10, 1792, of the massacres of September and of the innumerable violent episodes both in Paris and in the province, it was revealed where a literal interpretation led a literal interpretation of the theorem of popular sovereignty. Only through strict limitations of freedom of meeting and coalition it could be avoided that the crowd literally appropriated the dogma that was in the air: "All violence comes from the street." These limitations speak in favor of a rapid collection power by the possession bourgeoisie of their first lessons of violence; although the first -hour populists would pole the incomplete realization of the *I was* for the "new gentlemen" and threaten the patriots without too much enthusiasm with terrible put into real practice of philosophy. The Constitution of 1791 already undertook the attempt to suppress the meetings in which a present crowd would like to articulate as a popular political society and, with it, as a partial personification of the sovereign. The constitution of the board prohibited, later, directly all the open -air meetings such as mutiny: a prohibition that was held throughout the century XIX : Legal premises of impatient quietism (or ordered radicalism), which will characterize French culture from the end of the Napoleonic era to the time of world wars (evil spirits affirm: until today). [536] Indeed, under the domain of the Jacobins, belief was losing land, solid in principle, in the expressive power of the "masses" organization; A multitude of Ragés Gathered in public squares, it could become, before a casual cry of indignation, in a "mass" that rushes half blind. Canetti has called masses podes

2. The collectors: for the history of the Renaissance of the stadium

It can be affirmed that modern totalitarianism is a product of the stadium consensus: in an agitated phonotopos, in which one hundred thousand voices place a noise bell over the gathered, the ghost of unanimity arises, which since then infesses demagogues and philosophers social. In it a *I turned Générale Sonora*: A noise plebiscite. In view of these circumstances, Gabriel afternoon's thesis is literally justified: that the social state of the human being is a hypnotic or sleepwalker. The screaming of the crowd in the stadium is reacted directly to it, because from the impression by the show, the mimetic excitement proceeds, from the excite A conviction. When Elias Canetti described the "mass as a ring" [\[538\]](#) It was not simply characterizing the visual and architectural conditions of a stadium, but also the noise fascination that, from the meeting, looms over it. The same as the Athenian generals, also the modern scenic directors of the consensus know how to appreciate the power of capture of music. Where all the elements that contribute to such an experience must attend, the means of phonotopic synthesis should not be missing. If they are given, the event is also guaranteed, the enthusiast fusion of the crowd. From that moment on it is really known what it means to have been there. Who was "there" will testify that the event as such provided a kind of truth. It is already demonstrated, at the same time, how to place strictly ritual reins to the crowd in the container of the town. Entre 1790 and 1798, the sand recovered in the field of Marte Parisino, and numerous other similar constructions in the province, are tested again and again with pomp and glory. From the fascinogen ritual and of the operational collective self-hypnosis, the material from which the cathedrals of the post-Christian commune are made arises. Since then it has the modern "society" of a self-persuasive

medium of great performance capacity: a collector, with which it can be carried out, both organizational and psychotechnically, the task of the direct meeting of large amounts of human beings, in case to consider again.

For our context, it is enough to ask the question: why they would have to spend more than a hundred years until the culture of modern "masses" rediscovered, on a broad base, the sand or coliseum effect, the public fusion in view of the show of the show Narcissist-Narcotic. Very summarily, the answer could be that the "society" of the century XIX He knew better how to avoid that general task imposed, since the democratic-popular horror was still too deeply rooted in the witnesses of the revolution and its heirs. When at that time there were exits to the scene of the "mass", it happened, as a rule, in ceremonially controlled forms. [539] Only with the turbulence of the beginning of the century XX The impulse was expressed again to great agglomerations and concentrations, and with them, at the same time, the demand for architectural collectors for large numbers of physically congregated human beings.

The passwords of the history of collectors are called Olympic Games, Russian Revolution and Fascism. What unites that heterogeneous trinity is the common challenge of developing large interiors for present and mobilized crowds, in order to administer its reaction capacity through staging-power-central illusions. It is true that at the peak of modernity the art of social synthesis was only exercised even as if it were an indirect one; But this does not exclude that the direct meetings of the crowd in its symbiotic hours demand the intervention of the most explicit organizational knowledge. This is pragmatized in the exploitation of large collectors. From the appearance and establishment of such macro-interiores it could be known that the type of construction analyzed by Walter Benjamin, the passages-in which he sought the deep idea of the interior of the century XIX : The paradoxical synthesis of intimacy and public world of merchandise -, no longer performs any key function for understanding the processes creative space in contemporary society. With regard to its commercial dimension, the passages have been replaced by the shopping centers on the outskirts of urban complexes or by the pedestrian areas of the center of the cities: recent architecture only takes them into account

already as historian quotes. [540] (The commercial environment concluded in the early 1990s in the renewed Central Station of Leipzig sports - thirty that the arches of the Potsdamer Platz and similar constructions - a suggestive example of capitalist historicism ultramodern staging.) As regards the creative powers Space of the century XX

, the abstract constellation stadiums and apartments is more significant than everything else. While the first enable the compactly isopatic foaming, annihilator of individual space, of the crowd in large containers, the latter are attached to the civilizational tendency to discreet foaming of "society" in egospheric conglomerates of cells. In these trends, a general rejection of "society" is manifested, which - to speak a moment hegelianly - could be described as a dialectic of modernization. While in the process of modernity, the law of subsystem differentiation is imposed irresistibly, once and another are articulated, taking position in the opposite direction for salvation or reestablishment of the center's function. It can be observed as often as we want that we have been moving in a world form in which the projection of the illusion of a whole and central point to a king (and his logical advisors, philosophers or wise teachers) only seduces the naive; But King's position as such, the ghostly place in which the whole would know self - transparently what it is and wants, will not be abandoned without struggle. The resistance in favor of the midpoint develops its own centers, and attractors typical of the great crowd. The Campo de Marte de Paris, the Olympic Stadium of Athens and the buildings that happen to them world Sport of the Reich de Berlin, the land of the General Assembly of the Nuremberg Reich Party, in all these place names are reflected the recentralizing and synodal trends, without which some of the most powerful political-cultural motivation currents cannot be understood problems of the first half of the century XX

. In such places they dominate appropriate agents for their function of simulating centralism: a task, in view of which the limits of politics are diluted in beautiful and sublime arts. It may not be superfluous to remember this, after the positivization of the lack of midpoint in postmodernity, the historical climate has decomposed, in which new centrists believed that the plausibilities of time were on their side. During a precise historical situation, the longing for the center allied with the will of plenary meeting. Although this did not mean the assembly of the totality in literal sense - just like it was republicanly, popularly or by classes -, the call of the meeting, however, reached wide elites, glad to appear: those successors photogenic groups of good society. Where these are missing, who want meetings resort to commission comparsas.

The history of the International Olympic Games of the modern

era has been investigated quite detailed on the occasion of the celebration of its centenary, in 1996, and has been presented in popular synopsis, so that in this place there is a recap. For our context, the fact that with their reintroduction and popularization the Olympic Games have given a great boost to the construction of stadiums in the new times and the corresponding collection practices. The "Olympic idea" not only brought to modern sports ideology its supreme instance and the ritual that motivates it to the fullest; It also reinforced the force of attraction of the physical concentration of mass, however depolitized, internationalized and centrally fractured that it was. In the Games series, the beans that were the conventions of recordism to keep the Renaissance impetus of the modern demands of the sand was shown during a century. Only at the beginning of the whole, bourgeois-cultural and neo-articratic motifs managed to print their footprint in the modern sports movement. Olimpia's excavations, carried out between 1875 and 1881 under the direction of Ludwig Curtius, had brought to the original Olympic locations of the Games; Also the Athens Panatenaic Stadium was rubble since the middle of the century XIX

and used as a place of games in the framework of national "Olympics" (in which they acted from university professors), before in 1896 it became the stage of the first international Olympic Games, thanks, by the way, to the patronage of a Greek millionaire of patriotic orientation, and with the participation of 295, exclusively male, thirteen nations athletes. It is doubtful that these first games were to like their organizers. Pierre de Coubertin declared in his memoirs that the "Olympic horizon", in his authentic meaning, was only shown after a visit to Wagner's Bayreuth. The sports games that he had in the head had to be analogous to the neo-arthocratic enclave that represented the place of the Wagner Festival, and, like this one, acting from the sublime counterlessness in the real world, pedagogically instilling modesty. Just as in Bayreuth the rebirth of the tragedy had been achieved from the spirit of music, through the Olympics, a athletics were reached (in line with the spirit of competition of economic society). Coubertin's confessions acquire weight as a diagnosis of times, since they unequivocally express a fundamental feature of modern "masses" culture: the relay of the European Renaissance of art and philologists by a globalized rebirth of the stadium and athletes. In the next Games in Paris, in 1900, there were already 1077 athletes of 21 participating nations, including 11 women, who faced golf and tennis, despite the Androphilic Purista Coubertin. However, that numerical ostentation

was not significant for the public perception of the Games, because they were only held as a collateral program of the Universal Exhibition of Paris-another myth-collector of the XIX-, dispersed for 162 days, without the city of Paris I would have made an appropriate stage available. The place of celebration of the championships were the facilities of Racing Club de France in the Bois de Boulogne. Only the Olympic places of St. Louis, in 1904, surpassed those of the Parisian Olympia. If the revived games - or, as Coubertin liked to say: Reincorporados - would have been only a continuation of Grecophilia with other media, they would hardly have overcome their unfortunate beginnings. It must be recognized that disciplines such as the launch of the album would have fallen into oblivion if they had not reminded them of art such as the statue of the



discobolus

of mirror of the Roman Termas Museum; Actually, neither did the marathon repetition in the Games of Athens of 1896 was, in principle, another thing that a literal event of the sources outside the libraries, stimulated by the Greastista Michel Bréal. However, architectural forms and olympism exercises quickly acquired their own meaning in the modern context. In a short time the old style

Grecolanía no longer had much to say in the development of the Atlético Renaissance.

Panathenaic stadium.

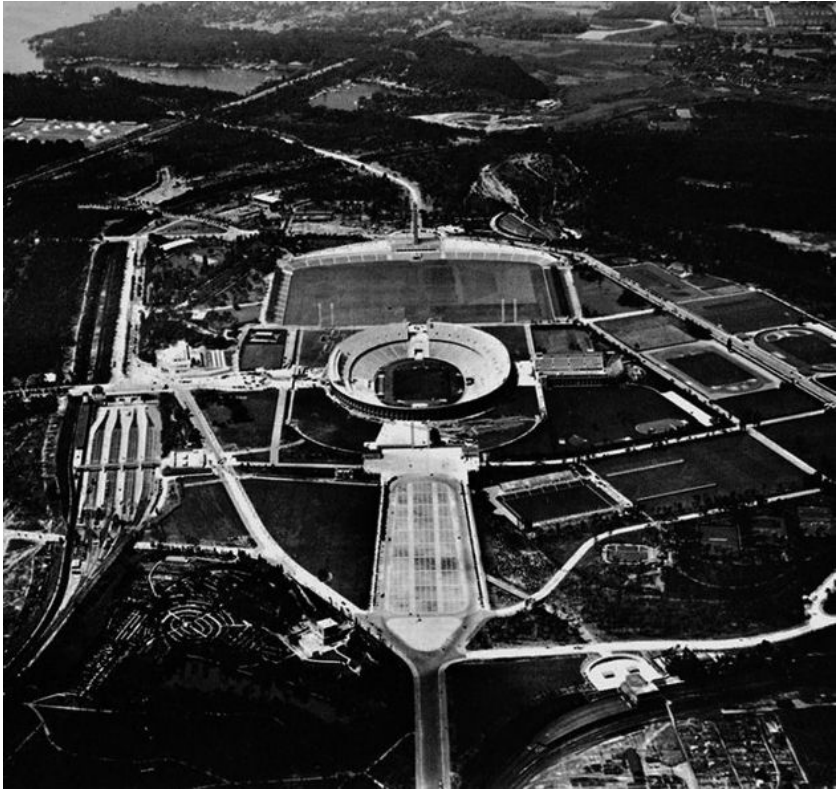
Already in the 1908 London Games, with the stadium of [Shepherd's Bush](#), an iron and cement building, accommodated to the times, which offered about 70000 squares, irruption a sports construction, architecturally advanced. This first authentic Olympic are the future. [541] Regarding cultural modernization, and modernization as a special event (

Event), *of the Games, we had to wait until the Los Angeles Olympiad, in 1932, so that all the final results were first concentrated in a two -week time space; Faced with what happened in the previous games, which were distributed over three to six months and were sentenced to both media sterility and the lack of impact on the general public (excluding the Athenian games of April 1896, which They lasted ten days). After, meanwhile, the formalities of virtually complete cult were established (Olympic flag and Olympic oath, from Antwerpen, 1920; Olympic fire, from Amsterdam, 1928; only the relay of the Olympic flame from Olympia to the place of Celebration was delayed to the Berliners of 1936, as a symbol of the transmission of the athletics of the Greeks to the Germans), Olympism no longer needed any pretext to definitely enter the scene as a central point of worship of the Atlético Renaissance.* The Californian games, overshadowed by the global economic crisis, with which the introduction of monumentalism and show in the Olympic movement began to become unlimited. They supposed a strong push forward. Its central scenario was the Coliseum , *extended to 105000 squares, of the architects John and Donald B. Parkinson, which had been completed in 1923 and in which 75000 spectators already fit: almost as many as in the old original of Rome. (For the 1984 games, an even larger monumental complex was built in Los Angeles, under the same name; In the name assignment the decisive reference to the dynamics of the "mass culture" of the century XX : The formal overcoming of the Greek stadium for the Roman arena, or better, the irruption of the second critical case in the simulated peace of the sports test. In the new world they had materialized, with a delay of 150 years, the visions of Boullée of a*

NATIONALE CIRQUE . *Since then, the Olympic collector became a psychopolitical machine, whose primary function consists in producing victories and victors, and making the viewers witnesses of a differentiation that really happens: that between the first and the others.* [542]

The division of a collective in the winner and non-victor is transformed into the central sacrament of the modern cult of the event. With him, the rapport with the winner becomes the fundamental exercise of social affectivity, leaned by a certain consideration to the classified (in this sense it can be affirmed that the invention of the silver and bronze medals testifies the civilizing function of the sport). In addition to that, both the Olympic and the others are revealed as the preferred places of modern bio-religion: scenarios of the delegated suffering of athletes, which represents the popular dream of the transformation of the trivial body into a statue capable of superhuman yields. The generalization of the "second critical case" motive determines from the time of Olympism all the fascinogenic forms of mass culture; To the base of it, as has been said, the reduction, inspired by Rome, of the drama to the clear and precise differentiation between victory and defeat. This other critical moment depends not only on the growing psychologization of sport, in the sense of its approach to psychological war, but also its direct link to the prestige and order of the states and the benefit system of the events of events - *Event* (In naive times: of sports clubs and federations). [The mass culture potentials, latent in renewed Olympism, were fully deployed, for the first time, in the summer games of 1936. When Oswald Spengler, in the first volume of](#) *The sunset of the West*

He noticed that "the difference between a Berlin field of sport on a big day and a Roman circus was already very scarce in 1914,"



[543]

He had advanced to events; Since he died in May 1936, he could not live compliance with his prophetic diagnosis. [If these games, which were held in the Sports field of the Reich de Grunewald, have entered history as a triumph of the organization, it was not only because of the resolved commitment to them through a campaign of sympathy and respectability of the national socialist regime. In the Berlin event, trends were consequently taken to the limit, evident from Los Angeles 1932, to the Neohero-Monumental and Narco-Narcisist mass show. Despite the ritual of the torch brought from Olimpia to Berlin, introduced by the Chief of Organization Carl Diem, no doubt about the general tendency of the Games was no longer possible: the final submission of the Grecófilo beginning to the Romanizing consequences. This contributed, in the first place, the gigantomano-festive project of the stadium of the architect Werner March, a native of Berlin, which had emerged from a comparative study of similar constructions of antiquity and modernity. Stadium constructions, next time, by Jan Wils in Amsterdam \(1928 Olympic Games, distinguished with a gold medal for architecture\), by John and Donald B. Parkinson in Los Angeles, by Ernst Otto Schweizer in Nuremberg \(1927 \) and Vienna \(1931\), as well as Umberto Constantini in Bologna \(1925-1927\), had convinced March of the architectural potentials of construction in visible reinforced concrete skeleton. Olympia-stadion with the Sports field of Reich, 1936, by Werner March.](#)

After Hitler, whom Olympism was strange and who felt the ridicule of "bodily

exercises", had been angry at the modernity of March's projects, Albert Speer was commissioned to correct the image in a monumental sense Exterior of the stadium, especially through carved stone coatings, which would have all cement surfaces and visible construction elements, and create an aura of martial inaccessibility. [544] *Speer, supported by Hitler's theory of the ruin value of the large buildings, was temporarily abandoned to reverie Only a vitalist gesture, as would correspond to a "young democracy" before, now to a "national revolution", but also a tragic and sentimental program. Obviously, the Berlin stadium did not only intend to "enter into history": at the moment it was content with being the largest in the world, which temporarily achieved with its offer of 110000 squares. For the pseudo-devoric environment and thanks to its inlays in a landscape composed of ceremony places and naked towers, it had to transpose the visitor in a state of sublime humiliation and social-idealist disposition for the resignation of personal projects. Never had a sports facility been conceived before as a collectivization and overwhelming machine to such extent. Who entered there had to forget all hope of individuality. Whoever triumphed there would never be a private person. The figure on the winner's podium would be pure emanation of a political and racial energy source. It belongs to the informative ironies of the history of culture of the century XX that the first moment of the Atlético Renaissance was organized under national socialist direction; And thus there were also in good hands, as they even recognize skeptics. The objective competition of a fascist organizer for a great event of such a convergence between the synodal nucleus of the national socialist ideology and pathos Olympic to convene in a distinguished place to the athletic elite of the youth of the world along with an eager audience of yields. The cult al Führer , which corresponds intimately with the idea of a popular plenary, can become philosophically plausible as a figure of the death of the ancient Western centrism: since the people are always gathered in the Führer , he*

Führer It can lead to him to the entire "people", or almost whole, to celebrate a homogeneity party. Fascism is based on a semi -modern interpretation of the concept of sovereignty of the people; In the sense of a sudden legitimism below: the people emanate from their dark center to man, in which he believes he is completely. Since it is one that is all - and that alleges everything for everyone - who meet around it can surrender to the idea that their psychic meeting is also the consummate

of sovereignty. Marx's known observation to RGE (in March 1843), about the Philistine, the Burgue, is the raw material of the monarchy, it would have to be invest in this case: the monarch or Führer It is the raw material of the Philistine. Olympism, meanwhile, is based on a semi-modern interpretation of existence, which is served from the suggestion that all power comes from the healthy body. Since athletes are those who permanently expand the limits of human performance capacity, all who witness it can imagine that they participate in the kingdom of sovereignty of the body. The spontaneous fascist legitimism is reflected in the biological-popular aristocratism of Olympic coinage. The relative modernity of both - or, better, their modern contractingness - depends directly on an extensive and professional use of collectors. In the Olympic constructions of Berlin, whose programmatic and dimensions are born from the project-set in its general lines since 1934-1935-of a "sport field of the Reich" [*Reichssportfeld*], can be seen to what extent the national socialist neo-classicism is marked by the adoption of Greek forms through the *Imperium Romanum*. The Greek Trinity of institutions, composed of democracy, tragedy and sports agon, was transcribed by distributing the field instead of sports, mass and theater meeting square, without the inadvertent visitor could realize the parodic character of the installation: It was too much, for this, the power with which the attributes of neo-imperial supply architecture had been made on stage. Justice is done to "

Reichssportfeld

»If a National Socialist Vegas is recognized in it: a test terrain for the total appointment. In that complex, considered as "fighting track", not only evoked the Roman coliseum into inflated adaptation, according to the times; Also the Greek tragic theater was repeated, in this case in the Outdoor Theater of Dietrich Eckart, with 22000 squares (in the Great Theater of Dionysus of Athens they fit up to 17000 Epectors); In addition, the Olympic stadium was directly attached to a meeting place of monumental dimensions, called Campo de Mayo [Maifeld

], in which the typically fascist transformation of the agora was consumed (rather, of the Cour d'Honneur absolutist) in a parade field; It is no accident that this part of the complex was the only one whose planning was personally interested Hitler, since Nurembergian analogies suggested. [545] What joins some collectors with others, here cited according to historical models (stadium, theater, meeting square), is the autologous quality of the events for which they were projected. The

meetings are not held in them to represent a program or a repertoire; The program itself is subject to the imperative of the meeting, and only constitutes a pretext for the call for the crowd for the consummation of its being-together. When Germans meet to represent the whole called Germany, the only issue of the gathered is inevitably the German being. It belongs to the rules of the game of such synod delusions that, comparable to an idealistic system, only talk about the unit that they themselves present and represent, at the same time. Monotmatism is directly transformed, and not only in the case of national revolutionaries, into autotematism. What has been called totalitarianism is a result of the submission of the collectors and the great media they drag, that is, daily press and radio, to the theme of the organizer. He can ask for his citizens, quite successfully, that they have no subject other than him. That, however, numerous participants in the party assemblies, especially among the troupes that had been brought everywhere, they would often get bored, talk about other things and mocked chaotic circumstances between racks, is something that hides of good Sensationalist historiography about Nazi wins. We do not know if the characterization, which was circulating in the mouth of the people, of the speeches of Goebbels as "the time of the stories of Humpelstilzchen", [****] *as well as the Reboutizo of the Ministry of Propaganda as "Center for the Reich notoriety desire"* [*****] *They were already usual in the era of Nuremberg.* [546]

It is a fact confirmed, on the contrary, that the representations, much appreciated by Hitler, of [Nuremberg singing teachers](#)

Wagner, as a prelude to the General Party Assemblies, took place, at the beginning, before empty squares and before personalities of the National Socialist Party, asleep and damn against culture. Enthusiast community limits. In the "City of the General Assemblies" there were already two large facilities, successfully exploited, for mass liturgy exercises, the luitpold-sand and the Zeppelinfeld, both in the form of a colossal rectangle , each of them with one side of tribune similar to the altar of Pergamo: facilities to which a third, the Marsfeld, would be added, with extreme measures of 1050 by 700 meters. [547]

There is no other place in the commemorative landscapes of the modernity in which the theory and the contracting praxis of the spell of the meeting have materialized so expressly as in the field of the NSDAP assembly in Nuremberg; Nor other other site where the character of the National Socialism Festival could feel so clearly with your hands. Although both European fascist movements and their Anglo-American offspring represented the rebellion of the enemies of differentiation and practiced the psychosocial opposition to flexibility, inherent in it, of the subjectivities-client-citizens (before: decomposition of personality Autonomous), the National Socialists reserved the right to stage the most ostentatious agony of political centrism. Taken by a determined will to illusion, the German global games were wrong, and desperate investments, in the claim, already obsolete, of believing meetable, and convening it as if it were something like that, to the total collective, that is, to the people of The

National Society, given the case. In the pontifical scenarios for the September party of Nuremberg, held in total six times (with a specific theme each), from 1933 to 1938, both in those built and in the planned ones, the genius of the genius of the wrong investment. Hitler's function, which was both the secret of his success, was that he knew how to take his role as director of the Illusion Festival of the meeting seriously; His only indisputable talent manifested in his ability to formulate in the sense of his synodal mysticism the successes of the National Socialist Movement, surprising for himself. Thus, he had shouted those gathered in Nuremberg in the "Assembly of the Post-Olympic Party, in 1936: [How not to feel in this hour the wonder that has gathered us! ... When we find us here, it fills us all the wonderful of this meeting. You do not see me all of you or I see each one of you. But I feel you and you feel! It is faith in our people, \[...\] that, wandering, has opened our eyes and has joined us.](#)

[548]



This goes beyond the usual religious hermeneutics of success, with which the successful ones intimately endorse their awards. Hitler's meditation draws his mystical flash from the pure fact of the meeting, as a massive fact and really happening. With this, the word success becomes synonymous with meeting; and meeting, self-expansion of

Führer

In the present auditorium. Whoever seeks the truth in "subjectivities of higher categories" can easily feel satisfied in the case of this super-immanently staged.

The complementary text was recited by the spokesmen of the people of the people incorporated in block, such as Robert Law at the ceremony of the fidelity

oath of the political directors in the assembly of the Reich party, with the issue of "the great Germany", From 1938, who addressed Hitler as follows:

Before you again this German German town. The workers and peasants, the citizens, students and soldiers, all of them have made their entry into the great sphere of this Cathedral of Light ... [549] Of course they did not happen to the organizers of Nuremberg, while looking through the autohypnotic veil, that these calls of the "united German people stayed in very selective representative meetings: some hundreds of thousands, which were there for approximately 70 Millions of Germans. From there, as in all the great events of generalizing inclusive tendency, the need to complete the synodal totalization with total mediatization. And precisely there, in the coupling of the great event with its transmission by a medium of the next temporarily or synchronous, the information is based- Christized since the national socialist period and forced since then- on the organability of symbiotic "masses" within macro- modern interiors and media advertising connected to them.

3. Discrete synods:

For congress theory

Of the six great collectors of the new Forum germanicum of Nuremberg: the three parade places (Luitpold-Arena, Zeppelinfeld and Marsfeld), the planned German stadium, the former Pavilion of Congresses (Luitpoldhalle) and the monumental new congress pavilion, of which An incomplete torso was preserved, only a certain modernity to the last can be assigned; Not so much from the architectural point of view, since it was, again, a grotesque transposition of the colosseum, as from the assembly sociological perspective, since the type of congress building contains *per se* The response of modernity to the demand for discrete meeting places for social groups. In the gigantic construction, together with the element of the sand, that of the concert hall and that of a Wagnerian bureaucracy, it is striking, at the same time, the dysfunctional nature of its dimensions, since a congress building, even under budgets National Socialists, it only makes sense when (next to the numerous Nuremberg scenarios for the cult and distribution of orders) also makes available places of deliberation and discussion: a purpose that is only recognized with difficulty in the preserved fragments.



Fragment of the new Pavilion of Congresses of Nuremberg, by architect Albert Speer.

As the new congress pavilion is better understood, it is like a party opera palace, which has left the hands for its excessive size; It is also an intimidation and acclamation machine: here, the accustomed election by the General Assembly of the President of the Party would have to be replaced on a large scale with the ritual, exercised in the Litpold room, of the «proclamation of the proclamation of the *Führer* », Hitler's cultural speeches would have had to hear the political directors. However, it represents a hypothetical commitment to the imperative of the meeting of competent around an objective issue. With him it is understood - read - that modern "societies" are discrete thematic biotopes, whose normal form of administration is everything related to Congress; And although the colossal Caesarist construction of Speer honors, above all, and once again, to the theatrical imperative, he adds a step, however, towards the customary modernity, which supports episodic symbiosis, the fleeting encounters of his expert schools and Interest groups with a corresponding offer of meeting places, rooms, pavilions and conference rooms. If the buildings-large-collegators are dispensed with such as stages and museums (also of traffic collectors, stations and airports), contemporary architecture must

be occupied, first, the demand demands of the Congress Society .
[550]



Tijibaou Cultural Center, Nouuméa, Nueva Caledonia, Renzo Piano Building Workshop, 1991-1998.

The little that the current, really existing "society" knows of its own multicentric, polite, intensely congress Object, of the meeting life of the foaming "society" in associations, corporations, clubs, companies and societies: the extensive archipelago of congress centers, facilities for fairs, assembly places, meetings hotels, club centers, premises of premises of associations, *Containers* For meetings of business and promotion workers, weekend academies, cadres schools, advanced education centers, as well as pavilions and sheds for corporate meetings: all this constitutes a *Incognita terra* for the average perception of "society" in "society."



Lugotto, Turin, Renzo Piano Building Workshop, Central de Fiat, 1983.

Faced with the organized overvaluation of universities there is a spontaneous disqualification of congressionalism, due to a shortage of perception; Almost no one becomes an idea that the effective learning processes of professional groups, subcultures and decision elit Collateral effect of the disinterest of "society" for its real constitution. At most, in some agencies of *Public-Relationships* and companies of *Event-Management-Service* , in organizational organization signatures or bags, in trends analysis cabinets, as well as in the few chairs of company economy teachers, requested for meetings and capable of feeling satisfied rhetorically, materials meet for a future science for a future science for a future science of the Congress and the meeting; While academic sociology, as usual, discusses the performance capacity of action or systems theories, and exposes interpretations of the classics. At most, multi-studies Milieu They promptly maintain contact with the realities of self-spaceization of multifocal "society", oscillating in discrete meeting rhythms. In view of the Constitution manifestly asinodic at all, the organization of innumerable discrete symbiotic situations remains the great unthinkable and unnoticed of sociological care.



[551]

Bugotto, Turin, Renzo Building Workshop meeting room, 1983. *The passage to a differentiated culture of the collectors presupposes that before a present crowd, it has fifty heads or fifty thousand, the claims of a deeper symbiotic are avoided, such as the one in which religious communities or popular collectivisms are supported and their respective meeting ideologies . The practical wisdom of the current culture of the meeting and the Event*

It consists of the fact that it is limited to advising, at its level, the symbiosis of the day and of the hours of schools and communities of interested parties, without addressing those gathered with heavy over -preparations of their connection. Since the fifties, the objective and neo-objective style of Congress, which has been emerging since the century XIX



Late, it is imperceptibly generalized in the countries devastated before by political holism. Well, although "society" in its entirety, designed in singular as a world society, or plural as a population of national states, represents in any circumstance a magnitude not able to meet (and, therefore, only media and imaginary totalizable) , to the numerous subordinate social ramifications, such as parties, citizen associations, federations, circles, corporations, clubs and professional organizations, it does characterize, for institutional reasons, the reason for the periodic meeting. It can be said that everything is capable of Congress except the whole.

Containers terminal in Bremerhaven. *If the South German Orthopedics Society goes in 2002 for its annual meeting, for example, to the Baden-Baden party pavilion (a year earlier was at the Wiesbaden Fair), it is enough that the president greets those present by assuring*

them that is glad for its numerous presence; In no case will he reflect on the fact of the meeting as such, let alone mention the miracle that has led them to meet at that time; Instead, thank each one, naming each one, the organizers and assistants behind the event, without whose efforts it would not have been possible. If Daimler-Chrysler's shareholders congregate for the General Assembly at Hans-Martin-Schleyer-Halle de Stuttgart, Jürgen E. Schrempp will resign to say that he is the strain and they clusters them, even if the present are so substantially united by His participations in the capital of the company as only a Christian community could be in the mystical body of the Lord. Synod cold have understood that their episodic meeting in the gray symbiosis of an assembly does not contain in any way more true that their normal way of living scattered; Neither the minutes of the conspiracy around a common interest in the inaugural speeches of the meeting (for example, in the form of a resolved declaration of hostilities against the reform plans of the Ministry of Health), nor the minutes, which are never missing , memory for dead members from the last meeting create Communium Some above, do not produce any supreme stress unit, together with the fight. The voting of the proposals presented by the management are manifestations of the analysis of interests carried out by the gathering and not emanations of a collective itself common to all. Who has signed up and has come, recognizes ipso facto

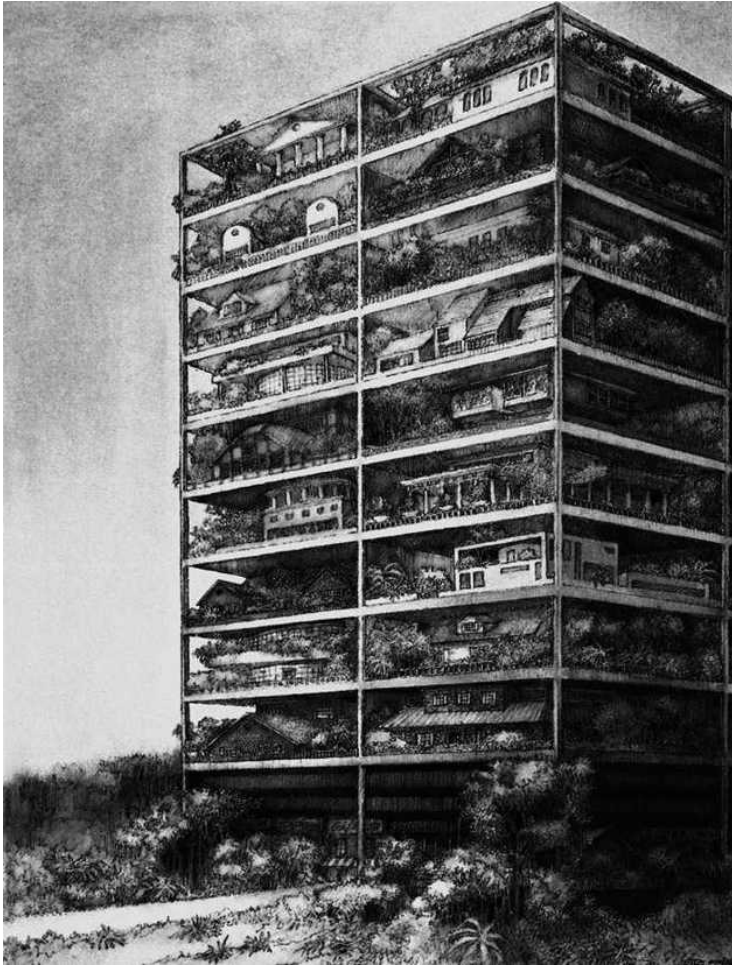
4. Foam City.

On urban multiplicities of space

On the background of the explanations of the meeting architectures, the topological peculiarity of the modern cities becomes visible: they are defined, on the one hand, as the locations of collectors designed for quotable groups; They host, on the other, the apartment complexes that serve as capsules-liver to small families or those who live alone; And, finally, they house the numerous facilities of the world of work, in which the majority of the inhabitants of the cities ensure their economic bases of existence. For the task of forming a common space on the three poles of citizen life (work, housing, public space and collector), traffic and communication expressions have been imposed in urban literature; as if it wanted to reduce the city phenomenon to the generalities of change of place and data flow. Since the electronic impulse has reached the theory, this reaches fictions such as the virtual city, the territory- *on-line* , the *City of Bits* , the *Ciberville* and similarity metaphors. The more advanced the model, the more vaporizes the current city, making it a ghostly revolt of telematic networks. Urbanism-e exceeds the materiality and density of citizen space in angelic processes of large traffic lines. The most representative characteristic of urbanity is sought in the flight of physical location and in the dissolution of inclusive situations (*disembedding*). Consequently, such speeches about the city without tomorrow appear regularly in the company of a decentralizing romanticism and a mystique of immaterialization. All these sub-euforic theorems have in common that they overlook petulantly (or said more accurately: that they become timematic by a conceptual choice not stimulating perception) the citizen in the cities, the atmospheric-

active agglomeration of own and peculiar provisions of space (in our terminology: the foam character of urban condensation complexes).

According to its real-surreal spatial constitution, the citizen macro-space can only be understood when a meta-collector is seen in it that brings together places of meeting and non-reunion. The function of the metropolis consists, evidently, in guaranteeing coexistence in neighborhood and not centers; Not in the form of a supercentral, but as an agglomeration or stacking of discrete spatial powers of collecting type, company, housing and surface configured outdoors. The meta-collector from which the current city arises has nothing to do with people who can be gathered or isolated. It refers to places, that is, to prepared spatial inventions in which people perceive or do not receive meeting opportunities and make use or do not make use of communication opportunities.



Site (Alison Sky/Michelle Stona/Joshua Weinstein/James Wines),
High-rise
of homes (project), 1981.

If in the topical or utopian thinking of the last half century there has been something like the adventure of a new urbanism-numbers such as Buckminster Fuller, Nicolas Schöffer, Yona Friedman, Eckhard Schulze-Fielitz, Paolo Soleri, Peter Cook, Ron Herron and, about Everything, Constant gives testimony of it-, the accent of his projects was put in the attempt to transfer factual cities to literally metaphorical cities, that is, high and stacked. In the fundamental gesture of Evasion of the soil of these fictions of New City, not only should the utopism of a semi -government fantasy, which are

content with the design of parallel realities; Rather, the willingness to think again, through large-model structures, the multifocal and politematic metropolitan space has analytical and theoretical-modelic character. It is rarely at the service of a concrete, although indirect interpretation, of reality. Most of the time the pioneers of these approaches are theoretical of chaos *before Litteram* , which, after the failure of centrist rationalism of ancient Europe and the aversion that came to produce holismo-control, experiment with fundamentally new procedures in order to better understand the synthesis of "society" in concentration spaces.

The new description of the urban space is produced on stilts: on the citizen landscapes of the *status quo* , to which they are renounced without hope, they rise, on high pillars systems, the new spatial joints, radically artificial, in which the urbanites of the future have to live coexistence with their fellow men and with things. The pillars and support contribute their own to overcome the question of the ground with a leap to the ground, no longer resolves on the real surface of the earth. Consequently, great projective energies are invested in the idea of the tower; This no longer represents among the new urban planners the architectural form of the will of feudal power or the ascending metaphysical movement of existence; [552] *While simply abandons the old substance down, it testifies to cease between history and posthistory. Nothing already of architecture of isolated spaces not yet built, of attached buildings, of rehabilitation. It is a new free approach in the height, a new strata configuration in the vertical, of a posthistoric architectural self -determination of the great builders above the nightmares that have remained of all past generations. Between ancient building and building in height there is no dialectic; Only a succession that looks like an overlap. After the first taking of space by the alienated society and its tragic real estate, which we know as the developed cities, the land must be urbanized a second time and occupied by overcome construction, this time in the air, with which the construction on pillars becomes the technology-base of the Posthistoire. UNE AUTRE VILLE POUR UNE AUTRE VIE*



Engineer, Overdiek und Partner, RWE Building in Essen, 1997.
In the innumerable drawings, plans and models of Constant (civilly: Constant Anton Nieuwenhuys, born in 1920) - who stand out as the most important analytical and visionary of the second citizen culture - for his great project, obsessively followed,
New Babylon
(1960-1970)



, to the supports are due to a frankly historical-philosophical meaning: they must explicitly accentu , metabolism. *Constant*, New Babylon

, labyrinth of stairs. *In the new world above the second Babylon- in the name the typically postmodern positivization of complexity and its political consequence is noticeable: ungovernability- the era of materialism is closed: the neobablonies are existentialistic- Fluxus*



, who live in a world after alienated work. Its contact with reality occurs exclusively on the construction of environments, atmospheres and mobile spaces. They walked through the hanging gardens of madness: combatants, congenial, codelirantes. That is why the ancient cadastre have to give in to a new description "psychogeographic" of space, before a description that is no longer oriented to terrestrial surfaces, solar, national borders, but only to the expressive actions of the inhabitants, to their moods , his works, his facilities.

Housing for non-sedentary women in Tokyo, 1989. *Despite all his concessions to utopism, Constant is first an analytical of the polystymospheric "society."* Its starting point is the irrepressible quality generating atmospheres of the human practices of abode. Since its utopia, following the social fantasies of the situationist international, conceives the new "society" as a form of coexistence of happy unemployed, in its city the Milieu Atmospheric of coexistence, which everywhere, otherwise, is only considered as byproduct, appears for the first time as the main product. (Guy Debord, with whom Constant cooperated since the end of the fifties, had spoken in 1957 "neighborhoods of mood" and "urban realities"). [553] *Neobabilonia are the first inhabitants of an explicit apchropolitical structure: creators of a city that unfolds on Earth as a lush nomadic colony of artists about stilts and which consists exclusively of receptacles of atmospheres and reversible individual environments. The content of that city is the history of the art of its citizens. With regard to its forms of appearance, the idea that Constant anticipated the posthistoric scrap scratch aesthetics of Mad*

The neobabilonic aphropolis-comprehensive in 1974 in the Genenemuseum of The Hague-visualizes with the gesture of exposing non-authoritarian models (that is, not thought to be carried out) a possible urban form of that "social plastic" that Beuys had postulated in his metapolitical speeches. Mark Wigley Constata, in view of the controversial intrusion of the situationists in the events of May 1968: The atmosphere becomes the basis of political action. The accessory, apparently ephemeral, is mobilized as an active sentinel in the concrete struggle. As a ghostly final point of such struggles, New Babylon It is a gigantic [Jukebox](#)

of atmospheres, from which only a completely revolutionized society knows how to use. [554] Constant's conceptual experiment on the coexistence of creative unemployed in the collective flow space leads to the result that every human being is not only an artist, but, with greater precision: facilities artist; And this due to the fact that the spontaneous emanation of [Ambiances](#) o environments loaded with meaning is identified with the consummation of life. Aphropolitcal irruption produces the effect that neo -tabilonians have no longer staying under the coercion of the old construction and ancient atmosphere (a fact that was discussed in previous theories under concepts such as alienation and independence of objectives of the spirit, among others by Georg Simmel, which had characterized the coercive character of the birth of the human being within a compact symbolic receptacle as a "tragedy of culture"), [555] They would always be free to always start with the construction of their environment, without being subject to previous sediments. The premise for this is the repeal of the classic principle of reality along with its ontological aggregates: the primacy of the past and the dictatorship of scarcity. In order to think about such things Constant had to give abundant credit to the fantastic Marxist motive from the liberation of their chains of the productive forces, which leads to the suppression of any alienated work.

New Babylon

He wants to create an artificial paradise in the form of a planetary climbing garden for constantly creative mutants, which bring new meaning to the expression space of the inner world. A paradise or such a garden not only offers a total interior, in which all spaces are heated, atmosphere and artificially illuminated; The stay in him would mean the same as the

Ser-Ahí *Within an architectural rhizome, which constantly derives in the form of meandro and unpredictable. Naturally, there are no longer energy and environmental problems, since its outsourcing is presupposed: a massive rest of pre-ecological thought, of exploitation of nature, dyed of Marxist humanism. Existence has here the sense of being-in-the-installation, without a fixed room and without the need for homeland, in constant unplanned movement, generated by chance. This drifting behavior (*

Dérive), which, together with the confidence in the next step, arises from the contempt for the great plans - the antagonism of the situationists with the Cartesian Le Corbusier is forced - anticipates elements of the chaos theory. But if the principle of the growth of that hypercious is the rhizomatic chain formation, its connection with the construction construction, with the use of modules and with the standardization remains dark: just as its relationship with repetition, its relationship with repetition, its relationship with repetition, mimesis and indeterminate innovation; Here continues to act, inhibitory, the myth of permanent creativity. The more clearly it is highlighted that the base unit of the great urban form must not be the room or the apartment, but a quasi-macromolecular unit, which Constant calls sector. We must recognize in the monomaniac-constructivists of Constant broad analytical qualities, because, despite their futuristic jargon, they must be interpreted rather as a description of the status quo than as a future project. Its strength is that they completely describe the way of being of the urbanized society from its acephalism, asinoidy and mobility. That is why they can do justice to the multifocal constitution and the polystymospheric tempering of the modern city better than any theory that has so far. Constant comments highlight the evolutionary and flowing nature of hyperciudad, on whose side real cities are recognized as gigantic inhibitory facilities, whose components are rightly called real estate. The weakness of the project is that, despite its accentuation of multiplicities, it does not have any valid circumstance of the city as a meta-colector; Therefore, the potential for urban space, the connection of meeting and cooperation places with places of separation and immunization (literally: of non-participation in the munera or collective tasks). In our opinion, in New Babylon



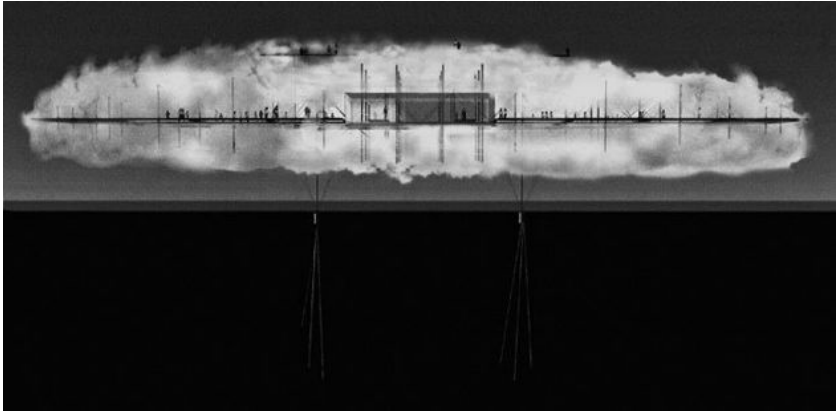
There is no allusion or collectors of mass culture, nor to the usual world of work; The more clearly the unilateral expansion of a type of space that until now was only known by museums or artistic environments. A

Document *Planetary, mobilized and located in a long time*. Gerald Zugmann, Zak-Academy of the future Coop Himmelb (L) Au, C-Print. *Despite all these weaknesses, New Babylon It has a descriptive force regarding the conditions- Life-style that since the seventies were dominant in the regions of welfare of the Earth: anticipates a world without durable links and Puebla its interior spaces with human beings, for whom the progressive relaxation of the Liens Sociaux and the change of the existential standard of the economy of scarcity to experiments with abundant resources were made. What in the fifties and sixty of the century XX It was a radical leftist romanticism of the "intense life", [556]*



with the establishment of civilization-

Life-style *It has become normal for innumerable first world citizens.*
 Holland pavilion at the Hannover Expo, 2000. *While* New Babylon *He*
tried to think until the end the comparison between city and world, with
this the greatest approach reached so far between the three island types
of the space station, the greenhouse and the human sphere was achieved;
 [557] *One is convinced of this as compared to the advanced*
individualistic character of the neo-tabilonic population, Bohemian-
Burger of artists, with the almost tribal programs of the first teams-
 Biosphere2



. In the Constant project, no more than an Old World Base for a multicultural space station is seen on earth (monocivilizerly founded, it is true, in Western expressive luxury). From the old nature only remains in it as much as it can be incorporated into a wide greenhouse. Naturally, in a New Babylon

There would also be animals and plants; But only as co-habitators of the integral interior, not as an autonomous biosphere or external green world. *Blur Building* , Elisabeth Diller + Ricardo Scofidio, 2002.



In the Dutch contribution to Hannover's Expo 2000 square meters each, a sequence of biotopes superimposed: an effective expression of the *Motto* Dutch

of the Universal Exhibition: "Holland creates space." As a hybrid form between Botanical Garden and Great Housing, this ingeniously extravagant building, a kind of high vegetable house, offers a comment according to the times to an expanded concept of living as a accommodation of a biotopic multiplicity in conditions of high urban concentration. Perhaps the thesis that speeches on "multicultural society" will remain without object can be deduced from this installation as long as the awareness that the authentic matrix of multiplicity must be sought in the diversity of biotopes. Polybiotopic achieves its materializations in advanced architecture. From them it can be deduced that, in the future, the "natures" or biomes will find themselves less "outside" than in the great greenhouses of a civilization, a conscious contribution of their tasks as a host of biotopic complexes.

Max Pintner,

The unwavering attraction force of nature

, 1970-1971 , pencil. In the century XX , the tendency to accommodation of natures or biotopes in urban constructions goes further, in many parts, of the traditional forms of the "Citizen Park" or the greenhouse. The theme of encapsulation gains in amplitude to such an extent that the integration of increasingly large complexes, formerly landscape or external citizens. [558] The city (and modern citizen landscape becomes more and more an operational unit of the triad, which we have exposed before, of space station, greenhouse and human island. In the urban pole of the trend, extended interiors are shown such as the *Ceiling Show* by Jon Jerde, installed in the 1990s in the Freemont Street in Las Vegas, through which a whole citizen artery becomes a nocturnal world of light and sound experiences for an audience-

WOW passerby; In the opposite pole you have to face hybrid landscapes covered such as those that, in Japan and other parts, embody some ski slopes **INDOORS** and under roof golf courses. *It must be caught to consider such examples only as curiosities. In both cases, contemporary architecture has gone beyond both the idea of the old Europe of the Congregating Pavilion of Human Beings and the Utopia of the Great Interior (of the type of Benjamin's passage) and the classic forms of collector. The new environments-lived not only parody the old conceptions of city and countryside, they also seem to make fun of modern concepts such as "world of life" and "protection of nature", whose space blindness is now perceived immediately.* These macro-interior is inherent for now a certain frivolous feature that barely suggests that such constructs could mean preliminary exercises for the critical climate case. Could

it also be worth for Europe, in a non -distant time, what a frivolous commentator has already affirmed in the late nineties of the century [XX](#) : That breathing is too important to continue doing it outdoors? Do the citizens of centuries to come really prepare, in the rich nations, to a farewell to the atmospheric dula? Today he would like to listen to the comment, from the year 2102, of a collaborator of the European Ministry of the Air and Space atmosphere on a job, which would then have been a long time that he would have become mythical, of the New York architects Liz Diller and Ricardo Scofidio: a Atmo-Architecture in Yverdon-Lles-Bains, on the shores of Lake Geneva, entitled

Blur Building , *which became the distinctive sign of the Expo2002 of Switzerland, and that the voice of the people called, without more, "the cloud",* [559]

Chapter 3

Impulse up and mimo [*]

*For a criticism of humor^[**] pure*

*I was lucky: during my life I have seen change the human
condition .*

Michel Serres, *HOMINISCENCE*

There was a time when poverty was the [...] determining factor of everything, obviously today it is no longer [...]. The problems of a society that live in the superbundance may be serious, which does not understand itself; They may even endanger their wealth. But surely they are not as serious as those of a poor world, in which the simple commandments of the need effectively exclude the luxury of bad interpretations, but in which unfortunately no solution can be found.

John Kenneth Galbraith, *The opulent society* [560]

1. Beyond hardship

Conservatism can be defined as the political form of melancholy. For conservative syndrome, which took shape in Europe after 1789, the fact that it had emerged from the retrospective look to the goods, ways of life and unrecoverable arts of prebourgeois times remained as a determinant. Among its budgets, it had the security of not ever being able to become the dominant opinion. He acquired his elegiac tones for the relief of the custom of counting in human nature with the darkest constants. It is conservative who refuses to stop believing that the good and the noble are linked to the place and unrepeatability; For the vulgar, on the contrary, the principle of the majority and mechanical repetition are enough. Such a reservation forces those who have nothing to win in the manic history of the new. This way of feeling will cultivate who does not want to be confused in any way with the usufructuaries of coming circumstances. Yes in him *Main-Stream* Optimistic There is talk of constant improvement of living conditions, the conservative is covered. Assume the best in the future: does that not mean looking in the wrong direction? Fluctuating between resignation and abhorrence, the conservative contemplates the progressive mood in the middle of his trajín and hopes that the entropy acts. According to its conviction, progress is never more than the acceleration of flight to the good, which, unattainable, remains behind us. Tocqueville already described the type of the bienated detractor of his own time, concerned with him, for which the bad was inseparable from the successes of the new. [\[561\]](#)

Who, as a conservative, intends to rise to the level of the fundamental, would have to continue from here until reaching anthropological generalizations; I would have to learn to associate the idea of "humanity" with the "incurable." If one had undergone that exercise, he would see the human beings from all times with a

escort, always as long, of defects, needs, loads. Then you could not even speak of "return of the tragic": we are inevitably embedded in it as in a fabric of first and second nature. If the modern ones express their conviction that they are on their way to optimize their status of immunity and his life arts, the conservative trained raises his eyebrows. Nothing impressed by the self -publicity of the new times, is not willing to make any concession to optimism. It may be the story that is happening means a step forward, but never progress. The great theater of the world is the eternal feast of death due to the lack of heat differences; who postpones this appears as the true retarder.

It is not strange that the authentically conservative feeling will enjoy its best days during the first half of the century XIX , in that "complex time of maintenance", [562] to which historians have assigned, on the occasion, the title of Era of the Restoration. They were the apparently quiet decades, of bourgeois romanticism, in which the defenders of what was the last time could be surrendered to the illusion that it was possible to be safe in front of the solvent force of progress. In no other time was so close for so many to look at the past and, without faith in improvement, to the future. "Part of your reservations, not your slogans," says the currency of conservative skepticism. The truth about the situation was only melancholically expressible for their followers: who has not lived before the social issue knows nothing about the sweetness of life.

When conservatism adopted educated ways invented the "sad science" of the human being and its economic conditions, which since the beginning of the century XIX It constitutes the continuous bass of all the speeches of modernization. The science that goes to the foundation of the material conditions of human oppression is sad. In 1849 Thomas Carlyle coined the expression *Science Dysmal* To provide the concept, better, tone, to the young discipline of political economy, as it was represented by the "very honorable teachers" Ricardo and Malthus. [563] *The expression was captivating while the theory, still unclear, about the "richness of nations" seemed, at the same time, the science of unsurpassed reasons for economic precariousness, enduring forever, of the great "masses."* In Ricardo's law, later called a strong salary law, they were classically formulated: the "natural price of work", beyond which no supplement seemed possible,

would be that "necessary price", which allows workers both maintain your class as reproduce "without increase or loss." According to this understanding of things, the "society" administrator in the liberal-capitalist way had to remain divided forever among the happy few who, like Landlords , lenders or factor owners, take advantage of the creative mechanisms of wealth of unequal exchange in apparently free markets, and most unhappy that, without hope founded on the change of their situation, remain in the proletarian or agricultural or agricultural condition . As "sad science", political economy is a school of chilled cruelty, since it educates its adherents in resignation to the legaliformities of mass poverty. The liberal theory of the century XIX [Define the poor as those who cannot be helped even if they have the best will to do so.](#)

[564] *Let's notice that when a hundred years after Carlyle the ambivalent conservative orna Alegre science [fröhlicher wissenschaft] - It followed a vision, whose darkness greatly exceeded the facts of industrial Pauperism. What mattered to the philosopher was to apprehend a forced context, which not only zambulle to the many unhappy in the obfuscations dictated by hardship, but also deteriorates from its base the existence of current and potential happy.*

[565] According to the author, neither are the most graceful out of the disfiguration of the world due to the abstraction of the exchange; In it everything would be "coined in a similar way." Life itself deteriorates by the subjection of all things to the expression of the price. Considered from this angle, Frankfurt's early theory, regardless of its utopian impacts, offered a final form of clarified conservatism; You could also say: from the pessimism of those who have been saved. In it, the elementary event of the century continued without echo XX , *overcoming mass material poverty in the first world. It was penetrated by the conviction that economic wealth will never be enough to dissolve the poverty complex to which the human species is inclined from the emergence of archaic states, with its caustic regimes of nobility and priests. He taught, consequently, that every enrichment of the crowd could only lead to misery in new clothing, in the same way that the Enlightenment never means anything other than capitalism than the change in the form of deception. If there was an idea in the ancient critical theory, which can be called critic Homo Pauper , a polarized "nature" is hidden in the opposite direction. To that reserve, the adornment formula of the "memory of nature in the human being was referred to." If, sometimes, his dark image of the world could be perceived as surrounded by a golden edge, this was because the author let him resonate in few moments the idea that in the blissful experiences of a spoiled childhood they were included dignified moral provisions of generalization, although not capable of generalization in practice. In what follows we will deal with the question of whether it is possible to*

take an active turn to this romantic insinuation. The answer is affirmative. The way to her leads to the affirmative understanding of the concept Verwöhnung

[mime, comfort, comfort, well -being]. To walk it it is necessary to establish a theory of constitutive luxury, instead of an anthropology, which the philosophical had already been called, perhaps something precipitously. After the collapse of socialism in the group of states of Eastern Europe around 1990, between journalists and commentators of the history that has become use in a few years, when taking a retrospective look at the "short" century XX *Past, use the formula, launched in an appropriate time, by Eric Hobsbawm: time of the ends. When he cite it, profession is made* implies of the opinion that the fundamental content of that time consisted of the duel of the totalitarian ideologies of ethnic-nationalist and socialist-internationalist type, and in the successful defensive battle of democratic capitalism against those two heterogeneous blood twin. That is why it seemed that the nuclear process of the century was coextensive with the duration of the Soviet experiment and that its trail of violence would have to end while the definitive cauterization of that delirium. [566] (In view of the new confrontation arising between the capitalist world of well -being and the networks of simplistic hatred we know that this assumption was precipitated.) However, the change of the Age of Extremes It cannot be more plausible than corresponds to an extremely summary thesis as it is. For historians who direct their attention not only to cataracts of events and excited speeches of the century XX , but also to the long -term waves of both material and symbolic culture in the west, the fact that the

Age of Extremes *In spite of both its massacre and its excessive discourse systems, as regards its decisive events, a time of constant processes has been first.* Despite fundamental recessions, this serves, above all, in view of the accumulation and spread of life improvement instruments in the first world. For the inclusion of the "masses" in the distribution of wealth, the great flow was directed - generally under the constant pressure of the moderate left - to paths that remain valid: a whole singularity from the historical point of view. The tendency to improve and participate in the poorest in privileges until then of the rich relied on the seven continuous troops of modernization: incessant scientific research, the technical invention never discouraged, the growing attraction of the business way of life , the constant expansion of a health system based on social forecast, the

inclusion of an increasingly numerous audience in economic and cultural consumption, as well as the consolidation of the professional and legal immunity of individuals through a labor law elaborated, especially of the women who exercise a profession, and, finally, the establishment of a widely specialized insurance system, even omnipresent. [567] The effects of these reforms of the average living conditions during a series of decades were added in modern nations, beyond the rapid change of family and mentality structures, to a sharp prolongation of life expectancy, together with a fall in simultaneous chopped of birth fees; [568] But, above all, they led to an extension, historically unparalleled, of the free spaces in the

Budget *temporary of individuals*. The synergy of progressive factors created a situation in which individuals are invited to take seriously unusually. In secular individualism, which is inside the almost omnipresent well-being situation, each or every one, while he or she is subtracted from depression, is condemned to accept that he or she is important: and being important means being able to settle as Absolute end itself, even if there is no God who is interested in individuals neither today nor post morle. The social field explodes, creating tens of thousands of platforms for the entry into the scene of individualized ambitions. In most, to take as important leads to the decision to have fun alone or with others. With the elevation of fun to a reason for life that affects all social strata, the biopolytic-psychopolitical phenomenon that was previously called proletariat is disintected: the working class, anchored in misery, for which the production of descendants, Proles , the only horizon of the future pointed out. The industrial working class, divinely depressed, disappears from the scene: that central imaginary subject of the century

XIX , of which the losers of the revolution of the last two hundred years, which were incessantly radicalized to the left, affirmed the worst and expected the best. Whoever still impresses too much about the jargon of militancy and by the romanticism of discontinuity does not right to recognize that the fundamental event of the century xx

It can only be interpreted in the line of a principle of constancy: what in a diachronic perspective constitutes the decisive content of that time is the evasion of the modern "society" of the definitions of

reality of the era of material poverty and its spiritual compensation; definitions that, for what has been said, were effective even in the early liberal doctrines of political economy, to, in the course of the century XX , especially since the fifties, to loosen, finally, its brows on the mentality of the first world populations. *In this context, early stereotypes such as "consumer society", that of the "society of experience", that of the Fun Society and similar acquire a meaning of diagnosis of the times: conceptually innermes, but not without object, these turns allude to the enormous fact that the climate of reality of contemporary western "society" - probably for the first time since the implementation of the memory in our space of tradition - it is no longer determined by the issues of poverty and the psychosemantic of need, along with its religious and metaphysical superstructures, despite the efforts of the miserabilist international. Whatever the alliance of modern defense lawyers of the hardship, psychologists- Condition-human , expressionists-trauma, ascetas- Vanitas*

and academic visitors from the country of persistent poverty, [569] In order to announce objections against the event superabundance: it can no longer refuse with sufficient motifs that the irritations of the current "society" create, almost without exception, their wealth. *Already at the end of the fifties, shortly after the first crystallization of the phenomenon in the United States and Western Europe, John Kenneth Galbraith said clearly that the big problem of the "society of opulence" consists of not achieving fixed or conceptual or psychically With his own novelty, with his emancipation of the primacy of hardship, not to mention the political interpretation of wealth. [570] Therefore, it is not enough to declare that the Affluent Society*

He does not understand herself; It must be said that she provides completely disfigured representations of her unusual state, even more, with that her interpreters on duty reject as a macabre imposition every attempt to articulate her current status in neutral and descriptive expressions. Who intends to speak to the rich "society" of its wealth - and of its moral implications - can only be a positivist lacking touch, to whom the delicacy of feelings is missing to understand the tensions of staying apart within the well -being. As much as the "society" of opulence [influx] learned to know how to manage virtuously with its rapidly accustomed wealth (in this

context the waste must be interpreted *prima facie* Scandalous of the public treasury as a cheerful participation of the State in abundance), in its self-representations exercised it remains in the categories of the Universe-Pobreza. The "opulent society", unvarmed from itself, uses to observe clearly adjusted hardships. Every lack of the norm is recorded: whoever dared to elaborate other descriptions of it that the usual, political and humanistly correct crisis balances would be suspected of cynicism; Who in innumerable internal fronts does not recognize precariousness, which cry out to heaven, is quickly identified as a agent of social disintegration. Speak in positive terms of the widely disseminated wealth, although rigorously distributed unevenly, of the first world: would that not immediately invite to look away from the tragedy before the luxury gates? Wouldn't that mean closing the eyes and ears before the waste of misery that remain stubbornly inside the well-being? In the best case, an interpreter who was impressed by the facts of the superabundance would be diagnosed as a naive that is seduced by surfaces.

But what if the decisive repression of our time really referred to one's well-being? If the denial of effective comfort constitutes the

leitmotiv of all public speeches in the world of superabundance? If the industrial secret of the current "society" consisted of the permanent update of hardship fantasies for the "broad middle class"? This does not mean that contemporary civilization knows how to protect all its members of accidents, diseases, misfortunes, poverty and experiences of failure: this would be a children's perspective of the relationship between rent and destiny. The dramas of the present, however, follow most of the time scripts that can no longer refer to the old representation "suffer under society", or in their version of exploitation theory or in its version of theory of alienation. However, the inertia of sociological pessimism and its oldest predecessors continue to act arrogantly: of a pessimism, whose definitions of reality must be verified, as in other times, in the struggle for the existence of a majority of poor poor homes. Discharge of the Great Material Césura, this diagnosis has not changed much in the last fifty years: in any case, the administration of apparent scarcity has solidified in corporate routines. No one for those who have not become a second nature the exercises of the professionalized complaint can reach either in the nation, in autonomies, or in the municipalities to a high position. To do this, the well supplied have to slaughter in the deep waters of the "tradition of the oppressed." Whatever it is in the public space: the lie of misery writes the text. All public speeches obey the law to translate the luxury that has come to power to jargon of misery.

In spite of this concordat of the "society" of comfort with the old and venerable misery, the indications that, meanwhile, the process generating superabundance has been introduced in the capillary structures of the social group are piled up. According to recent valuations, since the 1980s, in the Federal Republic of Germany it could be classified as relatively poor less than 10 percent of the population, while it had to be considered broadly rich to most, although the expression, naturally, following the play laws of "renano capitalism", designate most of the time rather modest of wealth. [571] Although the aggravation of competition in world markets would grow the poorest segment of "society" up to 20 percent (a value that could already be clearly exceeded in the United States, more prone to discrimination), would still continue to be counting, on the major side of the fraction, with a welfare space historically unparalleled. [572] With regard to subjective trials of reality, in the vast majority of people they diverge dramatically, of course, of these classifications and quantifications. The difference between statistical well-being and lack of felt comfort is as large as a few times before, even where no left-wing filter clouds the results. Throughout the West, especially in central and western Europe, it is observed towards the end of the century xx An amalgam of private satiety and public Jeremiada, which reflects a depressive-explaoisive pseudo disaster next to a strongly depressive life approach. This syndrome of simulations of necessity and fantasies of hardship, identified by the *Feuilleton* As "high-level complaints" (we could talk about miserabilism-beel, if the voices of the protagonists were better), it will be highlighted, without a doubt, in a future historiography of culture as the strong characteristic of the present culture; similar to how Simon Schama, in his great work about the century xvii In the Netherlands, he already talked about an era of *Evrassment of Riches*. [573]

Then he made his appearance for the first time in the bourgeois world the oxymoron of the rich-pobre lifestyle, sumptuous-humilde, which since then-in the most diverse junctures-immerses the consciences of those accommodated in continuous alternate bathrooms of pleasure and displeasure inside of the well-being itself. In view of these phenomena, it is natural to sharpen activist, better, only, the concept of satisfaction for the present, as proposed

by Galbraith in a recent study on the reasons for saturation, prevented in front of the Western Lacrimaeus, of Western "societies" : satisfaction (

Content) is *"highly motivated opposition to change and reform."* [574] However widespread the hypocrisy of hardship is currently in the rich "society", it cannot be described yet as totalitarian. There are, for now, opposition nuclei, in which we accommodated human beings openly speak of their wealth. Some of them seem, even, willing to extract moral and atmospheric consequences from it: who does not deny its wealth will be able to consummate the turn of the designs of the existence of the resentment of the enriched the enriched to the gift virtue of the rich. What Nietzsche called the free spirit naturally means the rich spirit: and all real wealth is manifested by the primacy of giving, economic, moral, erotic, culturally.

From here, suggestive analogies are followed for the theoretical interest in wealth as a phenomenon and source of *ethos* : Also among theoretical intellectuals the miserophils constitute the overwhelming majority, while the friends of wealth exercise the function of evanescent exceptions. But, to the extent that the traditional ontology of seriousness and hardship in the field of current feelings of life was factually infiltrated by the well-being of the "masses" and their climate-existential consequences in the western spheres sensitive to THE THEORY AND ITS *Partners* , in many regions of the world a need for concepts that were able to help articulate the consciousness of the decreased weight of the world is developed. *Who would expect that of contemporary philosophy would be disappointed in full rule.* If the thesis of the origin of philosophy in amazement once possessed a good foundation, the uniqueness of the great break with the axiom of poverty of the "masses" should provide an unparalleled stimulus to reflection. That of this is not seen practically anything in the contemporary exercise of philosophy - excepting made, in certain aspects, of the Nietzscheana wing -, thematically nothing, stylistically even less, demonstrates well that the issue of astonishment is based on weak bases; Probably forever.

[575] *At most, in the philosophical contribution, already yellowish, 1955 by Herbert Marcuse on Sigmund Freud, Pulsional structure and society* , [576] There were first allusions to the transformation of the principle of reality in the direction of what was paraphrased in the "non-repressive culture." The point of view of Marcuse's considerations resided in overcoming the apparently eternal opposition between the principle of reality and pleasure principle in an ordination of the "society" that was free from the curse of the repression of the drives, yes, of any repression in general. Little must be discovered in that essay regarding a specific analysis of

contemporary well-being conditions, although it emerged almost at the same time as

The Affluent Society of Galbraith. Marcuse's socio-psychological speculation brushes only from far the authentic event of the time in the psychological field: the relay of the Homo Pauper - whose motivational situation was described quite adequately by pulsional theories - by the enriched human being, whose situation must be interpreted through a theory of appetites, options, moods and flows of desire. [577] Also the contributions of subsequent sociologists have been almost completely sterile in the critical issue; It is assumed that the representatives of that discipline could not publicly admit the existence of a "society" of abundance without becoming themselves suspected of demoralizing a perverse science, superfluous. Since the sumptuous social sciences are condemned to simulate social utility, they can talk about everything except the luxury that sustains them and whose blind vertex they personify: also and precisely in the forms of the Sociology Militans . Therefore, it would be for now unrealistic to expect a satisfaction of the need to interpret the conditions of opulence on that side. In the same way, the resource to political knowledge does not help: the right cannot go to the bottom of things, because it does not tie any interest in them; The left would not want to do it, even if I could. (Unnecessary to say that both sides offer lamented supports, which sing different texts for the same melodies: the elegiac genre has emigrated from music to the self - escape of corporations, not without leaving their mark on the national folletin.) Although in Literatures, arts and experiments of life forms of the century XX

Innumerable testimonies of the great levitation have been gathered, in virtually no part has reached a systematic enhancement and explicit clarification of the phenomenon of opulence. [578] The aesthetic vouchers of the entry into Big Easy They are abundant, there is a lack of authentic theory of distension and unemployment. It seems that the turnaround to non-penuria is for many too broad, too amorphous and too torrential so that it could be approached by the theory in a

He tried straight . It is inherent, at the same time, an unpleasant side, as if who addressed him openly had to make a care for comfort in his own person. Who admitted to being completely spoiled in that sense (and who is not in our latitudes?) Wouldn't he have to admit, at the same time, that he no longer understands anything that for most members of the human species has determined The coordinates of the real during the last agro-imperial millennia? The lack of lack seems, meanwhile, much more shameful than open poverty. Misery still wants to assert as a characteristic distinctive of the human condition , while wealth is perceived as a foam crown on the original lack. Wealth, then, that at every moment it could be converted into the hardship before it. When misery constitutes the base, well-being can never be anything other than a phenomenon of superstructure. A powerful

bankruptcy romanticism suggests that whoever impoverishes returns to the foundations of the fact of human being. Certain nostalgic, which dream radical-conservatively beyond the modern world, long for a purifying catastrophe, a apokatástasis

of the misery we come from. They want the restoration of that state of lack, in which the original human model circumstances were allegedly developed.

When miserabilism takes off the mask, it summons ranks to the friends of being and declares the war to have a lower quality. Despite Veblen and other tentative essays, within the richest "society" there is not a convincing theory of rich existence: excluding, perhaps, the immeasurable interventions of Nietzsche and Deleuze. Most of the time, anything about their situation except acquire art collections, imitating the minor princes of the century, [xvii](#) ; They are also seen from time to time to leaf through photographs books; And if they have art historians willing to serve them as cutting flattering with their hand extended, this corresponds to the well-known model of provincial feudalism. With good reason it can be said that the lack of adequate theory responds to the state of the thing itself. If there was ever a context of obfuscation, it would be necessary to look for it in the current conspiracy against the perception of the most obvious. Of the conservative revolution of the first half of the century XX A needy reaction has emerged towards its end: as if you wanted to save your soul, taking refuge in misery and its means of reversibility. With it, a new type of ideology is announced; A modal ideology, which does not express any idea, but an urgent hurry: it is about falsifying, going backwards, freedom in necessity and poverty wealth. *The reason why the blockade works so well can clarify, in principle, through socio-psychological references: who, in general, has it significantly easier will be inclined to look away from the budgets that privilege. Does not belong to the definition of care for well-being the fact that it can remain silent about its own premises? Indeed, if it ranges with their limits, it could be required of those who give themselves in that well-being situation to remember the advantageous circumstances, or even meditate on their moral content. Isn't it characteristic of life in luxury that the pregnancy of investigating its origin can be avoided? Now you can let the eventual doubts about your perpetuation simply take the wind. As better luxury is protected, it is to deny that it is luxury: it always wants*

to present itself as satisfaction of the minimum need.

It can certainly be added that in issues of this type there is always a dose of evasion magic at stake: what should not be endangered cannot be spoken with too accurate words. The acquired aversion add their own: in the ears of unleashed members of transition generations, the voices of their parents resonate, which make the youngest as they have how they have them better, compared to them, who endured greater loads and toughest tests in other time. This psychological mechanism continues to play a role, which consists of using the first relief to open the valves to private feelings of hardship. As soon as the pressure drops, the deposits of past needs are emptied (or transformed into places of worship), consciously dispensing with the improved general situation: an effect without which the outbreak of therapeutic cultures after the Second War could not be understood World, nor the flowering of academic Marxisms and other expressions of sumptuous radicality. The overflowing victimism of the established well -being era is only interpretable for blindness to the situation of new charges. Enough, indeed, subjectivate the concept of poverty to make its contour extend to infinity. [579] Such subjectivations quietly presuppose the generalized wealth to deny it out loud. The *Low Culture* has reached this mime standards for the well -being of the *High Culture* : Since the fifties innumerable new privileged could afford the "luxury of pessimism" that Nietzsche had diagnosed at another time in Schopenhauer. The discomfort in culture has become well -being in the embarrassing situation. *Certainly, the citizens of the postwar period in the West in prosperity do examination of more or less confusing way about the fact that they enjoy a greenhouse effect of comfort, especially if the center of gravity of the story on alert of alert His life falls into the time space between 1945 and 1990. [580] As older observers confirm almost in unison, in that period of time the characteristics of the great reorientation continuously were imposed, although not without setbacks. Also during that period the material symbols of the almost general non-pobreza passed to the forefront. The new one* Liaison

Between purchasing capacity of the "masses" and frivolity of the "masses", it leads, in the widest possible front, to a psychosocial change of mood. Even in the lowest layers of the middle

bourgeoisie, a fashion, table and mobility luxury consumption can be stipulated as a characteristic of socio-industrial life forms; Automobile cult reflects the participation of all social strata in aggressive expansion techniques, not rarely self-destructive. [581] The strong dilation of free time affects [Modus vivendi](#) of all subcultures and income levels. There are innumerable ones who take advantage of their surplus free surpluses to elaborate their moods, their talents, their diseases, their subjective victimism and their private metaphysics; Both those who live alone and accompanied invest how many enormous attention, ability to judge, know and

Savoir Faire in the improvement of their homes and second homes; The reconversion of the impulse to move in sports, music, tourism and innumerable types of fun activism reaches a level for which there is no model in the history of civilizations. Even when it happens, as at present, that the wealthy north is forced to abandon the "Cocoon of the happy postwar decades" - the expression comes from Pascal Bruckner - and to accommodate turbulence, the level, what steps they make passing password Or during broader phases, it is still incomparably high from the historical-social point of view. With regard to the empirical perception and moral interpretation of the great change, the majority of human beings of the second postwar period as witnesses of the period should be heard. Who at the end of World War II paid attention as an American-American and European-western realities observer had the opportunity to perceive, feature feature, with the definitions - in relaxation - of reality of the following period of continued growth. The last phases of loud in the western world exceeded the era of both world wars and the agitated stadiums of the Russian experiment; With the prohibition in the United States, the twenties launched a late and sterile insurrection of the ancient feeling of seriousness of life, which had joined a great rejection of consumption and relaxation. The continuum of darkening passed in the West through the depression phase of the thirties - then the New York Central Park was a favela composed of stores and barracks, maintained in life laboriously due to the commitment of charitable and communal institutions - until reaching the Misery sequelae of World War II, including the beginnings of the reconstruction phase. After the great crisis of 1930, Franklin D. Roosevelt was able to verify that a third of the population of the United States was insufficiently fed and dressed; Still in 1962, Michael Harrison, in his classic study *The Other America. Poverty in the United States*, [582] [He estimated in more than 20 percent the poverty.](#)

About that background is understood why in the first half of the century

XX [It seemed natural, and even perhaps it was legitimate, yielding to temptation for inertia and continuing to use the pessimistic languages of the century](#) XIX

, together with its utopian equivalents - almost so obtuse -, no matter how much they occur as a better science. The dominant speeches after 1918 can be referred, with few exceptions, to an

alternative as superpotent as sterile: or one was resigned to the eternal laws of mass poverty, which only seemed to admit a small number of winners in the evil game of The competition, or, with a bold militant, one was dreaming of, advancing towards a rich and equal end of history, which would be close as the productive forces of the "society" fell into the appropriate hands. Sink into the conservative melancholy of paralysis or, with self-hypnotic optimism, make the leap to the "revolution" (imitating the Leninist delirium and fanning the hope of an upcoming opportunity): this seemed to be the choice that the historical field of then prescribed to His interpreters that were considered realistic. That this required to decide between two completely exceeded options was somewhat aware of a few then. Also what was considered avant-garde was mocked by false stages. Precisely the early Frankfurt school, which became hegemonic since the fifties in Germany, and later in the United States as [Critical Theory](#)

, he had entangled between those two deceptive poles; He was only original for proposing a combination of jump and paralysis with consequences that reach the most recent pessimism of German gala. Only a small minority of intellectuals was capable and was will By incessant accumulation of isolated steps, barely noticeable, inventive, operationally efficient - the event of the time was made, the first rupture of the circle of misery for the many. [583]

The psychodynamic and mental side of that historical cesura was not treated anywhere with the convenient detail, not to mention the conceptual dimensions of the event: no diagnosis of the moment occurred to him that in the present generations there was no less than the detachment of the concept of reality of immemorial dogmatics of the serious, heavy and necessary; in which (according to the insinuations of the logic and interpreter of Hegel, Gotthart Günther) the sediment of an insufficient tradition of "being" is always hidden within the framework of the bivalent thought. On all fronts they continued writing the black novels of positivism. Both in the left and right camp intelligence collapsed before the real and the dominant, the great, the terrible; Only minimal aesthetic circles managed to subtract the cult of reality and its paralyzing consequences. Very few realized, with Musil, that a serious rival had come to the sense of reality in the form of the sense of

possibility, which today reaches its form of explanation crystallizing in the kingdom of the virtual. Who would have been willing to admit that a mutation of the experience and concept of the real? The message of the century found no preacher. I should have gone out: we have resurrected the real; Or, less pathetic: from now on we will remain at a distance from the real. The enrichment operation is so wide, it is so full of currents against and paradoxical effects, in addition, so complicated in ambiguities and exceptions, overshadowed by such besieged questions about external costs (until reaching the suggestion that there would be a career of armaments of armaments of Misery with well-being, impossible to win by the latter in the long run), which, except for certain conceptual achievements, half a century later it remains unable to be appreciated in its total development. The more difficult it was to understand what was happening then, when this manifested his first profiles. None of those who after 1945 directed their attention to the phenomenon "market free economy" or commented on the penetration of fossil appliances and fuels in the modern lifestyle would have been able to judge the meaning of these objects for the redefinition of old fundamental European concepts as "nature", "reality", "freedom" and "existence." On the contrary, there would hardly be some philosopher of that time that he would have been willing to verify that practically the traditional vocabulary of his discipline began to become historical with the appearance in the "world of life" of the phones, internal combustion motors, Radar devices, calculating machines. The ancient European ecology of scarcity may be losing ground, but the belief in the primacy of the need and in the character of burden of existence continued to keep the old world standing. The habit of being poor and not successful did not give in their eagerness to domain over moods. Wealth came like a thief during the night. [584] *The thoughts of the enriched were elsewhere.* Today is gradually recognizable that the denial of levitation constitutes the constant of the most recent history of ideas. Wherever the relief or lightening was intended to enter the theory and moral, that is hidden under the surfaces of everyday life and that they did not get tired of evoking under the toughest names. While discharge or lightening sent their signals everywhere, extreme realists were more unbridled than ever to the cult of depressive thought. Walter Benjamin ventured into the image of the angel of history, who believed to have a single catastrophe, which incessantly piles ruins on ruins; This created the image-test for the view disorders of a century of radicalism. [585]

2. The fiction of being-canes

In view of these issues, it is understood without effort that over the century xx It should be more difficult to stay in the fundamental assumptions of classic conservatism (while its constitution is that of a conservatism of misery, a Catholicism of lack and a denial of wealth). To the extent that the undercover message, and yet omnipresent, of the facilitation of life materialized in the mood of the following generations, the interpretation of the world in the light of the prejudice of the lack was placed in a little plausible position . Whose weakness could only be compensated with an increased deployment of pessimistic abstractions; and with a reinforced importation of negativities. In this ideological context, a second exploitation of the periphery is reached, this time in favor of the masochism of the center. The habit of importing, cheap, misery as raw material and preparing it in high -value admonitors for the domestic market is until today virulent among indignation activists.

[586] In order not to have to recognize the unheard of happened in the first world, the pessimistic international computation of the third world's hardship against the recent wealth of the West and deduces a negative balance; Yes, he even originally sends the first world's well -being to the poverty of the third, to make his life clerk seem to be the result of the injustice (both economically and politically) in front of the southern hemisphere. Thus he gets his own life circumstances, along with his obvious abundance and dynamics of pampering or selfhalago, they are not tied for too loaded with guilt. He always remains ecstatic in the face of the misery of others; Often to such an extent that you can no longer decide whether in that turn towards the

not me
and
not here

It is about seeking help from afar or hypocrisy at home. [587] The representatives of this way of thinking behave as if they had discovered an unknown natural law: that of the conservation of misery energy. The conservative spirit of misery, denial denial, has invested, especially since the sixties, great efforts in the devaluation of Western wealth, while demonstrating the unsustainability of the methods that have been until now for its acquisition: the International Debate on the "limits of growth" was of transcendence, as is known, because it translated classical economic pessimism (which all types of fundamentalism) are lately to the language of ecology, thus attracting, thus, a youth alternative.

The most ambitious effort of indigent conservatism in the face of the turn towards a civilization of well-being consisted, however, in placing more deeply the conceptual foundations of the ontology of lack. This could only happen making them a kind of negative essence. It was about separating it from the economic data in order to place it, as deeply as possible, within the human essence, yes, within the very heart of subjectivity: the originally dissociated psyche, plundered, required in excess. When what is intended is to judge human existence under the point of view of its determination as a lack, it cannot be a factual, casual and reversible deprivation of a large majority of real people of material and symbolic goods; What really matters must be presented now as an constitutional or biocultural aprión need for *Homo sapiens* .

The memory of this ingenious maneuver, apparently achieved in principle, the predation of human poverty before any concrete historical and social manifestation of lack of products, opportunities and resources, is linked in the annals of the sciences of culture to the work of Arnold Gehlen, a wise man who is not offended if he is considered - before Luhmann Niklas - as the most sagacious of the concessions of the century XX . According to his position in the recent history of ideas, Gehlen is a young Hegelian right, who declared as a personal task the empirical or anthropological materialization of philosophy. In Gehlen's approach you can see a German path to pragmatism; His motto is skepticism in the face of the fading of "unreal spirit"; Your distinctive signal: contempt for the credulity of intellectuals in words. From the typological point of view, Gehlen's intelligence can be described as a Jesuit, given that he owes his greatest possibilities to an almost reforming attitude, exercised before the solidity of the opponent, of conservative resistance. Even the paradoxical title of Vanguardia conservative, which gave Luhmann Italian interlocutors in the seventies, can be broadcast effortlessly to

Gehlen, almost a greater generation. When it comes to appearing the most successful modernizers of the pessimistic syndrome in the century XX

, his name deserves to be cited even before Freud, Lacan, Adorno and Carl Schmitt. *Benefit will be revealed for what continues to examine in detail, and analyze in its coherence, the fundamental operation of conservatism rearmed with Gehlenian methods: the determination of the Homo Pauper through a deepened anthropology of lack. In doing so, it will show how an analytical device of great modernity was expressly placed to the service of conservative encouragement and hostile commitments to the lightening of things. To build as a deeply poor animal the active, reflective human being, creator of culture, despite all its creative potentials, Gehlen resorts to conceptions that at the time of their first systemic configuration, the late thirty years, belonged to the most advanced, and that until today they have not been understood everywhere or from all points of view: starting with the Nietzscheana expression, fertile without limits, of the human being as "undetermined animal", until reaching the Onto-Anthropological thesis of Scheler of Scheler of the "patence of the world" (a reason that in Heidegger's lesson, Fundamental concepts of metaphysics, world-financial-solety*

, of the winter semester of

1929-1930 , he would have to play an outstanding role). Gehlen, in addition, introduces into his company the concept of action of the transcendental tradition, and, together with him, the concept of risk of contemporary philosophy of existence, the concept of position of decisionism, the concept of symptom of psychoanalysis. To this is added a series of biological intellctions of inciting novelty, such as the conception of Neotania - the phenotypic fixation of youth body conformations - by Julius Kollmann or the sensational Lodewig thesis (Louis) Bolk, exhibited in 1926, of the primary retardation of Human ontogenesis, as well as the retention of fetal characteristics in the adult morphology of the human being. [588] *If there is in Gehlen an idealistic rest is shown in a scrupulously cultivated antibiologism, which reaches the denial of effective instinctive endowments in the Homo sapiens*

: An exaggerated position, which was forced to review in a posterior phase of his work. *All these determining aspects are synthesized in Gehlen's strategically central theorem of the human being as Being-Dearities [Mängelwesen] . This expression must not only designate the biological "negative endowments" of the Homo sapiens , with all its non -adaptations, non -specializations, not developments and so called primitivisms; [589] It also recalls the high load pressure under which, according to Gehlen, this animal would be tilted from the beginning, greatly needed to protection, detached from the environment, pillaged from instinct, organically lacking resources, without an innate interior guide. The author does not tire of highlighting the biological*

impossibility of this living being with always new turns: affected by a "lack of unique means", this creature, "considered as natural being", is "maladaptive without hope"; [590] It is "unable to life in any sphere of really natural and original nature"; [591] a result of a "normalized premature birth"; [592] threatened by "virtual interior tensions," extremely high, [593] and endowed with a dangerous potential for helplessness and self-destruction. Once these diagnoses were formulated, the patriarch appeal could not take the patriarch in the mode of anthropological-chance consideration, Johann Gottfried Herder. Gehlen openly claims him as his "predecessor" and takes from him a fundamental bimembre proposition on the human being, which says: the "character of his species" always consists and everywhere in "gaps and deficiencies"; [594]

Although because of its linguistic genius, as well as its cultural and institutionally creative capacity, the human being transforms its original plunder into a privilege. After this you can continue the program and confession of principles:

Philosophical anthropology has not taken a step forward from Herder and, in scheme, it is the same way of seeing the things I want to develop with the media of modern science. Nor do you need to take any step forward, because that is the truth. [595] It can be shown without much effort that this suggestive portrait of the *Homo Sapiens Pauper* It is impregnated with an ambiguity, whose evidence dissolves the meaning of the entire construction, so that, after that, it can also be interpreted as allegation in favor. When Gehlen, after Herder's footprints, talks about *Homo sapiens* How to be of deficiencies, presupposes a history of weakening of the human being or the predecessor of the human being, who, according to his own assumptions, can no longer be interpreted as mere natural history. Obviously, the poor and weak human being of Gehlen's portrait must constitute the starting point of a great narration of the primary lack and its compensation, equally native, through cultural abilities. Within this scheme it is completely dark, however, how a living being may have reached natural evolution to its initial deficiencies. From a natural history of the predecessor of the human being, such a dramatic dowry for plundering cannot be deduced. The abandoned nature of itself does not know any successful transmission of deadly misfits or weaknesses; In any case, risky specializations of the type of peacock or deer horns, effects that cannot be spoken at all precisely in the *Homo sapiens* , that, as Gehlen does not tire of emphasizing, it is de-specialized and youthful in the most striking way. Thus, if the biological and culturally motivated development then led to results such as those that occurred in the primitive human being, its evolutionarily favored properties cannot be interpreted as plundering; On the contrary, they would have to possess preponderantly qualifying virtues or, for talking with Darwin,

fitness -*Crequening*. It is absurd to describe the primary scene of the formation of man as the appearance of an unable creature for life, which - there are those surrounding the world - would have to immediately retire to the protective envelope of a prosthetic cultural shell to compensate for its biological impossibility. The refinement of the somatic image offered by the *Homo sapiens* We must actually think about it, as dependent on a long -term stable trend, which could only be successful based on an assembly of biological and cultural factors. This development pull can only be understood as a self -deforting incubator effect, which converts both young people and adult individuals of the species into beneficiaries of a comforting, brain and childish trend. This is imposed without being impaired in the long term and specifically the evolutionary opportunities of this living being so incubated, risked neoténically. The history of successes of the [Symbolic Species](#)

It could not have turned out as presented since the retrospective today, if, according to its fundamental feature, it would not have led to a productive assembly of somatic refinements and psychoneuro-immunological and technical strengthening. [596] If the series of conditions of being-and-así of the human being is reversed at this point, recognizing the evolutionary success of human morphologies, the indications for anthropological evaluation show *Eo ipso* An opposite trend. The human being does not go to culture and its institutions to transform itself with a biologically impossible being into a creature in some way suitable for life; Rather, it comes from the circumstances of its generation and education in such a way that it takes advantage of its unique incubator privilege even in its most intimate somatic skills, in its brain capacity, its sexuality, its immune structures, its nakedness. His strength is expressed in the privilege of his high fragility. In other words, the

Homo sapiens It is not a being of deficiencies that compensates for its poverty with culture, but a luxury being, which due to its protocultural powers was sufficiently assured to survive in the face of all dangers and prosper occasionally. In this we must admit that the sapientes had to limit themselves most of the time, for understandable reasons, to the realization of a small part, rather robust, of their cultural potential, to, arrival the occasion, venture

into luxury developments typically Specific. *He Homo sapiens It is an intermediate being basically spoiled, polymorphically sumptuous, capable of multiple improvements, in whose formation genetic and technical-symbolic conforming forces have collaborated. Its biomorphological diagnosis refers to a long history of autoplasmic refinement. His opportunities to be spoiled come, by inheritance, from afar. At the same time, it remains perturbed with a completely animal tenacity, even more, endowed with an ability to persevere until the end under the most miserable circumstances. Describing the characteristics from all this as "endowment with deficiencies" is an idea that only occurs to an interpreter when it is proposed to provide reports from the Homo Pauper*

same - addictically budget - in the earliest conditions, despite the fact that from the categories of the theoretical apparatus themselves already insinuate contrary assessments. Therefore, the *Cordiale entertainment* From Gehlen with Weimar's shepherd, Herder, is more than a chance in the history of ideas. His common idea of the human being as a lack of deficiencies satisfies the new need for bourgeois pessimism to replace dogma - an invention from cults - of original sin by the thesis, much more attractive, of the original lack. *As more plausibly, the investment of the indications established by Gehlen can be based is with its own conceptual means. That he Homo sapiens It cannot be a being of deficiencies, but from the beginning it embodies a luxury formation, it is understandable in every way as soon as the two most important concepts of the Gehlen system are submitted: on the one hand, the idea of Patience of the world, [***] with which the author introduced himself on the horizon of the philosophy of his time; on the other, the discharge category, [****]*

which undoubtedly represents Gehlen's most fruitful contribution to both philosophical and empirical anthropology: it recognizes one of the few really original conceptual configurations of the Culture Sciences of the century of the century [XX](#). Since both concepts were placed in the narrowest connection by Gehlen himself, they can be discussed here legitimately in a common course. *From his patience of the world he develops in the human being - following Gehlen's fund which is required too much not only occasionally, but is structurally overloaded. Its fundamental constitution, from the sensitive side, is called the flood of stimuli and, by the pragmatic, risk pressure. Since the human being does not bring any innate coupling to the environment, at least not for all of the*

circumstances, which always has to fix them in the midst of self-establishment with the environment, their being-in-the-world has the character of the Be-Inmerso in a "surprise field." [597] «In the light of this consideration, the patence of the world is fundamentally a burden ». [598] This is said - although the author does not express it - that the fundamental feature of the experience of the world and the behavior with him of the Homo sapiens

It consists of a superabundance of perceptual impressions, as well as possibilities of experience and action, and at all in a preceding plundering and poverty. By its subspecialized nature, multiply adaptable or "open" there is, on the one hand, an excessively impressionable receptivity, on the other, an extremely broad spectrum of action options, which reaches from the trivial middle term to the improbabilities of art, the asceticism, orgy and crime. If there could be something like an early sensation of lack of lack in pregnancy before the wealth itself: a problem that for the reason of daily life is expressed by the cliché "torture of the choice", Imbarazzo Della Scelta

and similar; With greater theoretical ambition, the same can be captured in figures such as "complexity reduction." The human being is "loaded" by its plasticity in the sense, for example, in which the millionaires must be bowed to the need to have to administer their wealth. *These observations are reinforced by Gehlen's explanations regarding the innovative category Download: an expression that articulates the most important aspect of a general economy of existence. If you can say that the Ser-Ahí It is, indeed, in principle, a paradoxical being-charged-and, as has been said, by the richness of the sensory and pragmatic exturaism of the human being-, the task of the discharging mechanisms is to reduce the primary tension by wealth; Starting with the model configuration of perception and with the automation of action decisions, until reaching the normalization of future expectations through rituals and the exclusion of unforeseen events by technical routines. Simplify yourself, human being, get calculable! Gehlen assumes, realistically, that life, both somatic, psychically and socially, follows the inclination to settle in conditions of operation of a well -tempered banality; Conditions described, psychologically, as usual and, anthropological-culturally, as institutions. Download is, according to this, a savings mechanism: it constitutes a*

procedure to put the bolt to the temptation of Autodesgas. Its capital effect arises from immunization against immediacy, whether excessive energy expenditure on spontaneous work is that of the flooding of risky perceptions de-automatized. It implants, in a way, a first system of pragmatic immunity, which defends against the infections of the psyche for an excess of non -assimilable stimuli and prevents the expense of psychic energies in ecstatic openings to the field of action and perception.

In such a profile of the concept, it is clear that downloading has nothing to do with the administration of deficiencies: it is competent for the management of a wealth, which demands domestic economy and investment sagacity. Only because the element of the human being is too much, simplifications, restrictions and habitations are necessary, which stop the waste at a low level, in order to have available the energy saved for higher companies, more ambitious symbolically. In this graduation process the reason for the surplus both primarily and secondary is perceived. After Gehlen has done his own - almost successfully - to declare the human being and the elementary level poor, he again announced in his exhibition of the most developed psychic economy of the Homo sapiens the wealth denied of the beginning; Yes, after it was modeled by civilizing discharge mechanisms, in the form of economized action potentials, which only at higher levels truly drive their realization. But, as is the case in the case of the first wealth, which arises from the patence of the world, Gehlen also describes the second as a negative load and factor. The psychoeconomic keyword for the second wealth is called liberation, which also entails an investment problem: it is understood by itself that for the strict anthropologist only serious seats will be worth. This procedure is explained in the example of the contemplative life of the charismatic, which are supported by the "societies" that surround them, or in the way of being of the artists, whose fluctuation between mastery and anarchic licenses presupposes tolerance by the world they share. Both types of existence released must illustrate that everything depends on connecting the abundance of energy achieved by discharge with ascetic regulations, whether they are those of the monacal closure, are those of the [ATELIER](#)

; Anyway, the anthropologist contemplates with concern and

disgust the de-regulation of artists' stocks in the anarchist
subcultures of the century

3. Lightness and boredom

*If our moods are the models of our philosophies, tell me then,
Edwin, in which one the truth is poured?*

Friedrich Schiller, *THE WALK UNDER THE TILOS*

Returning to the context of its time the paradoxical construction of Gehlen of the poor human being, a sensitive connection appears with the epochal movement of life lightening in the *Affluent Society* : A movement that, in another nuance (and on the background of modern solidarity systems), should be defined as a transition to a first successful network of highly individualized immunity constructs. The fact that the central expressions of modernized conservatism, discharge and liberation are more suitable than any other to conceptualize the subjective reflexes of the great levitation can not be a mere random. They are, indeed, their time captured in thoughts.

With the appearance of the completely legalized "society", which floats in optimization routines, moved by money, it has entered into force, for speaking once again with Hegel, a "world state", whose main characteristic consists of a change in a change perceptible of existential seriousness contexts and weight proportions. But since the "Society" has yet found the correct concept of its own adventure, of the discharge that reaches all its states of semantic and material things, or that, where it has found it, it does not know how to use it correctly, He is exposed to the temptation to speak of both his great achievements and new evils, and both of his innovative conquests and precarious situations. Also with regard to their moods, marked by liberations, "society" is in the uncertainty in its exit from the universe of poverty; When referring to his unusual relief he wonders if he will not have properly moved away from the true path, by difficult, and dictated by the hardship. [600]

As uneasiness by stimuli of a similar type, Hegel wrote in

January 1807 in a solemn tone, diagnostic of the times:

For the rest, it is not difficult to see that our time is the time of birth and transit to a new period. The spirit has broken with the previous world of its existence and representation [...] dissolves a particle after another of the building of its previous world, its collapse is insinuated only by isolated symptoms; Both lightness and boredom that are proposed by the existing, the indeterminate feeling of something unknown, are indications that something different is underway [...] The beginning of the new spirit is the product of a broad revolution of multiple intellectual forms, the Price of a path intertwined of various ways. [601]

If Hegel is wrong, it is to consider lightness and boredom as omens of coming situations: they are actually the new appeared. They constitute early traces of traffic to a barely recognized flotation of being and fading time, detached from fixed goals, which provide their hue to the new era in general. You have to understand that there is not talk about *Spleen* aristocratic, which had flourished under the *Ancien regime* ; It is not the melancholic palate of the *Vivre Doucer* at advanced time. The expressive turn of the "propagating" of such moods "because of the existing" already speaks of bourgeois provisions. Gestures the concern of the philosopher for the strength of world circumstances transformed into the liberal camp. As a supporter that is recognized from the new Constitution of the World, in which the substance wants to be developed as a subject, does not allow any discretionary mode of subjectivity to be worth the substance. It must be a serious intellectual way and capable of representing the laborious subject, which must be at home in the new post -revolutionary situation, installed by a freedom that would have reached itself in the *medium* of law. The romantic modes of light and boring consciousness only have the meaning of symptoms for Hegel: they must not constitute more than a morbid *intermezzo* between two solid moments; The oldest would be embodied by Catholic substantialism, already surpassed, and the new must belong to postprotected freedom within the rule of law. However, lightness and boredom represent an interview, which must be assigned both margin of time and require the fermentation and transitory fever for their beneficial work: even the terrorist excesses of the French Revolution had to happen and curriculum that leads to the rule of law.



Bernardino de Sousa Pereira: First attempt to flight of the Bartolomeo's hot air balloon Lorenzo de Gusmão against King Juanv, 1709. But what if what is in fermentation does not think about returning to rest after successful effervescence and, once it has risen, wants to be affirmed as a mode of existence of own right, lighter, freer, more frivolous? How should we understand that the Capriccio It will not be content with being a musical genre or a literary hue and would like to become an aspect of the *Modus vivendi bourgeois*, in a style of use of money and seat of feelings and inclinations? What if the *Mongolfieros*, who went up to the sky of France during the *Mode Au Balon* Before the revolution, they were not mere cravings sentenced to the fall (a similar *aeromáquina*, the *Charlière*, fell to the ground in August 1783 in Gonesse, near Paris, and was attacked by peasants, full of panic, with horseshmiss and scadins, to end up being "killed" by a soldier by a rifle shot)? If those craving devices mean, rather, the ambition of the modern ones to settle in the airspace? Had he no longer sent Voltaire in 1752 to the hero of his novel, *Micromegas*, on sun rays in space, referring to the intention of the enlightened to take possession of the vertical? It was nothing more than a Francis Bacon emulator, which in 1624, in its utopian narration of the island *New-Atlantida*, had prophesied the imitation of the bird's flight by appropriate machines. [602] Also the theatrical machinery of the Baroque had discovered the height dimension, causing it to float in the air, on the heads of the public, mercury with its talar wings, fortune with its sphere. It would be ecclesiastical or secular games, in their essential final apotheosis the airspace had become a scenario above the stage. [603]

The optical illusions of the roof paintings of the same era invited the public to navigations in the vertical. All these occupations of the height space could no longer be canceled. Even the dances of the pre-revolutionary period allowed to recognize that the floor could no longer claim for longer, without more, its ancient rights to the attraction of the bodies; Instead of the gravitational steps, a culture of floating jumps and movements arose. Around 1750 an aphoristic could have claimed that antigravitation, elegance and machine constituted the great trends of the time. The phenomena spoke for themselves: hadn't he delighted the whole century XVIII , *poetically and technically, for the "art-aire-nave", by the Navigation aérienne , for Dedalo machines and hot air balls? Hadn't the day before the French Revolution really arrived at the moment in which human beings felt mature to emancipate the existence of the sad custom of their heaviness and to snatch the gods their last privilege, the pure whim? With the successful exhibition of a hot air balloon made by the Mongolfier brothers on September 19, 1783 in the courtyard of the castle of Versailles in the presence of Louis XVI, the official sign for the beginning of the levitation was given: an event surrounded by joy, in which a lamb, a rooster and a duck were the first animal inhabitants of the earth who enjoyed the pleasure of the climb at a height of more than 120 meters. (The lamb was installed in the royal pens and carefully attended throughout his life, as a witness of progress deserved.) At that time the antigravitation policy had made the epochal jump and, in the form of republicanism and air navigation , of aesthetics and therapeutics, industry and high distance trafficking, I was in the process of creating its own means and machines. Had Jacques Alexandre César Charles said - the first human being that had risen at a height of 3500 meters aboard an oxygen ball on December 1, 1783 - the next day in the Journal of Paris : "Something will never match the instant of joy that he seized my existence when I felt that I abandoned the earth."* Also the crowd below was ecstatic before these pioneer acts and celebrated the hot sprays as the authentic heroes of the moment; He had intuitively understood that this was also his business. It seemed that humanity, represented by its avant -garde in the baskets under the balloons attracted to the sky, would have found the exit of its self -state inability to fly. Jean Paul caused the aircraft Gianozzo to live in the balloon boat, and contemplated his hero, like a pragmatic humorist, spend the nights, sleeping, at height. Already only the fact that this observer released from the lower world would

have to break his neck when he fell during a storm betrays how the poet, going back to the co-discovery of the antigravitation, ultimately takes refuge in the icáric cliché; granting a final evil word to gravity. Still a hundred years after the first ascents of the Mongolfieros and Charlieros, Nietzsche, in the



Gaya Science

, he will apostrophic the free -stating friends of experimental life as "we, aircraft of the spirit." Thus, who does not want to talk about the impulse up must also remain silent from modernity. *Meeting of balloons in the Alps*. To appreciate in its fair value the anti-romantic anger (and anti-antigrave) of Hegel must be recognized in him an early figure of modern conservatism. It motivates the successful perception that the so -called romantics, the new light and boring, the versatile and floating Without fixed direction, they are considered only as pathological provisional ones that should be abandoned as soon as it has returned to solid conditions: an event that was confirmed, otherwise, by some spectacular conversions in the [Vitae curricula](#) of the "subjectivillos" who played with everything at first. For Hegel, the hurtful tip of the romantic attack is that with

him the light consolidated for himself. The philosopher clearly perceives that here you have to launch processes to review the weights and measures of the ancient serious weighting. It also keeps in mind that in the modern mode of experience, boredom is emancipated as a phenomenon with its own value: the interior time is broken down from rough cars with objective goals, so that an imperative unleashed consciousness arises, released from purpose, in a positive sense Without work, that advances from the whim to the situation and back to the whim: it could be called the discovery of the great vacation from the spirit of the final objectives. It is not surprising that a thinker as Hegel, that everything that he considered valid could only make it intelligible from an explicitly achieved end conceptually, did not recognize in such approaches anything other than display of a veiled arbitration about the objectified world. In the manifestations of the levitated spirit, which, so to speak, plays divinely with himself and with the element of the world, only sees an "insubstantiality" that, as he teaches, inevitably takes the rudder in his hands "when seriousness is missing, pain, the pain is missing , the patience and work of the negative ». [604] However broad it is, otherwise, the kinship between irony and dialectics, Hegel intends to fix the active restlessness, which is the self,

[605] *to the serious circular movement and the laborious production that knows where it goes. That is why freedom has to endure that it is compared to the understanding of the need: as if it had emerged from the substance for a second insolent, to sink immediately, as affected by repentance and vertigo, in the need, legality, self -limitation . It can never allow the effervescence of the living to become a floating aimless; Never up the impulse can follow its own line. Inadmissible it is also for Hegel the romantic short circuit between pure experience and the sense of existence, as Lord Byron articulated him in a letter from the year 1813 to his fiancée: «The great goal of life is the sensation, to experience that we exist , even among torments ». For the thinker, such movements and shocks can only be those of bad finitude; whose psychological trace is the sick self, who flees from his indolence and lack of world, taking refuge in boasting and intensivism.*

In fact, however, the solutions of self -conscious lightness were only possible on the horizon of a "society" that, thanks to its accumulation

of well-being, science and technique, was already about to leave the scope of history as hard work and fight: a state that was anticipated with great pregnancy and peanut precocity in the desks of early romanticism. The Poetological Doctrine of Novalis of the potentiation of the casual could only be written in a context, in which - as a result of the Kantian and Fichteana Cesura - it was already possible to say goodbye to the dictation of external objectivity as of a overthrown prejudice. After the fall of

Ancien regime [ontological new tones are heard:](#)

All the hazards of our life are materials that we can do what we want. Who has a lot of spirit makes a long time of his life - any knowledge, any incident would be for the one who is full of spirit - the first member of an infinite series - beginning of an infinite novel.

Humanity is a humorous role. [606] It must be caught to adduce the precocity of such sketches as reproach against him. Nor can revenge, again and again unleashed, of the real with a refutation of antigraves trends, no matter how much the conservatives integrate such a thing in their vision of the facts: they have always believed in the fall, not in the flight. If Icaro falls into the sea, they will always be the ones who have always known him. Pessimism manifests its weakness, its kinship with the vindictive mood, when it intends to be right against clarification. No more takeoff permissions, then, for Imitation of Icarus? Still the well-known link between erection and "overcoming the force of gravity" suggests the belief that after such insurrections the force of attraction of the Earth has the last word. *What in fact had been implanted at the highest level with romantic irony and its art of taking light all things was the questioning of the traditional concept of reality along with its foundation in an ontology overcome monovalent; This not only ends in the "Western teleology" crisis,* [607] *but in the liquidation of the concept of reality of the great culture. The most visible technical procedures for this are aeronautics, which uses the impulse up, and astronautics, which opens access to ingrability to earthly bodies. From now on in the air there is nothing less than the* Final of the force of gravity

[608] *The time comes to ontological pessimism, which had never been able to talk about anything other than the necessary one. The new era is that of the distension of subjectivity against the venerable*

definitions of the world of seriousness. With it begins the infiltration of lightness and ambiguity in the monotonous weights of the substance. Freedom is more than the need included: it is the division between loading and discharge forces. At this point it is clear where the interests of a pluralistic spherology turn empirically: what matters is to approach with new means of description of the reconstruction of co-substantive or surreal animation spaces. Thanks to the concept of discharge, the weather interpretation of a versatile reality can be undertaken, whose spotlight is directed to the animation of mundane-vital cells by means of antigrave trends. Under this point of view, modernity appears as an expansive and transcultural levitation experiment: with the accent placed in the foaming of the real thanks to the introduction of moments of impulse up in the complex of gravity. It must now be admitted that the concept of civilization has as a premise the antigravitation; It implies immunization against gravity, super-duead, which paralyzes human initiatives since ancient times; protest against immovable mountains. Following the impulse to an explanation according to the time of immunity techniques, it is necessary to make explicit now, on the other hand, the turn towards the lightening. [Once the deduction of the cultures of collective stress and its legal development in the](#)

Decorum of groups-we once again refer to the future work of Bazon Brock and Heiner Mühlmann-, we must also elucidate the civilizational sense of anti-stressful moments. The empirical triumph of antigraves currents can be deduced from the observation that in all areas covered by the market mechanism and by the inventive review the lack has become a scarce good. If, in other words, there could be no competence for the administration of hardship, drive, need: neither at the material level, nor at the symbolic level. It is known that in the sphere of consumption developed it is the offers that abound, while the needs susceptible to demand are increasingly presented as escasece.

[609]

Due Subject of the solid, heavy, inescapable. Starting from the foam definition we gave at the beginning, we must describe the entire modernized social field as a multicameral system, composed of upward impulse cells -

common people "Worlds of life" -, in which symbions enjoy antigraves effects, thanks to the media accessible to them. Symbiotic

spaces are constituted co-conforable, co-frivol, co-de-their, most of the time co-hypocritically and co-historically as well. That is why they are not safe against mimetic infestation and the irruption of paranoid epidemics. If we attribute to weather an existential importance it is because, for philosophical reasons, you have to ask beyond technical air conditioning and optional modifications of physically concrete breathing conditions: what gives to think is the tempering of the being-in- in- The-world in general, the mood of Ser-Ahí

between aggravation and lightening poles. Would foam mean now: air to breathe in an unexpected place? *It should be admitted that the discoverer of the world's explorers in the philosophical context, Martin Heidegger, established other completely different signs for the valuation of the light and heavy (under this point of view, a Gehlen relative in the avant-garde-conservative spirit). However contemporary heidegger's perception pathos*

He clearly manifested against levitation trends and deduced the dignity of existence-all over the heroic feeling of the old Europe-of leaving-in-art in the hard, heavy, necessary. As Hercules at the crossroads, the true philosopher chooses the uncomfortable solution. Although, as in Gehlen, this vote has a voluntary hue: again the whim to need is anticipated again. What matters this time to the heroic thinker is to overcome the convention for spontaneity. Although this only means that a discoverer (better: an expliciting) cannot be forced to get the "progressive" consequences of his discovery. *The option in favor of concentration, seriousness and weights moods. Considering things with greater detention, it is shown that the pony valuations, friends of the effort, enemies of the lightening - both in Heidegger as in Gehlen, Schmitt and similar - are entirely of a decision - making and prejudiced nature; In any case, they can be anchored in the Decorum*

of the old European heroism. These protagonists of realism in the disenchanted world had an acute awareness that, under the conditions of their own time, dispersion is a broader phenomenon than concentration. By analogy with this, they should have been clear that lightness is a richer dimension than seriousness, the indecision than the decision, and, finally, by touching the hot core of today: that the lack of commitment covers a more field Complex of situations, positions of posture and existential opportunities than

the commitment. *Only a spontaneous option can force us to intervene in a conflictive point of the real. It does not force the need, it is we who choose a difficulty. Mussolini had understood when he defined the fascism As horror of comfortable life.* In the unlimited popularity of sport, which already caught the attention before 1914 to the diagnosis of the times, Oswald Spengler, the truth about the present time is articulated: in it the imperative need has been replaced by the chosen effort; The fans follow the passion; The game has surpassed work, and what is presented as work is the superabundance that has put a serious face; The work offices could already be called work simulation offices. The whim leads from the rope everywhere to what is necessary. Only by Mor of the usual ontological form are allowed to tie the liberated forces and make the fool as much as the need wants; They simulate, of course, to serve the most solid and unavoidable purposes.

The decisive information on the investment of the signs between the light and the heavy comes from the worlds of expression in which the neo-nature popular disposition is based on the effort: precisely because civilized life forms, technically unloaded, practically never demand seriously of the individuals who reach their limits - so that [Summa Summarum](#) They are chronically discharged from the great stress reaction to a real risk for the body and life-many of them opt for an intentional recharge, although not because they believe in the need for their bet, but because, in a latent way Ironic, they claim for themselves the right to increased efforts and risks; [\[610\]](#) You could talk about an endogenous appetite of critical case: heroic programs, which work empty, want to continue occupied with other content; Neither do they, with their liberation, can get involved in arbitrariness. They do not admit, without more, their farewell to the need. Therefore, in sport, in consumption, in business, and recently also in social activism . [Starting from a similar spirit of deliberate coach, fundamental ontologists have claimed for themselves the right to be used by the most important issues of being temporarily. HEIDEGGER spoke of the "inescapable": the price of the renunciation of the charms of contemporary dispersion for the alliance with the heavily pole did not seem too high. For the gesture, it is comparable to this the Christian eagerness of Congoja of Simone Weil that manifests itself in the doctrine: «Immediately after the conformity with death, the conformity with the law, which makes the work for the maintenance of life essential , is the most perfect act of obedience that has been given to the human being ».](#) [\[611\]](#)

What means: since body work is a daily death, it would have to

become the spiritual center of social life. It is not necessary to be a psychoanalyst to realize how in these gestures, derivations of primary masochism act, which manifests itself as a saving fury, returned inwards, or as an eagerness to strictly subject oneself to oneself. [612] Nietzsche: "The human being feels authentic voluptuousness in letting himself be forced for excessive demands." [613] It is difficult to deny that phenomena appear compounds as in an Adleriana jargon, where it is not so much organic inferiorities, which demand to be compensated for high benefits, but of existential moods of insignificance and superfluousness, which due to the flight to the indispensable its opposite. [The sport of high performance and the high philosophies of the century](#)

XX

They have in common that they only make sense to both when they are understood as statements about the *stand of the levitation. Both the deliberate effort to obtain records and victories and the arbitrary option for commitments and new burdens testify how much the life liberated itself must worry about the investment of its surpluses of meaning. When there is nowhere in sight an imperative need, individuals can and have to choose their critical cases themselves on discretionary fronts. Sports and commitment are emanations of deep arbitrariness, in which the effort is placed at the service of the superfluous. Lightness takes gravity on the shoulders. That high bets are often surrounded by a aura of sacred seriousness is something that only allows the reverse of the election freed from reality. When carriers are crashed or parapentists fall, the tragic final and lightness are respectfully compensated. Didn't Nietzsche Zaratustra be buried with his own hands to Saltimbanqui who had made his profession?* [614] It can be formed indirectly - in the mirror of the theory - a concept of enormous progress that the event of levitation represents if the occasional diagnosis of Hegel of boredom and lightness is compared as epochal symptoms of the incipient modernity with the radicalizations that Heidegger, in Its culmination phase between 1926 and 1930, knew how to give the issues dispersion and boredom. That with both reasons he touched the nucleus of the mood of the time he found Heidegger as possessed as his vocation to return, transformed, of the descent to the lack of modern seriousness. As a sufferingman of the vacuum he will be able - as his conviction - to show the way of climbing; From the immersion bath of reflection on inevitable

dispersion, it must continue towards new forms of recollection and shock for the work that must be unavoidably completed. The lesson of the winter semester 1929-1930 Over the Fundamental concepts of metaphysics

It is known, above all, for its sensational phenomenology of boredom, of which it is not exaggerated considering it as the theory of the deepest present that was capable of producing the century ^{XX}. Whose nucleus occupies, according to Heidegger, a levitated existence, and its most relevant characteristic is the impossibility of being fully apprehended by something. The human being is experienced as a hollow and light form, not attached to any content that fills it; throughout nothing in sight that raises existence to the dignity of the real. ^[615] Here the unbearable lightness of being is conceptually exposed, which is called: "need for the lack of need." The expression offers the first clear philosophical diagnosis of the developed consumer society. As happens so many times, the conservative spirit is in the pulse of time as long as it is clarified by what rejects. (Max Frisch: "It was not pain, necessity, as I had feared before; it was only the void, and that was worse, it was an existence of carpets of carpets").

[616] *There is no escape from the unease of lightening: since in the unarmed existence the internal judgment of critical case, the subject feels exposed to a banal discharge. His lightness hurts him in a curious way; Or, better, he feels disturbingly separately what could hurt him. Is indifferent to himself; And this with reason, because, as currently lives, nothing of what it undertakes can be something real. The little shocked life is bored. Boredom [*****] It means: time is experienced as an internal dilation, which is greatly noticeable because it is not filled with significant actions. It is lived as torturing duration before the appearance of the next event that undo stagnation. Paradigmatically: a wait for hours to the train at a provinces station. But the lack of emotion comes much further. The animal without a mission groits in the fog; Many things are possible, no convincing. Since nothing impresses me, I try many things. I threw myself into action, I dedicate myself artificially enthusiastic, to the unplazable, which seems to tell me: Attend me! I get the committed, the agent of the important, the militant. If you look for a front row fighter, here I am! If I observe more carefully I must confess: "[...] that has not been more than ornaments of my dreamy."* [617] Even commitment manifests as a form of dispersion. As long as it

distains the sense of time in a discolored extension, the lack of emotion truncated the concentration on essential purposes. It is impossible to concentrate on an action. Although you still get yourself killing the time of superficial boredom, the time of deep boredom remains within existence. Therefore, it loses the characteristic of its existentiality: the ability to deploy in a plausible work. The unease grows, until the self loses all profile; But Heidegger doesn't plan to stay halfway. What was active existence must become deep boredom now. Boredom, which is the impossibility, embedded in life, of having a project. If one is fully understood as a child of scattered and lightened time, and also feels intimately as a loser who has nothing left: then

one

It is so boring that you can not even say who is the one that happens that deprivation. As well as the great anguish produces world deprivation - and, by contrast, reinforces the reference to the miracle of *Let something be* -, deep boredom produces self - deprivation. Can do

on the contrary

That the sparkling is stolen: the concentration of time in action with meaning.

With this descent to the last Heidegger dispossession he touches a pathological limit value of the discharge, in which the downloaded loses the feeling of one's existence, so that he experiences himself as an intimate-indifferent fact. My own characteristic I can describe it now as a total absence of being. In the deepest boredom there are only circumstances in which it does not inhabit any yes; The deep boring is the really existing absence. The pain of the lack of trona pain in it. As a negative atlas, the non -existent existence has to endure the total lack of weight of the universe. It is unbearably light a world that has amputated my heart of time, my vital having-to-hay-now. Certainly, the philosopher would not have imposed

4. *Your Private Sky* - Think of the lightning

While Gehlen and Heidegger projects are characterized by the effort to refuse antigravitation and control of modern living conditions in consumer "society", with the development of constructivism and functionalism, after 1945, a new new Paradigm of thought, which can be perceived from the beginning its belonging to the era of levitation, both chronologically and stylistically. Whoever wants to recognize in the constructivist turn the contribution of California to the most recent history of the Spirit; Understanding Bajo California, as once under Schwabing, except a territory than a mental disposition, which can be found both on the American coast of the Pacific and in Illinois or Bielefeld. It is above all because of the manifestations of the philosophical mentor of the constructivist current, Heinz von Foersters, 1911-2002, who has not been called the Socrates of the cybernetics, by which the affinity of the new approach with the levitation in the levitation is palpable development. Its argumentative and dialogic procedures end directly in a criticism of serious or heavy reason.



Joseph Beuys, *Levitazione in Italy* , 1973.



Charlotte Buff, *XXV transformations* , magazines, networks, 1992.

The decisive intervention of Von Foersters consisted of a clarification of the process from which the "ontological" illusion of the weights of the weightlessness arises. He gave the test - prefigured in Fichte's philosophy - that the weight of the objective is the result of a hidden outsourcing, not understood. The objects are overfishing when placed on the balance of the reality test without the counterweight of the subjective. If a heavy object with a subject without weight is contrasted, the scale of the balance is inevitably leaning on the side of the object. This weight procedure constitutes the fundamental operation of the classic doctrines of substance and monovalent ontologies. In them, the subject is innerme in front of the objective block and supposedly only has the option of submitting to the given: a gesture that is presupposed in the classic theories of knowledge, when they reduce knowledge to a reflection of what is existing in a medium subjective. With this arrangement, human beings can cover up the fact that it was themselves who awarded the lack of weight and the objects the heavyweight: the weight is the Lord, and who as a human being wants to participate in the manor has to present themselves as a representative of the force of gravity. Unless a path is found to distribute weights

otherwise.



Jeffrey Shaw, *Waterwalk* , 1969.

If the observer is explicitly introduced, together with his differentiating activity and his responsibility to the differences chosen by him, in the event, it ceases to be a *Négligeableable quantité* ; Returns to the stage as active magnitude of own law among other magnitudes (especially when it has machines whose help can even move the most heavier objects). The weight of things is a construct that is formed in dealing with them; As such, it is tactically modifiable. We must recognize, then, that the human being runs with his pre-decisions in everything he does. After the constructivist turn, it must know that what is called gravity and lightness cannot be anything other than a equilibrium or non-action effect of weights and counterweights.

From here the maximum moral of constructivism is followed: to demand in all the visibility of freedom and the explanation of elective decisions. Who joins this path does not have to endure any outsourcing; He will no longer grant any authority to statements that refer to an objective exterior. Propositions containing the element "There are ..." will result in statements that begin with "I suppose ...". The not too categorical imperative of Von Foersters says: "Always work in such a way that it grows the number of possibilities." [619] Cybersocrates does not think of considering the wealth of alternatives. When there is a majority of options, even the most painful situations appear as therapeutically corrigible, at least in the sense that an inviolable construct of reality can be replaced with less unbearable. [620] When an external reality is stated, good intellectual customs require the name of the author and the year of appearance, together with a mention of what edition number it is. Comfort bartering out of necessity is openly accepted as a business base of the modern experiment.

Constructivist thinking wants to protect against the destiny of emancipation doctrines known so far (in the face of the dogmatization of the ambitions themselves and, with it, in the face of the approach of criticism in good faith to the Jacobin pole) maintaining a reserve in front of itself same. This can only be achieved through constant training in self-reliance or self-alleging. Von Foersters' dialogic humor is related to Luhmann's concept of ironic reason, which for methodical and moral reasons for prohibits it from becoming its own matters. "Self-critical reason," says Luhmann at an outstanding moment, "is ironic reason." [621] The antigrave dimension of irony will be sufficiently embodied by a culture of theory as soon as "can change its own belief in reality, that is, begin not to believe in itself." [622] By warning in front of the self-suggestive moment, which is inherent in all forms of belief in reality, Luhmann - like an early romantic that would have matured after the lessons of the century XX - *It reaches a position that can be understood as antithesis to the voluntary immersion of Heidegger in the fatum*

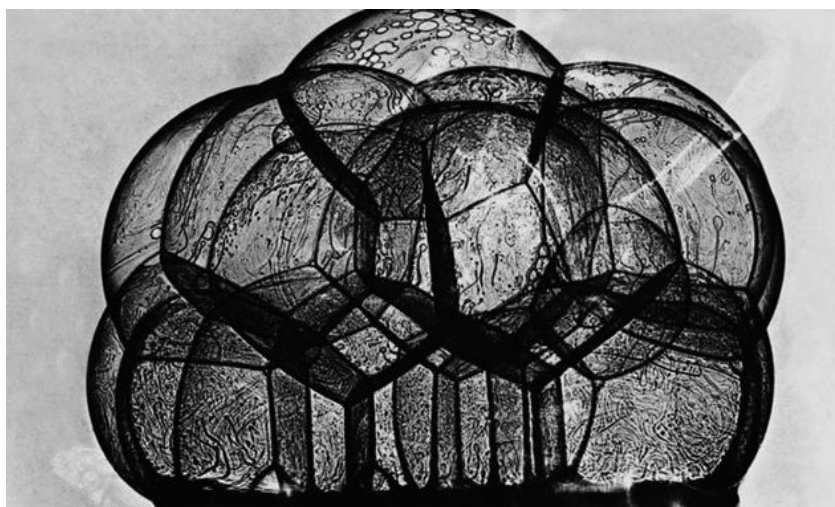
Serious (naturally also as a protest against moral rigorism, which exceeds good faith in itself, and against the left fascism, in which too little is repaired, that appear in universalist clothing and always know even in the slightest detail what They want, what are human beings and what do human beings need). The discovery of lightness, which materialized in the century XX *In the systems of forecasting existence, it is doubly significant for the theory of spherical relationships: on the one hand, as an object of analysis, on the other, as a budget of its own appearance. Only when lightness has become theme, the animated*

coexistence spaces can be described under the aspect of gravitation. After the establishment of the atmospheric as a category-as an ontological-public dimension-all human facts are presented Sub Specie

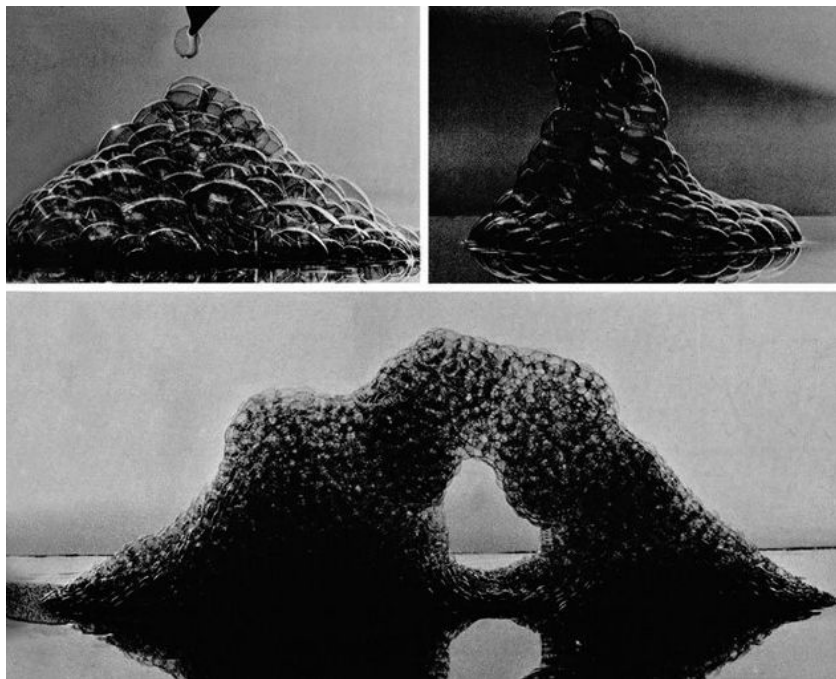
of download. Antigravitation can now be understood as a "more fundamental" vector, better than the trend that is directed against the foundation dimension. With this it is clear: without the trips to the sky of non-posed sense the culture would be impossible. While realistic seriousness always pretended to be and know what is the case, the realistic thinking of the future has to start from the idea that antigravitation is more serious than everything that the consensus never formulated about what called founding. This transforms the representation of human history both with respect to the style and the object itself: while conventional "universal stories" are content to accompany the journey of "cultures" and ethnicities through the territories of their internal needs and external stressors, To a spherologically informed historiography, what matters to him is to remember the moments of impulse up, of excess and free derives inside the anthropogenic islands; And, really, because it is now known that, in general, you have never to have had them with deficiencies in the midst of their trouble, but with beings of wealth, designed for the pamper, the luxury of intimacy, the children's privileges, the phases of vigil discharged and the collection of stimuli. The ominous expression human condition

It reflects the fact that these creatures of wealth had to face during the broader paths of their historical existence to the problem of a forced disqualification of themselves. How much they had to unilateralize to ensure their survival; how many of their potentials had to resign to support their daily lives; How many false descriptions of its nature - from original sin to endless greed - support to fulfill the task of accommodation to the most different circumstances of the world! A key expression for this is to "become an adult", another "internalization of sacrifice," hypertrophy of the sense of reality at the expense of the sense of possibility. A universal history of light meaning would offer proof of how under the pressure conditions of poverty realism are formed everywhere innumerable cells discharged and climatic islands, each of which with a secret of disenchantment. Undoubtedly, the ability to survive cultures is based not only on stability contributions (unilaterally

accentuated by Gehlen) of their symbolic organizations or institutions, but, as well as on them, on the work of underground levitation, barely perceived by Theories of culture to use, thanks to which the inhabitants of the Anthropogenic Island create their breathing spaces. These processes seem like hidden under a surreal title: the invention of air by breathing. *With the help of the discharge and empiria category explored by it, it can be shown that the principle of reality, called from Freud, is not only made up of the experiences that teenagers get in the treatment with the hardness, resistance and unavailability of the objects. The entry of the real in the life of intelligence is also responsible, the lightnings that are discovered in the management of things: the possibilities of overcoming resistance, of circumventing obstacles, of delaying difficulties, of giving other meaning to the lacks , to reject accusations of guilt, of reformulating reproaches, of manipulating norms and patterns, of infiltrating tasks, of replacing losses, of damping pain and avoiding frontal encounters with that in front of which it can only be lost. We must add the awareness of the ductility of the concepts and the need to interpret norms; completed with the understanding of the trend preeminence of cunning against heavy work and ruse in front of the method. To the level of reflection, recognition of the mute nature of all relationships is added. With all this it meets, by places and times, a differentiated arsenal of antigravitation arts, which could be called [Scapology](#) alluding to the album of a pop star. [623]* Provided with your



Local techniques, human beings of the most diverse cultures face the task of being subtracted from the weight of the world as widely as possible; and endure what has remained. It's about discovering the brave soldier Schwejk as an ontologist. The rest of being heavy, of which it is not possible to get rid of, appears as foothills of the real in the discharge bubbles, the cultures, the heated spaces of illusion, the thermotopos and fields of cordiality. As a rule, it is apprehended through religious interpretations: venerating the burden or identifying with the overcomerous. Where it is possible to identify malefactors is used to rituals of revenge, later to criminal law; Where the real appears as an enemy, one accommodates it through hard inner and exterior exercise. Walter Bird, foam model. Polyhedros emerge inside a bubble package. However, we must take into account the fact that real in trivial situations can only be experienced as a rest, while the other part, more considerable, only penetrates the mental representation imaginary, for example through threat scenarios. Some civilizations have created the role of the official lawyer of the real, endowed with the attribution of claiming against the effects of the discharge carried too far, as soon as it seems that the collective is in danger, due to its exalted administration of the illusion. Since the ... century XIX Europe knows, together with the tribune of the neo-Roman plebe, the intellectual, who takes the floor in the name of the proletariat, still silent; Also to the catastrophe tribune, which warns its fellow citizens of the potentials of misfortune of their own behavior. Determine the characteristic signal of the century



XX

the fact that their intellectuals have been inflationarily dedicated to intervene in the name of the real. The extremism, inseparable from the style of modernity, was, it is understood too late, a sumptuous form of realism. Realism is the current form of belief that catastrophe is always right. The spontaneous development of relatively stable constructions, in semi -secas foams. Let's retain: Without lightness engines of lightness, a bubble of (south) habitable reality cannot be formed or managed. Under Your Private Sky

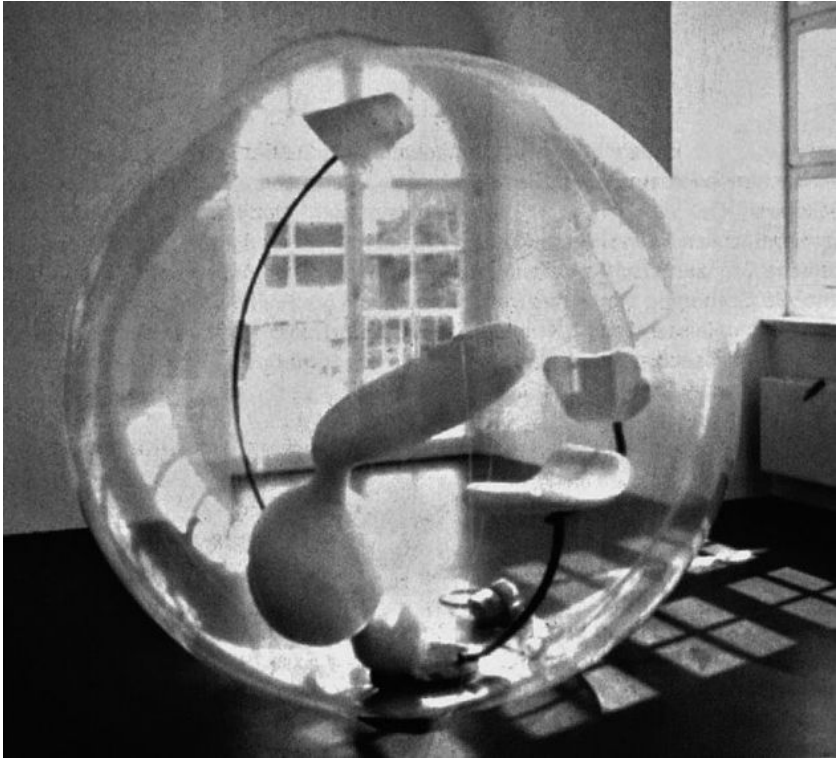
It would be the efferological answer to the question: where do you really stay. [624] The word "private" does not mean here the individual's confinement in an illusion designed for him; It shows that the real living takes place under Baldaquinos, which, naturally, only cover a small segment at all. The format is the message, the piece of the real is the real. This establish-be under its own sky-common-both formal as materially represented by the umbrella principle- [625] It leads to successes while imaginary immunity systems maintain minimum illusion or a statement from the animation field itself. Unnecessary to show how from this point of view religion brushes with poetry. (Unnecessary also to explain once again why Marxism, with its boasting of a higher understanding of the base and prose, meant a direct destructive attack on human resources.) What Jacob the liar achieved in the Warsaw ghetto - Supply to the news

environment that were better than the real situation - it has always achieved it narrators of stories and conservatives of regenerative rituals.



[626]

Perhaps all life achieved (achieved always means: despite the circumstances) it is an oscillation between ex-realism and endo-realism. Just as depression corresponds to prose, the hypomania corresponds to poetry. [627] Electronica Ars 1982, Sky Event.



The fantasy is *de facto* Since always in power. The fact that in 1968 it could be explicitly claimed demonstrates that the issue of levitation achieved for a happy moment the general understanding.

Dorothee Golz, *Hollow world* , 1966, Documentax 1997. (*To the genius of Walt Disney, on the contrary, the route of the bridge between hypomania and infantilism is due: in his universe-comic he managed to explicit the principle of adjacent reality and convert the immersion into the Kitsch*

In a safe evasion process. The impulse to the introduction of *reality-on-demand* It is not, anyway, a privilege of the manufacture of American dreams, but a domain in which old Europe has always achieved extraordinary things.) When the upward particles are rarified beyond a certain point manifest depressions. They show that resistance has been broken in the face of the real pressure. That human beings remain in a position to activate their space configuration potential presupposes the balance of forces between gravitation and antigravitation. From the theoretical point of view,

it follows that without an explicit concept of impulse up, the aphrogen activity originally from the human being cannot be articulated. *In view of the explained spherical imperative, the early "pneumatic architectures" (for example, Walter W. Bird's prototype-Radome Rubber Village Fiberthin Airhouse by Frank Lloyd Wright, 1956, or the AUFBLASBARER Pavillon [Inflatable Pavilion] by Frei Otto of the Exhibition of Rotterdam, 1958, as well as the numerous similar projects of Victor Lundy, Buckminster Fuller, Archigram and others) that since the fifties belong to the most intelligent and elegant innovations of the modern configuration art of space they possess, far beyond their practical function, a theoretical-cultural symbolic value (or perhaps it should be better: a universal symbolic value of niche technique and capsule technique). [628] The air that is breathed in the pneumatic dome is part, at the same time, of the tectonic medium that provides the construct both tension and amplitude and habitability. The rise impulse pressure is used as agens*

of space stability; he [Milieu](#) Condensed breathing acts directly as a vault conformator. If the architectural model is transferred to the psychosemantic of the human space, the most suggestive illustration of the impulse dynamics uplifts and groups of anthropospheric cells is achieved. *Above, in the passages on the uterotopo and the thermotopo [629]*

We have formulated the thesis that every story is the history of struggles between well-being communities; With the concession that for well-being expression, which refers rather to material and emotional comfort, the election concept can be used alternately, in which the accent falls on timotic preferences,

common people *narcissists, of the own* be like that

5. First levitation

For the nature of the impulse up

*I think they are made of water; They have no expression.
His faces sleep like light on quiet water. [...]
The soles of his feet are intact. They are pedestrian air.*

Sylvia Path, *Three women*

To launch a non-pale anthropology, it is advisable to examine the heat center of evolution more precision, the special configurations of the space-son-child in hominids and first human beings. Whose greatest characteristic is the trend, often commented on, to the prolongation of the children's and youth phase in procedural unity with a radical precocity of the moment of birth. For the interpretation of this phenomenon there are paleontologists who have adduced the argument that the children of humans, if they came to the world with a degree of maturity analogous to that of primates, would need 21 months of gestation; which (together with other biological contradictions, especially neurological and endocrinological nature) is excluded, because the shape and width of the pelvis opening in women- *sapiens* It makes birth necessary no later than 270 or 280 days. This entails the generalized risk of an expulsion of the very premature fetus to offensive external media.

To express the implications of this fact as dramatically as they have to be presented according to their monstrous content, without ambiguity, that in human beings normal birth has the quality of an interruption of pregnancy dictated by nature. In the script of human existence it is indicated that we spend three sevenths of the biopsychologically essential gestation phase in the middle of the maternal organism, the other four sevenths in a stable niche situation, for which it is best to use the expression « stay in the exo-

uterus »: a turn that would have to replace the expression, half half, of breastfeeding. The differential between both states creates a transfer dynamic that can never be taken to the end. We always play a game: 9 against 12; 0 Endo-management more exo-management, which together produce the conditions of entry into the world. No one remembers, everyone is marked by it. A concept of the enormity of the "position in the world" of the human being cannot be made as long as an explicit intellect of two -time movement, even more, of its virtual multi -demority, which factually its unfinished means. On this, and on its enormous neurological and symbolic-dynamic implications, eccentricity depends, open to morbidity and that claims expression, on the constitution of human existence even in its last ramifications.

The being-in-world begins in the *Homo sapiens* with the fact that newborns arrive with an non -transferable demand to repetition of the uterine position abroad; The absolutism of child demand or necessity has here an order issued by helplessness. Regarding this, being able to obey is the concrete concept of adulthood. The world of the environment, as a general rule the biological mother supported by substitute mothers and "nest assistants", must also be prepared complementarily, for the task of adopting the role of a living incubator and placing the newcomer in a space in a space of well -tempered protection, in principle fundamentally bipolar, whose peculiarity is that it guarantees a continuation of pregnancy in clarified media of the outside and interactive world.

With this we can contemplate the protescena of human mediality. One is here *medium* necessary for the immaturity of the other. For a period of time the awake world must behave as if it were the accomplice of a fetal dream. The born-until-the-final has to interact with the born-no-tan-the-final so that of the wrapping and complacency of the fragile fellow arise his animation: an outdoor invitation, a stimulus to the discovery of the world, A road camaraderie in the first chapters of experience. The disposition of the mothers of the human being to take care of that normal-surreal task finds support in the pattern of innate and acquired behavior of mammals: according to a beautiful metaphor of sociobiologist Sarah Blaffer HRDY, the evolution of the raising of the raising of the Higher living beings follow the course of the "Milky Way." [630]

Everything speaks in favor of characterizing the specific dedications of the first human mothers to their offspring as a form of biological patronage: on the one hand, because the maternal-human quality of life transmission and opportunities of life happens, in fact, the majority of the majority of The times, through fully individualized investments in prominent descendants and preferred for themselves in each case; On the other, because this special mechanical dedication does not obey a biological automatism in any way, but can only act when the mother has accepted and given her son, as such, in a psychosomatic act of adoption. Only when he has done this will be able to mobilize all his complete existential energy in favor of his offspring. Human mothers can only perform their mission, often positively in a row, of total patronage in favor of their children because their dedication is more than a biological program: it represents, rather, a commitment - perhaps the original form of any compromised intervention -, And it can only be calibrated at its right price, consequently, on the background of the rejection of the commitment, equally possible. To understand this you have to get used to the irritating truth that in anthroposphere, even in the case of natural fatherhood, adoption has primacy over biological kinship. Even natural parents have to accept their own child as a child so that in the psychosocial field it becomes what already seems to be biologically. Only the acceptance of the child as his own luck and potentially infinite task makes the biological mother of the human son an anthropogenic mother and Eo ipso -In our terminology (taken from Dieter Claessens) - in patron of her son.

[631] As a result of the superposition of the biological relationship of pregnancy with a psychogenic promise of guardianship, the animal mother becomes a human mother; And that mutation would not be the risk company that is if it had not to be damping and raffling an entire plethora of improbability and arguments against, before the natural possibility of human motherhood crystallizes in a case of successful co-annimation and maternalization. The rebellion of feminism against the millenary cliché of the excessive demands of motherhood and scientific clarification of female participation in evolution - we once again refer to the work, which has created a time, of Sarah Blaffer HRDY - converge at least one Point: that both parties have highlighted, as force as necessary, the improbability, the chance and the historical variability of the "good mother" phenomenon. According to HRDY's nuanced studies, mothers investment in their children occurs most of the time when a

global acceptance calculation has led to a positive result. Since this, factually, the option of abandonment of the child is quite negative, even of the slaughter of the child, however shocking that this may sound for modern ears, belongs to the oldest scope of maternal attributions. To the absolutism of the need and child demand corresponds by the maternal part of the absolutism of the possibility of acceptance or rejection: a fact that the oldest cultures, in their myths of the dark and devoured mother, as well as in the innumerable stories of the Noverca

(Madrastra), they knew how to make a more realistic image than the modern Christian-Burger Age, in which God is represented as unidimensionally merciful and, to mothers, selfless by nature. Together with the investment, which can well be interpreted as a form of posterior abortion, in the prehuman evolutionary series there are also clear samples of genetic opportunism: for example when a primate mother whose son has been killed by a new head of herd puts everything puts everything His effort to engender as soon as possible another offspring with the murderer. [What in the past decades was described, and occasionally also denounced, by feminist criticism and biological research as an ideology of solicitous maternalism, historically conditioned, "patriarchard" co -finished, according to its civilizational content has been an attempt at the cultures of breaking That absolutism of affection-madre-in another place we have called the final judgment of the beginning- \[632\]](#)

[through a kind of separation of powers between mother and culture in favor of the offspring. While trying to balance the dictatorship of maternal feelings not available through a normative rule that strengthens the psychic and physical opportunities of survival of the rejected child, the civilized human group recognizes its competences as a substitute mother: for this reason, the moral opposition to abortion of not born and the abandonment of children born is the most important indication that a civilization takes itself as such. This is done to the timely extent, when it is considered capable, in relation to the coming life, of being more ratify reason, strength and disposition to assume your task. In this sense, civilization is synonymous with adoption capacity. To raise the phenomenon at the categorical level, civilization would, therefore, would be the prototype of Alomadre's functions:](#)

[\[*****\] This is \(according to HRDY and Wilson\), of all animating, supportive, educational yields, to invest in the offspring, which can be separated from biological mothers and transferred to third parties or institutions: from nurse and attendees in the family, going through ecclesiastical diachonia services, until reaching abstract compensation systems, in which the modern state of charity is involved. In this context, the custom of abandonment or ex-wearing of the child can be understood not only as forced exhaust valve against excess children](#)

among the poor; It shows, at the same time, the awareness that also unwanted newborns must have a last chance to find allopadres. The deposition of children on the stairs of the churches, which was practiced in the Middle Ages, includes the recognition of the Mother Church as adoptive power. If in the Spanish -speaking world, as well as in Italy, the name of Expósito is relatively frequent, it is because Catholic priests, in the absence of a family name, used to baptize, for their situation, to abandoned children before their doors; Landing, in the Catholic way. We approach a new definition of the civilizational process, whose key mechanism is the progressive development of technical and systemic alternatives to the first maternization. By civilization it is demonstrated that, to some extent, maternity means a protetizable function. The antinaturalism of the civilization process is based on the metaphorization of motherhood: it is the substitute for the force of mother in action. This way of understanding things is based on the assumption that the evolution of the species is stimulated, above all, because of the feeling that the core of the lack must be sought in the shortage of potential alomaternos. The replacement process culminates in modernity, where, thanks to the transit to the

Affluent Society , a massive release of women from their traditional definitions of roles has been reached; With it, a fundamental review of the immemorial stereotypes of the meaning and function of motherhood was carried out. The civilizational content of the current era is incomprehensible if it does not recognize, first of all, a broad experiment on the protestizability of maternal functions: together with the salvation of the offspring in front of the Molocist Pact between war and culture. [633] With this, an integral theory of the economy of culture presupposes, together with the discharge category, a general concept of protética. From this point of view, the original prosthesis would be the person who seconds as an active mother. If it is true that Alomadre's abilities always represent the most precious good in a culture, it is natural to assume that the need to create symbolic and technical equivalent for replacement mothers motivates the civilizational evolution in its entirety. Since committed mothers most of the time they take very seriously the task of being-for-to-child, by nature they are interested in everything that facilitates their role. Regardless of all philosophy and psychology, they understand that the maintenance of this original simulation is of decisive importance for the life opportunities of its offspring; They feel that the justification of life for the impulse up is in intimate connection for the son with his own balance of happiness and unhappiness. Since the availability of Alomadres services is known already from the beginning and, in general, it constitutes the opportunity for easier access to that first concept, intuitively irresistible, of wealth. Being rich means in principle: to promise a mother access to sources with great flow of alomaternal energy. [634]

Who in this sense cannot make rich is not rich. [635] We define wealth as the ability to participate in such an explanation. It may be

that the greatest adventure of civilization consists in explaining motherhood and, with it, a good part of what life means. *In previous considerations on the uterotopo and the special forms of neotany in humans we have characterized the effect of maternal application, first of all, under the aspect of the niches technique; In doing so, the accent fell on the fact that the space-human-human child-unequivocally continuing prehuman-hominides-possesses the characteristics of a microinverter, in which a spontaneous trend, in the long term, to the refinement of morphologies human and the reward of the most intelligent variations. In the current context we must place the representation in a more complex dimension, while the test of how the hominid and protohuman field is now added as a self-care or psychic thermotopo space. The result is the molding and perfection of the field-mad-child in its luxury version, humanly expanded. The selective trend acting in it releases no less than the fundamental event of anthropogenesis: the conquest of childhood. As is known, meanwhile in the Homo sapiens Not only are somatic and psychic configurations overcome from the young (neon*

) In adult morphology: in correspondence with the neotenic scheme (from the Greek *Teínein* , distend, extend), spread between mammals and domestic animals, even among small reptiles, such as the well -known Axolotl; Rather, the species is progressively infantilized as a whole and, in relation to its life forms, it becomes placed under the sign of prolonged adolescence and the capacity for permanent learning. The evolutionary fundamental line of anthropogenesis is only understood when the succession of positive mimo effects, which quantitatively extend and qualitatively intensify the space-mother-child, is recognized in it. In an unparalleled way in natural history, from these self-reforrating trends is a way of life of immature maturity or mature immaturity: the biocultural matrix of human luxury. *The defense of childhood is the essence of culture; Assuming that it is accompanied, at the same time, of the defense of culture against the abuses of children. It is impossible for the neotenic trend (which at the cultural level produces what Michel Serres calls HOMINISTENCE) It would have been imposed if it had not been confirmed, channeled and saved by success control. This control enforces what in psychoanalytic terminology is called a reality principle. This context shows that under that expression you always had to understand implies* [The compensation of the luxury principle, which dominates in the field-mad-child Ergotopic and nomotopic buttresses. Considered](#)

under this point of view, "cultures" are the locally successful attempts of the

Contament

of luxury. When they were able to be transmitted traditionally, they in fact demonstrated that they were in a situation of limiting the risks of infantilization through stabilizing regulations (as it is understandable, this resistance to care and comfort configures the field of phenomena in which the attention of the anthropologist Gehlen). [636] That is why it is no coincidence that primitive cultures show gerontocratic features almost without exception: the unsustainable infantilization of anthroposphere could only be compensated evolutionarily due to complementary presbyterization. Since the sphere-mad-son constituted everywhere the focus of subversive promoter, it was of interest to the groups balance their arbitrariness throughout everywhere through the cultivation of the authority of the elderly. For it, knowledge about the normative and ergotopic loads of an accredited context of life will be transmitted. In the old world the oldest are recognized as capable of governing because they are unable to change their opinion; of the testarudez of age originally hangs the weight of the world. Only modernity undid the gerontocratic parentheses around cultural greenhouses and launched into the adventure of a rejuvenation of civilization almost without reservations: including the level of normative and logical orientations. In the given context it is easily understandable why the current tendency to the youth of culture represents the psychosocial footprint of the "society" of superabundance. Only such formation has been able to attack against the classic Contament of the luxury of infantilization through the rigidity of the elderly. Today, for the first time in the history of civilization, the light sense, which surrounds childhood and innocence, is no longer repressed conscientiously by the seriousness of the oldest. Since then the balance is inclined to the children . This indicates that the orientation, evolutionarily acquired, is quickly dissolved to the exchange and download game in the domestic economy of the domestic economy of the Homo sapiens .

[637] For current "societies" this situation is, to say the minimum, disconcerting. On the contrary, the opportunities that arise from there for a contemporary theory of culture must be described as inspiring: by the decompensation of adult culture it becomes understandable, for the first time in explicit expressions, the connection between the greenhouse effect, conditioned by the well -being situation, and the liberation of

infantilism in general. To the new light, human history is manifested as a conjunctural report on the stand

of levitation; It deals with the progress in the consciousness of the care and well-being.

The starting material for all series of luxury transformation into local cultures and for its explicit development in contemporary civilization, as it has been sought, as it has been suggested, in the second half of the human gestation phase, in which the infant, if your evolutionarily preconfigured needs are more or less properly corresponded, such as pole *junior* From the field-son-child, it remains in a niche situation, analogous to that of the uterus. He is there not simply as a jewel in his case; Evidence from the beginning the characteristics of existentiality, while, progressively leaving the pre-existing dream, it can be induced to understand itself as an ally of a coexisting being, provided with powers and treasures. The intimate neighborhood to generously gifted wealth generates the experience of easy access to an abundance from which it is not enough to see how it could run out. From that position, an affective prejudice about the world grows, which, if it is not traumatically denied by revocation, is sedimentary in a fundamental mood of carefree freedom of access to treasures and opportunities. The first being-in-world implies the impossibility of being poor; At least where mothers, in turn, avoid the risks of Pauperism and, in relative psychic independence of external circumstances, maintain intact their ability to be-to-the-child.

Already in that pre-concept of wealth there are printed resonant features; Wealth means here attention and request from the "world" regarding the subjective need: it includes the possibility, which can be constantly resorted to, the dissolution of bodies in communications. That is why wealth is experienced as transcendental material and pure generality; It can be placed in the background as a must that have no contrary. It acts, thus, as a condition of world possibility, without more. What is called the outdoors is the wealth dimension in its existential reflection. As a background after all the backgrounds, wealth supports all the figures, even that of the given lack and concrete deprivation. As an absolute impulse upwards, it opposes any load: to each one separately and to all in common. As a non-reducible surplus breaks

the tip of all deduction and local reduction. It gives tone to the immersed existence in the resonance with prejudice, fed up with repeating itself, being always provided and irrecusally of more than necessary. Since wealth belongs to a giver and a there, she is a semi-personal and semi-material "principle" at the same time; That is why it brings together the advantages of donation and finding. It is chance and property. It could be said that it is promptly possessible and alienable, and remains, however, beyond all possession and alienability.

Who is familiar with the history of philosophical thought will realize that in that existential portrait of the original wealth they have gathered moments of what the tradition called the [HYPOKEIMENON](#) , what is at the base; A expensive concept of both grammar and ontologists, because it expresses the function of the substance or the subject: to serve as support for the properties and as the basis of events. Their classic names are God, nature, substance, form, matter, will or human praxis. In the given context it is a support of displaced quality: on the one hand, because wealth, existentially understood, constitutes, as a primary means, a hybrid form of something and someone, and is subtracted from the ontological-cycosic interpretation (specifically: so that a mother can be experienced as patron has to offer a cosical gift and surrender herself); On the other, because that support never acts only as a support of a load or firm support for a complement. The richness of the beginning is material superabundance and personal dedication; It acts as an actively elevator instance and as a resonance pole in a animating neighborhood. *While the Ser-Ahí*

Feel in your first configuring situations of mood that belongs to such an interpreted wealth, you have to determine your way of being as support. [*****] The richness that sustains is called impulse up; The maintenance that becomes a fundamental mood is participation in levitation. You can examine the potential of these statements by comparing them with opposite formulations of Heidegger: in *Be and time* There is talk of the fundamental feature of the human being-human as a throwing; An expression in which not only a huge metaphor must be seen for the ex-wearing or abandonment of the existence in the random field of the coexisting. The reference to an impulse forward and down is also perceived in

it. Landing is the dispersing-descendant trend that is established with existential ecstasy, semi-observer, semi-moderately; It designates the immersion in the contingency without foundation, in front of which the existing one only manages to be determined by his decision to accept the chance assigned to him. In the conception of throwing, its belonging to the ontology of lack cannot be ignored, although, as we have seen, in Heidegger it is not an economic or material lack, but of the absence of real need and lack of internal concentration in a work inescapable. If in the youngest Heidegger there are principles of antigrave trends to attribute them, rather, to a repertoire of gestures loaded with insolence: to a petty to a self-supporting, which is negotiated under the jump password, and from which, in case of consummation attempt, it is clear that anything except a movement up. The tragic fundamental tone cannot be overlooked: who speaks of throwing pays tribute to the inequality of the beginnings. In the word resonates the experience that there were innumerable that were extended from the beginning to a fall in disadvantages, which can be corrected eventually, but never compensate.

With regard to the existential constitution of the support, they are strange forced turns of that type. When there is no plunder at the beginning, no compensation is required. While wealth itself is the support, existence does not have to win anything else. Your first information is the feeling that there is enough available, and more than enough; From there it follows that one can relax, at least. Since the existence accompanied by wealth does not threaten the revocation of gifts, it does not need to protect yourself distrustfully through its own original effort. It is not exposed to the premature seizure of fear, nor to the imperative of self-control and the environment. The sustained life does not poison the reproach that can make an overloaded supporter that it is too heavy and has to be shown, please, less annoying. In the case of real support, the sustained is convinced of the force that passes from the supporter to himself. As well as leaving-to-see on a bed, when it is without struggle, it can lead to the fundamental mood of serenity [Gelassenheit], it is plausible that confidence in the force of elevation of the arms that keep me high is reflected in a state of support. Which includes the conviction of the omnipresence of antigravitation. Therefore the erect march of Homo sapiens It is not a mere physiological product

of evolution among others; It embodies the somatic molding of the dimension of impulse up, which already acts in the hominids as a pre-reference to the sustained being-in-the-world. From this point of view, human walking as an open hieroglyph of lightness can be interpreted. It is proof that levitation has overcome its evolutionary exam. By its extrauterine gestation experience, to which the expanded phase of small child and alomaternal transport services is added, in the body of the *Homo sapiens* There is such a high measure of anti -rave information that, when growing, is increasingly trusting in its own verticality; to end up becoming the most suggestive emblem of the

human posit : *A structure in which the most unlikely posture has become obvious. In its typical body attitude, the entire program of existence is already formulated-* sapiens : *Human beings are exactly those beings in which the almost impossible becomes everyday, the practically unsustainable in safe stability, suddenly, the apparently unattainable in an onmnipresent ether. He Homo sapiens*

Celebrates a feast of negotentropia in its erect constitution.

The economic paradoxes of the essence of the human being demand a renewed look at the legaliformities, supposedly known, even trivial, in reality still misunderstood, that act in the space-mother-child of prehuman and protohuman living beings. If the results of the evolution of the tried mode are taken, it is evident that there has to be a mechanism in its course that promoted the increase in improbability as uninterrupted history of successes: it could be called an energy plant, which made available the Enough for the release of luxury provisions. That is why it could have begun to happen that determined (we can assume: maternal and alomaternal) elevation forces introduce antigravitation islands in the animal world of the force of gravity. The compliant of human beings is one in which the mechanical impulse acts as a fundamental force. A patrons, now it is understood, is not just a wealthy person who invests a part of his fortune in the sponsorship of artists in order to raise their own prestige, like that Gaius Cilnius Maecenas, who consolidated his magnificent
Adresse

as

Amicus caesaris *Committing to the poets Horacio and Virgilio,*

through generous support, to sing to Octavio as Augusto. The original patronage manifests itself in the fact that a mother or Alomadre is responsible for the task of being-to-for-child, often regardless of their own provision of material resources. The mechanical function must be defined as an upward resonance and impulse connection. From it comes the well -off life, enriched life, life apprehended by antigravitation.

When Hegel, in his anthropological lessons, described the mother as the "genius of the son", had before his eyes the psychic process in which the presumptive life, thanks to the encounter with the great mother principle, is endowed with personal subjectivity; If the process is submitted to a closer analysis, it is shown that this bi-unitary animation is identical to the delivery of the primary impulse-Hat-Arriba gift. In idealism, the consciousness of that gift resulted in a conviction, no matter how over -interpreted it was, about the gift of freedom, understood as the inalienable superiority of the subject on all types of external coercion: nothing can be so difficult or heavy that no It was bearable for the subject, as long as it is full of the security of wanting what it should. This can be considered a metaphysical exaggeration and a missing transfer of the principle of levitation to want; The reason that does make all sense in idealism lies in the belonging of the essence of the human being to the impulse-Hat-Arriba dimension. In it there are him and you can with the se-do-help, but above all with him *Sale-Well* , which makes the horizon jump. From this link, the confidence arises that the most unlikely happens as something that, barely realized, is already understood by itself. *These considerations show that what in Gehlen is called download can be appreciated in what is worth if it is understood as a time of a more complex elevator dynamic. For the total image it is decisive that the discharge of the sustained is only possible due to the greater load of a holder. Nietzsche's axiom that every superior culture rests on a foundation of slavery takes out the civilizational consequences. But the concept of slavery is still too humanly thought of Nietzsche, its transformation into machines and social systems remains without understanding in this turn. The anthropological counterpoint to Nietzsche's thesis would be the statement, which there can be no life in impulse up without help from pampering patrons. If it starts from the fact of pregnancy through mothers, both prenatal and postnatal, the distribution of loads that allows culture. Here you see clearly how the*

*mechanical discharge passes from the donor to the receiver. But the mothers are not just the affection in the armor of the civilization building. It is true that without the unilateral commitment of the mimader with the spoiled the levitation process would not be launched; But it would not be possible to maintain such a commitment, if the one who sustains it was not sustained herself; On the one hand, through the Alliance, founder of Hogar, with the father (marriage is a contract for common discharge); on the other, through the collaboration of Alomadres, among which the network of family and friends can be counted, including older children themselves; and, finally, through assistance organizations and communal forms of solidarity, such as those that entered for the first time in force at the time of metaphysically moderate altruism and, later, with the establishment of the state of charity. In general, it could be worth that without the unloading of the loaded, a maternity is not possible. But the greatest contribution to the effect "supporter support" is carried out, beyond all external strength supplements and cooperative aid, "Mother Nature", acting through the concrete mother. Through a plethora of innate provisions it provides a basis for bio-automatisms that intercept the pressure of the permanent assistance tasks. This would be unbearable if it had to be overcome by a free will, left alone: but, from the first effects- *Bonding* , through the trigger of lactation, until they reach the elevation of the cenesthetic and empathic capacities, the women who have given birth support whole arsenals of interior sources of force. It is those automatisms in the energy center of the mother's body that spontaneously execute a good part of the maternal work, while the triggers are not hindered by acquired inhibitions. It would not be indecent that it could be verified that a secret of the success of the good mother is to let the machine-mother work in it without obstacles. When this effect becomes effective, the mother floats on the mechanisms that make her position bearable; The person-person is, then, a levitant superstructure about the animal-mother who is herself.*

6. Catastrophe of Neolithic Mothers

The most decisive event in psychohistoric development that leads to traditional world conditions consists in the appearance of the chronically overloaded mother, slowly consumed, worried: a phenomenon that can be followed from the first peasants of the "neolithic revolution" to women, «Double loaded», which exercise a profession in industrial "societies." In mothers in that situation, it can be seen how permanent over-expansion discourages the dynamics of impulse up in the field-mad-child. When this happens, the necessary energy balance is lost for a sustained sustain; With the result that, in a world increasingly determined by the lack of help and means of impulse up, motherhood can be felt as a burden hardly survey and, sometimes, even as a curse. The words directed to the woman by the angel of the narration of the genesis of the expulsion of paradise unequivocally express the feeling that in human women there is no blessing for childbirth and what follows. [638] The curse of the angel has historical-philosophical weight. While determining female misery as an emerging phenomenon, it reflects the tendency to the proletarianization of mothers in the "nascent sedentary societies.

One can be added to the causal mechanisms that led to this State if the three fundamental moments of the sedentary way of life are considered together: together with the transit to intensive forms of work in the cultivation of soil, especially the assurance of life through the collection of provisions and the increase in population thus possible. This triad of trends constitutes the framework in which family reproduction had to be transformed, tending to the proliferation of children: reinforced by religious systems that imposed as a task the metaphysical exaltation of the large offspring (while it was possible within the limits of the symmetry between progeny and future). Perhaps the idealization of large offspring

means the emergence of contrafactic thought in culture. What was curse wants to pass as a blessing since then: the fundamental figure of the edifying, which only much later will be diluted again by "thinking dangerously." It could be that with that torsion the split between maternal realism and paternal idealism began, which appeared as a trace of domain within historical families.

In any case, the situation of women as mothers becomes precarious, in principle, in the world of agricultural life. If the standards described by the psychoanalyst and paleontologist John Bolwby of the treatment between mother and son are taken as a basis, evolutionarily acclimatized from the Pleistocene, it appears, beyond the intrauterine gestation of nine months and of the extrauterine of twelve, a time space of four or five years in total, in which the small child constantly depends on a great deployment of care and the permanent proximity of maternal or alomaternal figures; Even after that time, the child's religion at assistance instances constitutes a persistent psychosocial imperative. That in such a regime the frequency of births must be permanently low that must be avoided by antonomasia. Here, the second early child, leftover, annoying, appears as the guest by which evil arrives. That is why any reaction to that invader is allowed in the earliest informal labels: traces of such ways of feeling can be followed even in the modern claim of the right to abortion for the non-decreased woman. But just the *WORLST CASE* Signed here, the simultaneous request by very often deliveries, develops with agrocultural forms of life, becoming the standard situation of married women. The general situation, after the passage to agriculture, is true that it allows to materially assume the invasion of children in the families of peasants and lords and feed the numerous guests with the help of the additional product of the cultivated land, but the psychic care of The invaders is permanently problematic. The best known symptom of this precarious situation, systemically conditioned, is the-bee smaller after fulfilling that duty with others. He *Mysterium iniquitatis*

Thus, in every fertile family,; For his cause, the resentment of brothers can become the universal power of background.

From there it is followed that in the prolific family of the Neolithic the unconscious that drives the history of civilizations as we know it is invented: its first and permanent content is the

unbearable envy of the individual sub-sorry for the closest mime rivals, the brothers and sisters; Its engine is the endless demand of justice, which means: the impossible redistribution of maternal wealth. He does not fight here for an oedipal privilege, as a historical-culturally uninformed psychoanalysis does not tire of repeating. So since then it has to be fought as something unattainable is for completely normal maternal care, but exceptionally extensive. It is not the incest, but about resonance, not a desire for genital dyes by the mother, but the free access to which it is mima, not an oedipal content rivalry, but of the fraternal repressive competence. When the bond of the first intimacy weakens too much, the children are isolated with respect to the mother herself. The dispute, maintained hidden, runs around the scandal that it is experienced as scarce, which never had to be. *All economies are since then potential and currently compensatory: they express one scarcity for another. In the peasant strata of great cultures, practically each child has more or less reason to worry about the promise, made preverbically and broken almost irremissibly, to participate in levitation. What has been called the spirit of utopia arises from the ineffable demand for equal attention for all; which would mean the restoration of social synthesis from the spirit of a brotherhood beyond envy. The reason accentuated by Freud of the father's death is, in reality, of accidental nature. What gives content to the effective unconscious is annihilation, as intensely desired as unconfessable, of the sister, who are directly guilty of your impoverishment and postponement. It is no accident, then, that the biblical narration of the original crime treats the murder of the brother: in that context the idea that it could be the father who takes away something of the due preference can be impossible. The broadest pillage delushes refer to Pears rivalry; The paranoid creates capable of alter ego*

, and only to him, the worst, and, certainly, because he has already done it. The delirium is in the empirical background. With regard to mothers, in these conditions they are forced to be the strongest, most just and, finally, harder sex in inevitable injustice. They have to administer the lack that they themselves are; They drown the screams that cannot be answered simultaneously. This destiny inevitably affects them as they enter into the very likely situation of facing, during their fertile vital phase, and beyond, the

consequences of their over-ex-ex-considered fertility. *From the psychohistoric point of view, with the turn towards the manifest abundance of children, the history of lack cultures is implanted, because only since then the mood of the non-sufficient state of the width of a civilization in a civilization could be consolidated in a vast majority of individuals. They are excluded from this, in addition to the children with a good star of the poor, especially the descendants of the primitive nobility, whose self-affirmative attitude is not only made up of a Training of arrogance in accordance with his social position, but also finds support in a Continuum*

of aura of maternal and alomaternal wealth. Nobility: that means psychoeconomically enjoying greater opportunities for access to alomaternal resources. These constitute the first psychically active treasure concept. At the same time that a relative proletarianization of overloaded mothers - a tendency that only parties is compensated in the Courts through their elevation to the midwives authority - arise in the peasant and bourgeois estates new psychological types of children: on the one hand, on the one hand, on the one hand, on the one hand, on the one hand, the subordinates, who grow in a climate of fear of rejection and let themselves proletarianize by their own parents; On the other, those stimulated by ambition, who liked the bitter sweetness of rewarded life and are dedicated to their tasks with a fundamental mood composed of hunger, aggression and expectations of happiness. In a world of deficiencies, which has the concept of treasure, the first forms of idealism are developed that allows human beings to abstract their real situation. The concept of idealism appears here as broken as it sounds after the interventions of Nietzsche: it does not designate or the height of a sovereign feeling of itself, nor the conviction about the primacy of the sphere of ideas, but a syndrome composed of interconnected illusions , through which an unbearable reality is surrounded by an envelope of reinterpretations and transfigurations. Because they support each other, illusions arrive in flocks; When they are skillfully intertwined, they constitute a

Collegium

7. Mimo in the symbolic - the era of heavenly treasures

The psychological contemplations of the metaphysical era are summarized in that in it the well-being or the pampering becomes capable of symbol. The symbol can be defined for its psychic use value: think something absent as present and imagine as available something. In the universe of symbolism, a mode of experience predominates that believes in the signs of the fullness of the real. That is why during the symbolic era the destinations of wealth are united to their imaginations; The signs of wealth lead to the richness of the sign. In this regime, being able to make an image of treasures and powers already means being rich and powerful in a way; Who knows and is in the situation of saying what abundance means it also possesses it in a certain way. If someone has a concept of the fullness of the substance, they cannot be excluded from the participation in their attributes. At this point, symbolism and Catholicism are synonyms. Where, if not, could the belief flourish that whoever approaches in a correct disposition to a dispersed bone of a saint can be convinced that he has encountered that saint in real presence? Catholic realism is the continuation of totemism with other means; transfers the principle- *manna* to the era of the philosophical-theological categories. In that order there is no concept that is not part of treasures, nor any name of beings in which a current does not flow from the origin. But above all who has a feeling of what is high, ecstatic and above, he participates in the outbursts of verticality. In the era of the treasure symbol or *manna* Logicized, being and thinking are, indeed, the same.

Metaphysics and stories have in common that make the true hero to reach the goal of their wishes by ordered surroundings. One becomes an idea of it as soon as the metaphysical form of desire

goes to the bottom: it is the same desire to intense - at the way of symbolic participation in the fullness sought - the desire to the goal, before he has given the first step. In the symbolic space any treasure search engine is found at the end by its treasure. Certainly it is no accident that the last symbolist of height in the old European tradition, Ernst Bloch, has raised the search for treasures to the form of the world process. In it, the search, thanks to an anticipatory reverie full of content, capable of action, had to become a clear production. In fact, who discovers the New World has to feel sufficiently the attraction of the legends of El Dorado Sureños and Western to understand the signs of mature time and make its irruption. Who conquers the air must have dreamed of flying enough time to risk at the height with the first flight device that is presented. Who wants collective wealth must have arrived critically-economically until the root of power-rico in general. That is why nothing is achieved with the mere search for treasures, fortune goods have to be produced, in any sense of the word. The history of the world is for Bloch a long fermentation of the emanating wealth of the foundation of the world that has not yet found its alchemist; Execute the imperative *Enrichissez-Vous* at the species level; his *agens* and *medium* It is the illustrated discontent. Naturally, the "being-ideal, not alienated (anticipated by the symbol), of existence and essence in nature" [639] It can only be done at the end of history: general wealth is postponed. It would only be true and real as *telos* consummated of all productions, and all their anticipations here and now they have to contain a moment of non-truth. Therefore, the Bloch system, which places at the beginning the reverie of a rich life, and puts in the end, on the contrary, the fullness of that wealth, remains imprisoned in the patterns of old European theology.

If, on the contrary, the fullness is placed at the beginning is passed to a way of thinking about which lack can only be introduced epigenetically; then, then, like the rest of the bad, like *private*

, as an expolio effect, as a decrease. In the original thought system, mortals live completely under the protection of their first immunity; They do not need to search, since they have already been found. For them everything is included until the end in circles that

grow incessantly. Anyway, it is not known how to fix them the human being of modernity to connect with those edifying original conceptions without deserting their time. Even in the vestiges that remain of the nobility today the magic of origin has lost its effect. The knowledge that holists have a better immunity status than modern human beings shows nothing in favor of the possibility of becoming holistas again. It remains by meditating: the peromatic defense does not display its protective umbrella against diseases, deficiencies and deterioration, but in the face of the trauma of the insecurity that is lived in the absence of impulse up. It aspires to overcome what does not offer confidence through trust, as long as it rests the homeostasis destroyed on a small scale. While the magical circle retains its regenerative force, everything that falls in luck can be interpreted as teaching. Moreover, in the totality of the totality the disturbances serve as a necessary chapter in the learning path of the soul called to study its immeasurability; The entire contour of life is collected in an interior space, which forces the plundering to become co -producers of fullness. Who has bathed in the river of origin is covered by the impossibility of being poor, such as Sigfrido by the dry blood of the dragon.

While, because of the postneolithic agricultural turn, in the first cities, kingdoms and empires a fundamental state of mood of permanent lack-only partially compensable for the glory of the kings-gods and for their aura of Majesty, which invited to Participate imaginarily in it -, in the oppressed populations multiple myth systems were developed - more exactly: internal production schemes and prefigured reverie, which will later be described as "beliefs", and later even as fidelity to inherited illusions -, dreams that assigned to the wealth earthly unattainable a transcendent destiny. The question of whether the genetic connection is open, alleged here, among the first sedentary civilizations (together with its bifocal dominant city and server field) and the emergence of fantasies-paradise can be corroborated by results of comparative mythology; Sure is only that in most great cultures, which were based on the synthesis of agriculture, crafts and writing, a symptomatic link between representations of a postmortal existence and fantasies of free access to a world of fabulous fullness can be observed. In the widespread utopias-jardín, moments of

transfigured rusticity are compensated with attributes of the citizen mode of life. When the entire world is recreated in the form of a garden, the riches of nature and culture consistently converge in a limited space.

You could talk about a first form of treasure configuration in the sky; It would depend on the new stylization of human existence as a search for treasure, metaphysically encoded. In the treasure ghost, the prototypical images of power and opulence are joined, as established in primitive region cultures, with interior intuitive patterns of fullness and support, of which, in connection with the above considerations, we assume that they refer to experiences with potential maternal and alomaternos mime, however deficient they may be. If material treasures act as attractors for consciousness, it is, in the first place, because they are pleasant messages materialized; Encarn plomatic masses that radiates the promise that levitation will occur one day. Who is looking for the treasure is promised that the impulse towards the top prevails at the end. Through fantasies-treasury, a manic correction is introduced into the fundamental fundamental mood of the primitive imperial cultures. A treasure, surrounded by dreams: that is the prototype of the power of mime that the fullness of the possible keeps at his disposal and that of his. Thanks to its evidence, the archetype of wealth acquires an objective form, which was revealed pre-objectively in the sovereign mother. Now you just have to say where the treasure is buried. The tradition report is solemn: you die and you will find it. It is now understood why a treasure can be both substance and person; From this unfolding, figures such as the maidens of fate or modern fortunes are still testimony, which in the dedication to their protected gather personal epiphany with material flows of goods. Exemplary this can be observed in the popular book of *Fortunatus* , that prototype of lucky child, entertained with a magical bag, whose irruption in the rich life narrated European authors between the century XVI and the XX . The irony of the classic superabundance stories is noticeable when the general business conditions of international metaphysical traffic are present: believers must assume in the Lord of the Garden, the God the Father, the inexhaustible possibilities of pampering that they experienced in the case of Empirical mothers, most of the time only

indicially. As a rule they escape that the royal pleroma only shines, as they have it in their eyes in real and imaginary splendor, because they themselves have contributed their own to their exaltation. Amid taxes, services and dreams surround the Lord with the aura of the force of attention, of which they want them to favor themselves. Without knowing well what awaits him, the people remain willing in class society as Alomadre of the Lord. At the same time the people have to raise their eyes to their greats, as if they, meanwhile, were the alomadres of the people. In these relationships of desire the

Social countererc

Psychodynamic of the metaphysical era. [In a first reading it is the Lord, if he lets them access to him, the one who provides his participation in his superabundance. That is why the return-to-substance for wealth constitutes the fundamental gesture of the stories of paradise in monotheistic cultures, although due to their narrative form they treat, rather, a forward-Hacia-La-Abundance. Among numerous examples of rabbinic narratives about the messianic time we cite a passage in which the Judaization of the Hellenista-Roman motive of the golden age can be observed:](#)

The rabbis taught: there is abundance of cereals in the field, at the top of the mountains (Psalm72, 6). They said: Someday the wheat grain will rise like a dotile palm tree to the top of the mountains. You may believe that it will be fatigued to reap it, but: a wind like that of Lebanon will collect, muttering, its fruit; The saint, praised, will unleash a wind that will frighten his fine flour from his treasure; Everyone will go to the field later and take home the palms of the hands full for their food and for the food of the people of their house [...]. Someday a wheat grain will be the same as both kidneys of a great ox [...]. The future world is not like this world; In this world you have to get a lot to harvest the wine and step on it, in the future world a single grape will be collected in a car or boat, it will be placed in a corner of the house and one of it will be served as a large barrel; His wood will burn under the pot. There will be no grape that does not reach thirty wine measures (kethuboth111 b). [640] It cannot be overlooked that in this legend of the messianic state (perhaps even eschatological) the tendency to return to poor nature and exhausted in profane time is the lost competence of mime. Under the signs of wheat and wine appears an archaic delirium of nodrizas: everything overflows, everything is chest. The Alomadre Nature restored annuls the weaning drama, stops the fall in poverty and takes its own to heights where gigantic grains grow and the wind makes of a mill. It is decisive that such images return to the imagination of the clients, before work, in a state, in which they imply the saints, the God of

Israel, in universal alomaternal services. In dreams about the end of such times, God is not represented as the legislator, but as

Sponsor and pamper. Otherwise, the idea that messianic time beings no longer perform with their own harvest would be incomprehensible, but that they would find the flour already ground in the fields; Just as the viticulturist work could be dispensed with because the grapes would be transformed immediately into barrels. In the spirit of the Alomaternal mimo, a nature is evoked that at any time provides already arranged products. Precisely this shorter of the road to the result, avoiding the intermediate steps, which include work or alienation, constitutes the essence of the mime. The dreamless dream dream serves as an ideal for all dreams of levitation and consumption:

[641] You always have to count on it when it comes to expenses. Because popular are only the expenses or the effort of others. Messianism means hope in a state of the world, in which work was completely outsourced: either because a totally unleashed nature will take care of it or, which is the same, entirely proletarianized, either because it was completely transferred to machines or a sub-a sub- world of convicted. Messianism would be, according to this, a conception to postulate the recovery of the maternal mime force at the level of an entire people. That is why it is important that in this delirious economy the Messiah cannot be immediately the patron of theirs. Before, their supporters should have enriched him enough to be in a situation of returning the wealth accumulated in him to nature, until it, on the other hand, becomes the client's alomadre. *In this reading of the waiting texts to satisfaction, the messianism is shown as the matrix of an original accumulation of mime capital in the sky. That its center of gravity is placed, first, in the oral, food utopias, it is necessary to send it, of course, to the renewal of the mime contract in the postnatal field-son-child, ideally deployed. It may not be a mere random that some of the deepest thinkers of Judaism in the century XX* They granted a large messianic force, although distorted, to the capital process, because it would potentially be able to satisfy all members of the "society", especially those until now reduced to misery; the fact that Walter Benjamin assumed only a "messianic force weak

" [642] He shows that he also, as we have already found, despite his Marxist orientation, a conservative-Miseria remained until the end. Utopias of orality can only be overcome by prenatality utopias. How this is expressed, given the case, shows Moses Maimonides, 1135-1204, in a treaty on the Sanhedrin

of the Mishná, a collection of Jewish laws, in which it is the popular representations of the delights of the beyond the righteous. [643] With Franco contempt, Maimonides refers to conceptions, in his roughly materialized eyes, of those interpreters who believe that fair earthly life will be rewarded by a stay in the garden of Eden, where there would be endless food and drink in superabundance, along with silk beds, houses of precious stones and rivers of noble wine. According to the opinion of other popular teachers, in the days of the Messiah the Earth would produce fine clothes, already woven and ready, and would provide those chosen with freshly cooked bread, which would leave directly from the earth. As in all versions of the utopia-objective abundance, the maximum good is in the profusion of the constant supply of goods, whose production is already advanced in nature or in invisible workshops. Against this robust representation of the last things, Maimonides formulates a philosophical utopia of the A-Corporal enjoyment that is only granted to the intellect formed metaphysically after the separation of the mortal wrapping. In that alternative promise the accent is transferred from objective satisfactions to the pre-objective. In accordance with Platonic traditions, Maimonides speaks of the purely spiritual bliss of the soul, which consists of the presence and constant recognition of God. The contemplative intellect is conceived here as a body without organs, say, that constitutes a pure consciousness, without having to worry about its conservation conditions. According to tradition, the pure intellect is presented, thus, as a separate substance of the body. A si-such, without body, corresponds to a preoral state, in which food modalities can be in the background, while the foreground on alert belongs to a subtle, jubilant consciousness by the noétic coexistence with the great Another (which still does not maintain distance as another real). As such, the presence of God already means antigravitation. What is presented in philosophical coding is presented as an opposition between materialism and idealism, embodies, from the plane of deep psychology, the difference between object and communication relationship; From the poetological point of view, it designates the difference between oral utopia and prenatal utopia. The cut between intrauterine pregnancy and extrauterine motivates both the most concrete symbolizations and the most sublime of the

longing.

Since Christian eschatology assumes in many ways the inheritance of messianism, it is not surprising that it acts in a similar fantasy dynamic with respect to the latest things. Also what matters to her is to encourage the restoration of fullness conditions. In its style, as in popular Jewish models, a crude physicalism, for whose motivation the reference that the conception of the body in the oral stadium is appropriate as it can be better expressed in food visions. That refer to ingestion of, and participation in, a flowing wealth. In the fifth book

Against heresies

From Saint Irenaeus of Lyon, a few apocryphal words of Jesus are cited, transmitted by John's disciples, the disciple of the Lord, who were authentic would demonstrate the presence of the most coarse utopias of superabundance in the midst of the good new evangelical. The governing idea of para-ajestic speech is that the good works of the pious cannot be rewarded at this time in the world, but only in the era of their return, but then a hundred times upwards:

There will be days in which vineyards will grow with 10000 strains each, and in a bean sarmientos, and in a sarmient . And when one of the saints take a cluster, the other will shout: I am a better cluster, take me and praise the Lord for me! Similarly, also a wheat grain will produce 10000 spikes and each spike will have 10000 grains and each grain will give 10 pounds of white, pure flour. And thus all other kinds of fruits and seeds and herbs. [644] Here is also fantasized with an anticipatory nature, whose wealth exceeds all possible demand. In a paradise of that type the modern ideology of desire would not feel satisfied, or in its psychoanalytic or consumerist, because in the middle of the superabundance there would be no room for persistent pressing and object tensions. It would be necessary to prevent those interested in such

beyond

You can't buy anything. The cited ghost is aimed at the situation of need for a clientele that dreams of first and last satisfactions: not with a vacation of transcendent experiences. The numbered abundance figures do not naturally have any sense of calculation, but act as cratophytic hyperboles. Praise *Via Eminentiae* To God, the one who pampers. It is hardly necessary to say that the planet Earth, even in a state of transfiguration, would not be large enough to support even a vineyard with the aforementioned properties. The abundance of which this period of prosperity testifies must be understood epifánically: having a concept of God means praising it, here as everywhere; Praising God correctly means describing how

unlimited his power of attention and care. Instead of the Mother's Mother, a nature has appeared in the permanent state of drugged relaxation. From the psychological point of view, it should certainly talk about an enthusiastic hunger defense, more exactly: of the hallucinatory desire for the restoration of homeostasis, which allows the alleged to reduce its tension of desire to the zero level, turned into a trauma. The release of the spell caused by the object of the world of vigil by reducing the tension of existence to the nirvanic zero is accepted in this psychoeconomic space as equivalent of bliss or freedom. Classical religious metaphysics constitutes, therefore, a circle of paradoxical desire: it works under the premise that she excites to the fullest the desire to be with God, while implying that the desired one can only be found in a state free of desire . This is accepted as a perfection of immunity against random: in front of the outside, which violates the full form of one's life, as well as in front of the interior, which humiliates by necessity and dependence. It is clear that trauma is apprehended here as metaphysical talent; Who does not carry it does not go spiritually, because the extremism that provides the original wound is missing, and perhaps only her. Therefore, in all these disciplines we must stimulate, first of all, the sense of antigravitation, the repulsion of the real: the human being has to be eradicated of the probable and oriented to the absolutely unlikely, to the impossible worldly; which is best carried out is through intense ascension to the sky and attractive invitations from height. From heaven they make irresistible signs bonuses, transfigurations, harolas. After the total mobilization of the soul due to the illusion, the budgets are met under which they can proceed to the evocation of the prenatal communion. This, by nature, lacks images; It leads to floating homeostasis, allusable in metaphors of oceanic-oceanic distension. Some wisdom schools stand before such perspectives; Others still pieces that horizon. They interrupt the search in positivism, which cannot be differentiated from nihilism, the product of disappointment for everything. *Examples of this way of thinking, calculating, speaking and feeling are adductible ad infinitum ; Together constitute a universal library of homeostatic dreaming. It would Eo ipso The Compendium of the Knowledge of Historical Humanity about ascents to heaven, together with the calculations of the corresponding sacrifices. It would appear at which prices the search engines tried to get the transfiguration: here is the exchange base of fanaticism. At*

the end of the end of Jewish and Christian times, the analysis of the elaborate ghosts of paradisiacal gardens in Islam should be faced, which is distinguished from conventional oral and prenatal utopias, especially by the heterodox addition of sexual utopias, a reason that It has become interesting today, since the psychodynamic enigmas of the Islamic-terrorist cult of death give the West (to that west who, from the point of view of their fanatical detractors, perhaps also envious, represents the empire of really existing pornography, and

8. immanent desire, Fausto novel and democratization of luxury

For the rough notes, drawn here, of a history of the pampering and their zigzagueans, in what follows the displacements to the transcendence and the various eschatologies of the distension (including the Freudian myth of the death drive) are of less important than the Re-descense of luxury desire and overabundance, imaginary coded, to worldly land contexts and operations. It is now, in a word, the constitution of the modern world through the transformation of ascension to heaven into a horizontal exodus, whose geographical symbol is called America. To this effect, an accent of unlimited consequences contributes: that of transcendence to immanence and asceticism to expression. Therefore, the so -called sky stops serving as a screen projection without limits; The new screen opens in the vastness of the possible and terrestrial possible: instead of transcending up, the modern soul learns to cross the oceans. "Even the air becomes horizontal." [\[647\]](#) The sense of the infinite is articulated retrospectively; It is increasingly widely and deeply enhanced in optional land spaces. The whole beyond now is sought in the most here; What was heaven becomes a technical problem. [\[648\]](#) The change is carried out by the investment of the Directorate of Knowledge or Power-to-make from Rhetorical-Scolastic Operations to Technical-Engineer and Business Operations. Hence the interest of the modern era in character figures in which the *Belle Alliance* To wish, power, have, do and enjoy.



Illustration of an edition of *Splendor of the century XIX* .

In this context it seems appropriate to return to profile once again the meaning and importance of the figure of Fausto. In it crystallizes a tendency that we call retroscence of the mimo: with faust the modern subjectivity activist of consumption and experience enters the historical-motivational scenario. Also stimuli, such as engines, have their history. The appropriate or premature of this debut, which is presented to us in the so -called popular book - *History von doktor Johann Fausten / DeM Weitbeschreyten Zauberer und Schwarzkünstler* [History of Dr. Juan Faust , published in 1587 by Johann Spiesss in Frankfurt del Meno -, both historical and internal vectors, almost utopian, of the text. Here she looks for the treasure,

cognitively and significantly, becomes an inner passion to the world. That Fausto's book arrived in a timely man is demonstrated by his success; that they are inherent premature features follow the fact that the proclaimed new human being here, the type-guy

Of wise, that by study, business and fraud becomes powerful, only by a semiting path achieves in principle its successes. Indeed: that Faust's yearning would have to look for the alliance with the accomplice of desire, mefistopheles, betray more than all the rest of the *stand* historically limited to the powers of care and attention. However, only one approaches the devil's figure when an advertising prospect of a new powerful mimker is recognized in it. He suggests an imperative until then unheard of: you have to increase your capacity, even with nigromantic means! The will to be able [*****] It is the one that will distinguish the operational and operable human being from the modern era of the ontological human being of the Middle Ages, which overcame and solidified its impotence in metaphysical images of the world. By the turn when being-capaz-of-acting-articulate prophelically in the humanistic plenipotentiary thought of Francis Bacon-the download project is announced. With its-facttum properties, the powerful powerful spirit, good-it, wellhechor-malhechor, is qualified as the hidden alomadre instance of the human being of the modern era.

In this circumstance you can never insist sufficiently: if Mephistopheles embodies in Faust's book a figure of great modernity is because it offers the "new man" completely mundane and completely technical paths, although technical-technical still, for the realization of desire; If that figure is more realistic, it is only because it already establishes regulatory circuits between demonic supply and human demand: after the devil has shown what is now available to him, the desire is ventured into a broad front of unknown audacity and expands The good devil market. This constitutes the analytical content of this alliance story between the sage, anxious of satisfaction, and the demon, willing to concessions. Although the new achievements of desire are openly revealed as criminal actions have the reader's sympathy because they ensure the principle of redistribution. Being criminals are also fair; They are fair because they check the eternal and unfair scar with the care and gift, although only in an exemplary case. This popular book

knows about *Modus vivendi*

From the exuberant doctor:

D. Faust did not need food and food. When I wanted a good wine, the spirit brought it to the wineries, where he wanted; As he himself said once, he was very mistreated by his lord's warehouses, Prince's Prince, and those of the Duke of Bavaria and the Bishop of Salzburg. Thus, he also had stews daily, because he dominated a magical art such that, as soon as he opened the window and named a bird he liked, he entered the window. Likewise, his spirit brought him from all the surrounding manors, from the courts of the princes or counts, the best stews, all completely princesco. He and his waiter were dressed splendidly, and clothes for it had to buy it or steal it for him in Nuremberg, Augsburg or Frankfurt at night, because at night the tenders did not usually be in the store; And with the tanners and shoemakers the same thing happened. In Summa

, everything was stolen or loan material [...]. Dr. Fausto lives, thus, an epicurean life day and night, does not believe that there is a God, hell or demon.

[649] With this narrative we have entered a world in which a very bearable lightness of being is assured while they are the others who work: he still does not ask for production relations. The narrator of the History

It leaves no doubt about how the phauistic pillage of great future has to be carried out: to the customary exploitation of the people by the great lords follow the innovative exploitation of the lords and artisans by exceptional human beings, it is a wise artist or a business counselor. The fascination that for centuries emanated from the original figure of Dr. Fausto - and of which in the sublimations of Goethe only a refined flash remained visible - therefore consists of an extensive and intramundana promise of pampering and comfort. Since this promise was directed indeterminately, a good part of the bourgeois intelligence of all the following generations could feel appeal for it. The fascinating thing is even perceptible after centuries: Fausto is the man who in the middle of life discovers the trick of all tricks: the short path to wealth, without work, and, with it, the jump of desire to enjoyment. [650] He is the protagonist of the bourgeois demand for the media and well-being of the present and the future. His metaphysical lightness, with greater accuracy: his postponed interest in the salvation of the soul itself is what opens access to unlimited sources of comfort and enjoyment. This provides an infectious model of how the sad work of self-preservation could end. Thanks to magical methods, he

advances to jumps towards the results, without having to endure the long march through the production and honest work. His discovery - the pact with the devil is his symbol - is that also in the level of adult's desire they can be sued and find as complete as, otherwise, they would only be possible in the symbiosis of the little child with the committed mother : assuming that it has a Partner

of very powerful mime. Fausto allows the wide regression that, however, leads to the adult goal.

The scandal of Faust's existence has, therefore, a name: excess in well-being. Directs the open break with the old European traditions of moderate, prudent, self-recreational life, as they were articulated by the ideas of

Sophros'yne and Moderate . If there is a fake sin, it is the constitutive sin of the modern era, as long as it consists of the break with the system of the old European modules. With it, not only the infiltration of an infinite yearning begins in finite circumstances, but also the practical de-jerk of traffic and consumption. In both cases, the dynamics of the capital process, reflected in the subjective qualities of an exploration without truce and an insatiable appetite of experiences. Fausto Reniega's maxim of measure and [Ordo](#) Because it is no longer determined by finite and satisfaction needs, but by unrealizable desires. To this, it is up to the funny doctorate for both the newly de-limited and only, otherwise, fixed capital in the form of ships loaded by the seas of the world; He can no longer, nor want, to throw anchors anywhere, because his wishes are no longer an end; He cannot instantly invite him to remain, since he projects himself as an unstoppable current, without mouth in the future. [651] Even airspace is no longer sure of its irruption. The ideology-Faust implies the pronouncement against the limits that had drawn obedience, the poverty of resources and the lack of entrepreneurial spirit; And if the media that seek mime and comfort to Fausto must be described

pro form Still as depraved, it cannot be overlooked, however, the vivacity of the breath for this purpose during most of the bourgeois time. Interest in sin and disinhibition determines the market originally. When things are underway, public attention focuses on the plus of life. Only after the threshold was clearly transferred in the West Affluent Society , from the second half of the century XX , the fascination for the

figure of the unbridled sage faded suddenly, probably because human beings lost with the growing real consumerism the feeling of being able to learn something of the symbolic licenses and audacity of Fausto. Konrad Adenauer no longer needed to prohibit the [Splendor](#)

. With the invention of consumer credit, we have all ahead of work time and we live in the future of desire: it is no longer necessary to explain how the credit card has returned to the fellow diabolical mimker. In the system of consumption developed, the right to regression is added to the "human rights registration." [652] With all this, the name of Mefistopheles represents the discovery of a transcendence figure. The diabolical pact is the figure of an inexpressible contract, whose content is total care, as if it were that of a mother. While levitation discovers intramundanos playing fields, it cuts the reference to post -mortal life. This will open the eyes of the following generations of Europeans to their secular opportunities. On the other hand, the moral of history was not taken into account from the beginning. Although the mimado, after the end of the 24 -year period, had the perspective of the eternal penalties of hell, not for that reason the affection was less interested in what was happening in their incursions to the consumer human being, released from chains: the Epic comilonas, the luxury up of the table, the escapes with love affairs both above and below, the trips of the second Simon Magus through the air and in space (in which the vertical acquires an aerotechnical sense),

[653]

The reports on the infernal beyond, the adventures during the trip to heaven, which is now transformed into a manned space flight, the funny adventures of the necromancer in cuts of princes, the jokes with monkeys, peasants and students: all this describes a circle of events that deserve to be lived and described. The return to the world of Fausto is rhythm of overflowing anecdotes about wine orgies, orgies of food and bachanal. In repeated passages crystallizes the multi-episodic structure of modern narrative prose, which takes its protagonists to the broad plane of the experience. Thus contributes the early modern novel, as the first magazine of being, to configure the form of the subject, while defining the hero as a sensations for narration unit. With regard to the ominous pact with evil, it testifies to a realism gain, because the mimo and total

flatter, in the case of non-lactants, can be openly represented now as an exploitation of a third party. Exploitation that is only possible thanks to usurpation and rebellion. Whose justification, however ambivalent, can be extracted from the fact that it is clearly thought about the looting of great lords, from whom you cannot discard the suspicion that they themselves are exploiters. The intellectual figure of exploitation of the exploited represents, as observed, a previous version of the principle of redistribution, without which the participation of the modern state in the economic results of the society could not be legitimized. In this sense, the Faustic Devil, together with figures such as Robin Hood, Fortunatus, Eulenspiegel and others, it would be necessary to designate it as the precursor of the social state, because the primacy of self-service is not considered in it; He is a mystical ancestor of social democracy. Since in its transactions it is rather the displacements of the wealth of the ancients to the new treasures owners than direct taxes, he anticipates the bag more than the treasury. As a thief and cover-up in a person, Mephistopheles illustrates the state of things of expropriation in the most explicit way. It adopts the point of view of the enlightened kleptocracy, while it traces wealth to the point where it can be stolen as a finished product; The modern fiscal state, which by virtue of the law takes year after year from the pocket of those who say that they earn more half of their income, can link with the kleptocratic standard. To the centuries XVIII

and XIX They were reserved for them to replenish the product in the production process and rediscate the treasure as capital; Assume, consequently, the latrocinio in the employment contract itself, after which it will be called exploitation. From here the premises can be formulated under which the early-burge authoritarian fiscal state becomes the permissive social state of modernity. [With the establishment of public beneficence routines during the century XX](#)



The adventure of the present enters its operational phase, the passage to the "society" of levitation. Whose principle conceptualized the sociologist René König, when he designated the authentic project of modernity as "luxury democratization." [654] The formula collects Schumpeter's insinuation, according to which the real achievement of capitalism consists in the popularization of access to exquisite goods: progress in the economic field does not mean that the Queen of England can buy as many silk socks as it seems, but the dependents of the store can afford such means.

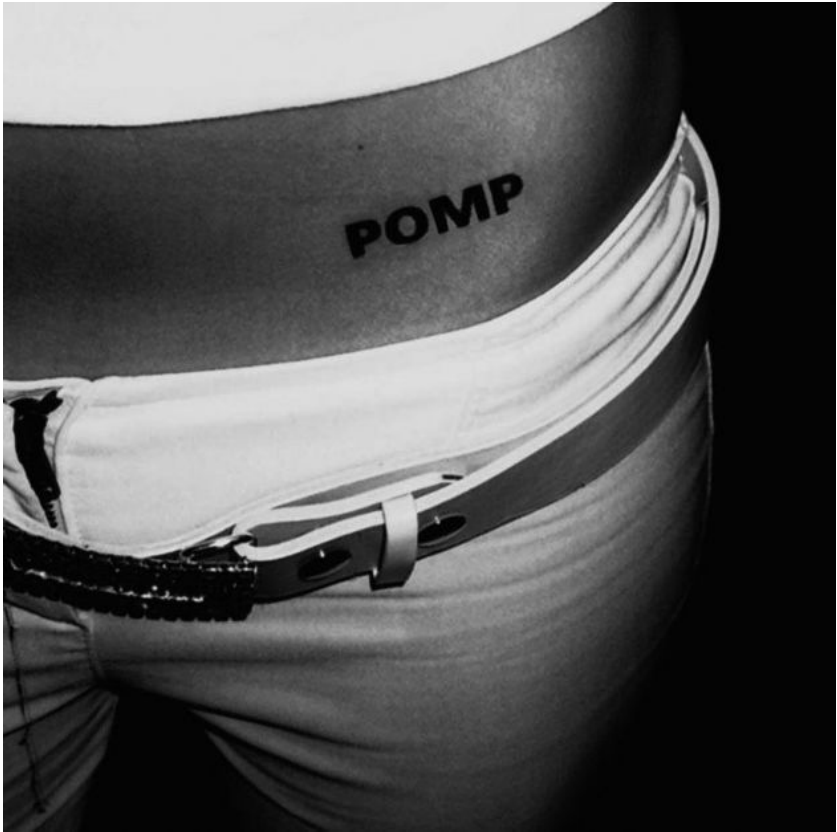
Jean-Antoinette Watteau (?), Rotulo for art merchant Gersaint , 1720.
Democratize luxury: we will have to get used to the idea that this project, very challenged from the beginning, is much earlier in the century XX ; as to the fact that modernity can not be more than the most recent form of the paradox from which we come: since the Homo sapiens He has stepped on the evolution scenario claims the almost impossible as something natural and normal. In England's moralizing literature since the middle of the century XVIII indications that it began to discuss publicly - perhaps for the first time in the history of the "society" of class - about the imitation of luxury by the poor; At the same time, there was a reason to complain about the "demoralization of customs", generated by the infection of the low estates due to the inadmissible appetite of imitating the rich. From that moment on, the issue of levitation has, especially among economists, high school lawyers, which, against luxury-phobic traditions of an entire era, defend the advantages of high consumption, even wasteful. Typical of the emerging bourgeois statement of wealth is the label (in Dutch: uythangboord



), profusely adorned, of the workshops, stores and commercial houses, which since the century *XVII* It becomes a popular artistic genre.

Young consumer in *Design-Shirt* , which cites the premises of the system. It may be that in the allegations of the first luxury apologettes in Holland and England, functionalist, political and morally intentional arguments are heard for the first time. Mandeville's famous theorem, that private vices, while the law restricts them halfway, becomes public virtues, inaugurates the metamoral reflection on moral facts; Because of his successes, he cannot abstract from the image of mental modernization. The science of collaboration of human beings in social systems acquires satire profiles without laughter. In the [Bees fable](#) De Mandeville, 1714,

it is said: «Pride, luxury and deception must be/ for a people to prosper» (



Fraud, Luxury and Pride Must Live/ While We The Benefits Reive

). [655] Mortal sins are neutralized by making them production factors; The vice amounts to territorial advantage. What is called the social order is the collateral benefit of the sum of selfish actions. Profile the science of vice and its epidemic propagation: it will soon be called political economy. Joe Miletzki (State Design School, Karlsruhe2003), Proud of Merchandising Products. Already in the century XVII And at the beginning of XVIII There was great assortment of empirical evidence with respect to such couplings; Already at that time it had long been openly considered as FACTUM Sociological, for example, the connection between luxury and erotic consumption aristocratic-gran bourgeois, as well as between trade with exotic enjoyment media and new fashions of consumption. Nor what

Shadart has called "the association of feminism (of old style) with sugar" was hidden from contemporary observers of economic practices in the transition field between noble and bourgeois civilization;

[656] *At that time there was talk of the "domain of women" as a soul of demand; This was always referring to, obviously, to that waste of luxury goods and great objects.* [657] *At this point, the Bourgeoisie of Holland and England - the nations more threatened by the wealth of the time - had nothing to learn from the aristocrats of the old Europe.* For the first time in the most recent history, bourgeois households had accumulated sufficient prosperity to be able to launch adventures in the field of taste and aesthetic heresies in internal markets. The well-known Dutch mania with the Tulipanes, from 1636 to 1637, testifies to the force of the craving to rise to mass delirium due to mimetic infection: then the Pecunia lady began to bend under her regime to her tropel lovers. The love of that flower, as royal as popular, joined a manic frenzy for money: stock market speculation reached its peak in that mania and burst (like the bubble- [New-Economy](#)) After two febrile years. [658] It cannot be surprised that from all the pulpit of Holland and Britain, at the same time, it began to cackle against the dangers of the consumer society. As soon as well-being, citizens, as parishioners, had to listen in the churches the threats of their preachers who, as a prize to their abundance, put the perspective of a new universal flood. Anabaptist exhortation: do penance! It seemed suddenly expressly to the new rich. Welfare became synonymous with temptation. [659]

9. el *Empire* or: the greenhouse of comfort;

The open mime scale up

Attention. I am expected.

The day and night will continue at the station.

André Breton and Paul Eluard, *The Nuit Intrautérine*

The thesis that the fundamental event of the century xx consisted of abandonment by the *Affluent Society* From the definitions of reality of the ontology of poverty acquires more precise contours (after these retrospective orientations to the potential of the species - acquired evolutionarily - of impulse up and its metaphysical drift in the time of scarce maternal energy and alomaternal reserves also scarce) . If it is valid, it must be possible to show that for recently the general conditions of maternization - that is, the sum of the maternal and alomaternal benefits by child, plus the new automaternization opportunities - have been completely modified compared to the Conditions of reproduction and raising of the agricultural and early-industrial world, in the sense of a recovery of great surpluses of mime, which flow to the individuals of particular innumerable. We even dare to affirm that with the beginning of pedagogical modernity in romanticism and, at all, with the entry into the almost totally alomadre state of the century xx (To which completes a new media environment with a mimo-protest tendency, animating and pasivizing), a psychosocial ecology has appeared, historically unparalleled, of the field- (alo) mother-child. The new circumstances lead to the explanation of early childhood through evolutionary psychology and the explanation of mature childhood through elaborate public instruction. (To both of the sixties, the explanation of the procreation through birth planning and reproductive medicine, supported by the complementary explanation of sexuality with the help of the psychology of the "object choice", of the guidance of the couple, of the guidance of the couple and pornographic liberality.)

These statements reach sufficient plausibility as soon as it breaks

the tradition of thinking the State from the Father's function. The facts of sociocultural modernity are ordered in a coherent model from the moment in which status, including public services as a whole, refers to its generalized quality of Alomadre; Just as modern culture does not leave the father, in total, more than is for the male imitator of Alomadre's role, the *Almus Pater* , the supporter and *Sponsor* , forced to pay (only psychoanalysis is committed to the father as for a species in extinction). This point of view can be sustained without hermeticism since the states of the West, with the exception of the United States, which remains heroically compromised, there are no longer priority under their police and military tasks. So - according to Tristan Tzara's statement - not only the architecture of the future will be intrauterine, but the entire vital project of wealthy human beings will be assimilated to the stay in an incubator.

As we have shown, the sociotechnical core of modernity consists of the explicit protestization of maternal benefits. The "Concepción, which marks a time, of artificial mother" [661] It is not just a whim of alternative medicine, of which an alleged Swiss literary is mocked; It is the hidden business principle, but easily recognizable for a look without prejudice, of the welfare society. The State - now forced to "Burogamy" [662] or to the policy of the Mimo-, from its reform as a charity and assistance agency, it works as a metaprosthesis, which puts in the hands of the specific maternal-protest constructs, of the social assistance services, of the pedagogues, of the therapists and their innumerable Organizations, the means to fulfill their tasks.

With these findings we not only do justice to the existential definition of wealth on the horizon of corporate democracy, to the fact that the levitation allows the many. It is also achieved the systemic need of the fiscal state, which under any circumstances must fulfill its mission of being-rico-for-the-children: in this sense, it is a plastic social figure of explanation of the alomaterernity (although, Above his redistribution tasks, do not forget, at all, of himself or his own); In addition, its paradox is understood, which appears in the fact that the richest state, in the exercise of its legitimate alomateral functions, often overwhelmed clientelist and socially-bourctally, also produces the largest amount of ungrateful pupils; And it is finally understood, in the same way, why this seems according to a systemic strict logic. For its complex task, as an educational state, comfort state, thermal state, as therapeutic state, [663] As a relevant provision of infrastructure, background and warm distributive illusions of giving everyone what the political apparatus of the "society" of opulence awakens in innumerable passive-agressive individuals the feeling that, in

the middle of the General abundance and universalized kleptocracy, precisely they do not touch enough. Modernized lack is the overabundance reduced by optical illusions; It generates in the receptors of the pampering and cold care a resentment that, under similar circumstances, would necessarily appear in any imaginable clientele. It is true that those favored accept what they manage to receive (the State's pasta is the mother of the Coolness), But not that they leave at all accuse the donor of meanness, ignorance, helplessness and waste in favor of wrong beneficiaries. Do not be impressed by the modes of popular anti -state thinking: precisely the generalized ingratitude testifies to the potential for the achievements of the cold alloprohijamiento systems. The Affluent Society [It is the first social ordination that is allowed the subjectivation of the lack of need in discord.](#)

[664] *After what we have said, we are in a situation of going beyond the negative definition of the Affluent Society .* [What until now was represented only as an abandonment of the mental and material conditions of the world of lack can now be positively said saying that the "society of opulence" forms a total work of art of the automimimus: a work that shows a tendency to inclusion of increasing figures of participants, with the simultaneous increase of the unevenness between and out. The integral care is determinable as an amalgam of freedom without struggle, security without stress and independent income of the work done;](#) [665]

You can talk about partial pampering as soon as it is guaranteed participation in one of those functions. [From the turn to the welfare of the "masses" inside the great greenhouse, equality between human rights and comfort rights was made in force. Being recognized as a human being means here: to be taken again seriously, finally, as a virtual and current subject of attention and pampering. The concept of recognition exposes from now on its consequence more hidden: the reference to the perception of the other as a partner and rival of equal condition in the survey buffet. Now it is better understood why this represents a morally ambitious gesture: fighting for the human rights of others has as a consequence to open the entrance to the effective space of mime; And this means welcoming them as rivals. There is no doubt that the struggle in favor of the possible selfishness of the other is an authentic form of generosity: it is based on the recognition of the rights of equal mime of those injured so far. The same concept of justice, placed under the umbrella of opulence, implies the participation of law subjects in the advantages of the well -being system. For this, the legal defense of the persecuted constitutes an important first step; But the other implications of the discourse on human rights only unfold when the subjectivity of the other advances until it becomes the capacity to compete or rivalry in the fields of consumption. "Infinite justice" means endless care; It designates the unfinished task of freeing the manifestly poor and depopulated from their precarious situation and also open access to the world of abundance: an objective that is not formulatable without paradoxes. Because who really wants to help others become competitors for the enjoyment of scarce goods?](#)

[666] Who is already in the field of economic privileges is introduced into the currents of the desire refinery, which elaborates and channels the aspiration of the many in innumerable directions.

Since the pampering process has no immanent limits, increases and differentiations are recorded on an open scale up. The form of subjectivity in the well-being system is determined by learning of the mime that lasts a lifetime; whose ancient configuration appeared until the collapse of Prussian neohumanism, after 1945, under the fragile title of "formation" [*Bildung*]; Its most recent characterizations are articulated, rather, as a demand for procedures that increase the

Personality of *consumers*. The consequences of the introduction of the concept of mime in the moral field have great reach. Illustrate some ethical intuitions that from the speeches of the amour propap of the moralists of the century



XVII *They expect their explicit needle. Indeed, justice without generosity is resentment; Generosity without the willingness to proliferate the pampering is in selfishness. Freedom means, therefore, being able to settle the selfishness of others. Of course, the finitude of freedom is now shown in the fact that the generous has to defend himself sooner or later the expansionism of foreign freedom. If, for speaking once again with Spinoza, we still do not know what the mimon body can become, we do neighbor . The softest indications of these are the waves of emigrants who demand access to the great greenhouse.* John M. Johansen,

Floating Conference Center , 1997. If most participants in the *Opus Magnum* of modern life they arrive from the scene, and from their role in it, to completely different conceptions, especially when they are attached to the "social" wing and cultivate the critical judgment on the bad circumstances, the reason for this must be Looking for it in the fact that the system - consistent as a socio - tension construction - is maintained almost exclusively by permanent communication about its fictions of problems. This is achieved that the real situation and mood are never congruent (except, perhaps, exceptional synchronizations of both by stress of war). To the objective, which drives the system in the exercise of peace, it is subjectively musicalized on a wide keyboard. Therefore, in the

Tensegrity Directed by the media, the attention of the actors is set by the current irritation issues in each case; It continuously serves the reasons for collective discontent and urgent claims on the front of the most acute deficits. While increasing continuously, luxury is condemned to translate into the language of lack. As shown, the need teaches speeches, while luxury is only lawful indirectly. (Who seeks an explanation of the very commented "silence of intellectuals", which is confirmed after the end of the cold war and utopian socialism, would have it here by hand: define that authentic intellectuals are too intelligent for such translation tasks and , even, perhaps, a little too honest.) While the system actors identify with their papers and create in their texts, they have no global perspective on the greenhouse of the well -being and the bases of its operation. From their self -descripts, naturally, expressions such as pampering, lightening, luxury and unloading: the dominant semantics of formulas such as freedom, security, recognition, recognition. (In fact, what matters to individuals who are on the threshold towards the well -being system is their own

Empowerment ; The second step of emancipation reaffirms claims to participate in the flow of comfort.) But when the inhabitants of the overene of carrying out the change of perspective. If the theory in the midst of life is always unlikely, the theory of pampering in the spoys is the most unlikely. In addition to the ethnological-anthropological comparison, there is only one possibility of putting before the eyes the invisible-overvisable and of raising awareness of its primary functions and tendencies: missing or extrapolation [*****] Aesthetics The turn towards the aesthetic is a form of care that can ride the look at the pamper. In fact, reflexivity and mime are inseparable. Yes, from the epistemic point of view, the great theme of the century XX

, as Luhmann said, it was called reflexivity, it was also because the great event of the century XX In Western latitudes it consisted of the mimo as a mass fact. Therefore, what has been called the future-reflection of modernity is fulfilled only by the future-thematics of the quality of modernity. We perform the aesthetically surprised perception of the situation when we move in the social space as visitors in an installation. The observer who realizes the situation understands that he travels a formatted exposure greater than the normal museum: an exhibition that, suddenly, cannot be delimited in the face of the normal visibility. *A contemplation thus only requires a budget: that all circumstances can no longer be designated with the concept of nature. This concession is easy in a completely urbanized scenario. But if you are no longer "in nature," neither in the first nor in the second, how then to call the artificial-envolve? The concept of total art work would be imposed if it was not taken by aesthetic ideology. Also the expression "social plastic", coined by Joseph Beuys, is revealed as a useful suggestion; Although it should no longer be reserved for situations arranged by artists, but it should be sent to the total space in which privileges of well-being are distributed, desires are prepared, subjectivities are differentiated and immune alliances are developed. Thus seen, the first universal installation "Welfare Society" is de facto A plastic or social sculpture, co-modeled by its participants. After this extrapolation, Beuys' statement is again usable again, scandalous for so many, that all human beings are artists (on the original horizon, an example of Kitsch*



egalitarian), because it is appropriate to define voluntary and involuntary cooperation of the inhabitants of the space of overabundance in its installation, reconstruction and air conditioning. Every artist is a client, every client is a human being, every human is projected for the pamper. The Luxuria is told the modern ones: festi ad te

Party
of foam, 2001.



It is not accidental, then, that hybrid expressions such as "social plastic", "great museum", "integral installation", refer to the superinvernad "society" -del-benestar with the help of turns taken from the aesthetic sphere. If we are forced to resort to such figures, this happens, as we have hinted, for a double reason:

on the one hand, because the aesthetic extrapolation offers one of the few possibilities, if not the only one, to objectify a context of life that supports to oneself and for which one is penetrated; on the other, because with regard to the entire system of the current management of life, that interior space of the world of well-being, which rewards their critics with great editions and their detractors with scholarships, it is an artificial, intelligent and intelligent configuration. With inclusion capacity, that, from any point of view, it is so unlikely that in it the opposition between art and *No-art*. It no longer makes sense.

Michael Elmgreen/Ingar Dragset,
Elevated Gallery/Powerless Structures

, fig. 146, 530 x 575 x 340 CM, Statens Museum for Kunst, Copenhagen, 2001, photography by Andreas Szlavik, courtesy of Klosterfelde Berlin.

While the ways of life of [Affluent Society](#) They embody the prototype of artifice, it is not plausible to pay more attention to it to individual objects, prominent as works of art, than to any non-stacked objects. No individual object can be more worthy of consideration than the entire installation; Consequently, the exhibition of works of art compensates for the exhibition of artifice

that until now were outside the concept of art and, even, ultimately, the exhibition of the exhibitions itself. This can begin with the era of self-referent museum buildings, even more, of the self-referential configuration of space in general; The containers demonstrate more and more clearly their claim of primacy against their contents.

The last step in the disruption of the concept of art leads to the identification of the system of society and art system, beyond all the interpretations had so far of the idea of total work of art. If someone has crossed that threshold, for him there are only images of an exhibition. After the entry into the integral space of artifice, philosophy is also transformed into a praxis of exposure curator: what was theory becomes conditioning of the exhibition space for universal exposure. For her, the overall "welfare society" is explained as a habitable exposure. If we want, according to the formulation of Olafur Eliasson, surround what surrounds us ("contour the environment"), we have to apply the reversal or investment procedure of the environment [667] to the luxury greenhouse in its entirety. That is why it is understood why the Museum of Contemporary Art - better: the [Expanded Museum](#) - [668] It could develop until it became a privileged place for the self-representation of the system. In it - and just in universities - the meeting of intelligence occurs with the facts of the artificial world. [669] The Museum of the present, a philosophically commissioner, has the strange ability to show the permanent end of art for its sunset in the artificiality of the superinstallation. It is the only place in the system in which it can be observed as such its primary quality: being the installation of the envelope or artificial "total situation." [670] As soon as one moves in it as a visitor-observer, the "society" of well-being shows, effectively, the characteristics of a total installation; Configure a sphere of artifice that does not let its visitors out of it: as long as it transforms visitors into inhabitants (who immediately forget that they are visitors), surround them with an unbreakable network of comfort offers and other reasons for permanence. Conceived contemplatively as an endless exhibition, the luxury greenhouse is the authentic

Continens ; [constitutes the](#) Periéchon , *the existing-in -orno, of which the oldest metaphysics to Jaspers and Voegelin suggested that the world is contained in it, such as the image in the framework or the creature in the spirit of the Creator.* [Stay in the Welfare Greenhouse means being included in the distribution flows of the media, animation and levitation.](#) The Common House of Luxury is

the work of housing and production, comfortably heated, immunized by protection and enjoyment rights, which is branched, in the form of households, companies, subcultures and collectors, [671] in millions of microinstallations of a relatively unloaded life. In that foaming aggregate, beaten by innumerable imitation vectors, you can distinguish *Milieus* [672] or areas with similar endowments of goods, procedures and patterns of affection; They are the stronger mimetic assimilation areas. The *Toilette* of Ilya Kabakov in the



Document 9

He offered the example of Russian communal housing, as there was millions in the realm of really existing socialism: his exhibition in Kassel meant a triumph of artistic praxis, which promoted the elaboration of copies of *Milieus* or complete situations. *Ocean Dome in Miyazaki (Japan), inner view*. The *Milieus*, rebuilt or original, make homogeneous foams within a very different foam type landscape. Some of them can be represented *live* in party assemblies, where the *Milieus* of the citizens of state profession and of the gremiophiles; others are organized around subcultural magazines and fairs, which guarantees the stabilization of the patterns of the *Milieu*. Elvis's world of professional imitators - it seems that there are more than 40000 in the world - they meet annually in different cities in the United States; Harley Davidson's drivers here and beyond the Atlantic constitute networks according to the most renitent rules; Rose growers of all nations live retired behind the invisible walls of a well-organized delirium. What to say

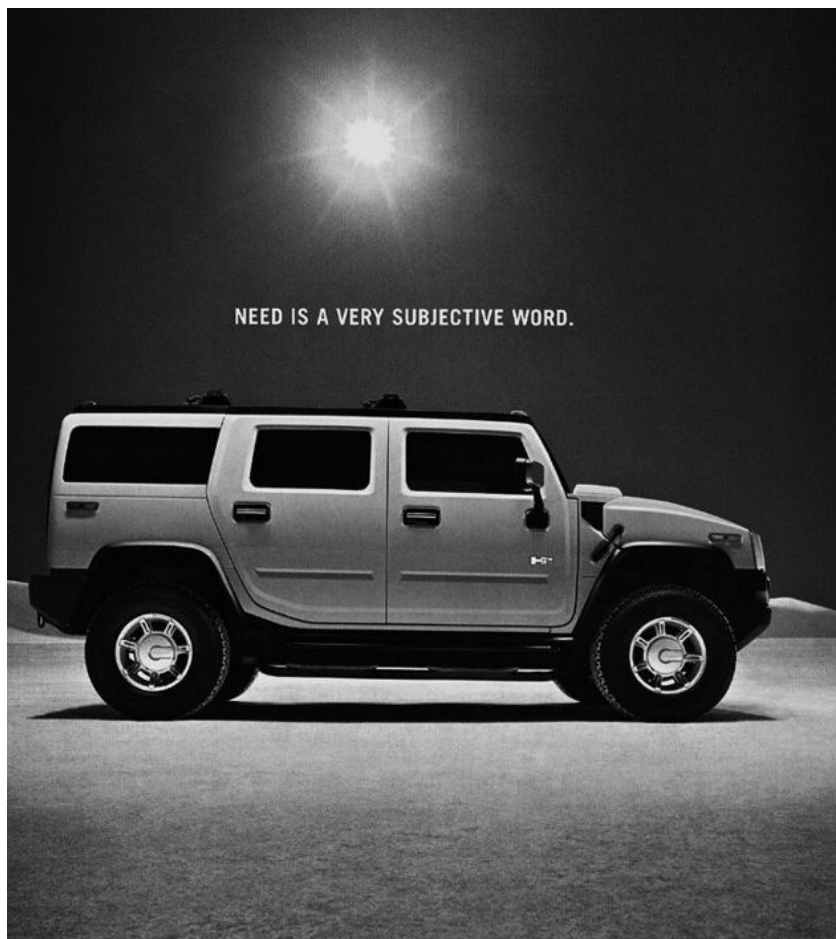
about the strangely coherent worlds of the caninophiles or the friends of the *Haflinger* ? Who can be understood, at the same time, in the subcultures of the golfers, of the chess experts, of the osteopaths of horses, of the *Body-Builder* , of fans to walk in

Mountain-Bike , to the Swing

, of the young Democrats, of the Aladeltists, of the paleolinguists, of the fetishists of the lacquer, of the lovers of the freshwater aquariums, of the fans of the tango, of the comic collectors, aircraft of aeromodeling and old silver? Who has in the eyes the circles of readers of contemporary authors who, with the pleasure of connoisseurs, read novelistic phrases such as: "Aquarium women are always specific" or "tennis teachers are the most sluggers" or "I have said that He would be too dark to play Badminton »or" He interrupted and kissed his scented meat for a long time. And she fell back into ecstasy? In any subculture, the general assimilation laws dominate, in each in their own way. Nothing matches individuals so much with each other as a common hobby or whim, to which each one is dedicated separately. Everywhere ok: the whim requires the entire human being. *When we use the subculture expression here we refer to porous foams, through whose conductive walls the accessories, topics and warnings of the world or scenario on duty circulate. Such circulations are strictly limited: to the existence in the space of whims or moods it belongs that it does not know in a lot of bubbles what happens in others; Most of the time one does not even realize that there are other areas. With respect to it, the afternoon observation is successful about the "porous pile of elements, whose capital connection is not to contradict."* [673] In these network of inter-significant relationships there is nothing social-architecturally false: the scenarios are stabilized, thrive and drift, they leave and produce offshoots, using their right to overlook the existence of others. Moreover, the foam-scenary presupposes the isolation of the concrete bubbles of each other, because, otherwise, no positive self-discrimination can be achieved, no satisfaction for exclusivity. For individuals, multiple links are obvious, concrete subcultures reproduce better in monothematic. The "society" is constituted multi-micromanically, without experiencing it in a grouping center; It has no organ to realize how many delirium systems, how many catacombs cults, how many escapisms it houses; It constitutes a medium blind aggregate of democratic occultisms.

[674] *Thus, the imperceptible total work of art that "integrates" (that is, that allows them to coexist one next to others in a narrow, inter-significant space) all subcultural foams can only be seen-and, in addition, only of Metaphorical mode– when the museum's shape is transferred to the system in its entirety and one moves in it as a visitor.*

What is "capitalism", "the west" or "the world of well -being" is experienced visiting, for example, the Dream Clinic of Ilya Kabakow; A stay in Eurodisney, likewise, can be very valuable propeduically. In the attitude of observer, and only in it, it becomes experimentable counter-intuitively what it is in the superinstallation. Otherwise it is inevitably remained in realism, along with its critical supplement. From whose perspective it is still considered impossible for the reasons to download, entertainment, refinement and mime play the main role in the current configuration of the world; It will continue to be convinced, as until now, that our main enemies are called today as previously hardship and lack; and that the real is captable only in the tone of concern. The strengths of the conventional perspective must be recognized: whoever wants to refer exclusively to the issues that circulate both in the public space and in the academic corridor of the Superinvernadero, will inevitably reach the conclusion that our civilization constitutes - gain, in this, with any "Reality" previous, marked by misery - a gigantic network of defects, defects and catastrophes, in which only here and there the last islands of order, still respected, offer precarious possibilities of survival. Since the system lives on their fantasies of lack (and, certainly, in its most liberal self-descriptions, not only in the radical extralimitations of the left, Gothic-alarmists and theoretical-manner), it tends to be portrayed as a conservatory of misery, Depression and crime. [675]



If the position of observers is adopted, who walk looking at the democratic-technical installation with a valid visitor entry for one day, it can be quietly experienced that all of it serves the progressive care or the pampered progressivity of the inhabitants; and that the endless public speeches about problems, deficiencies, needs and their corresponding development and compensation programs, including the-moral folletin and satire, are nothing more than codes or keys for increasingly broad mime strategies. The popular acceptance of the capitalist complex of life is only understood from the positive concept of mime. Justice comes with luxury. Perhaps the sense of "justice" cannot be explained

MATERIALITER , at all, without the ghost of the equality of the

many against luxury. As soon as the basic political contributions have been incorporated into the installation- Empire : Legal certainty for visitors-habitators and freedom of strange political dominance, the mime function accesses the foreground. To all comfort belongs to the one that can only be conceived on the rise; Consequently, it describes the level given as lack of comfort and unacceptable impertinence, and claims its elevation as the most pressing demand for human rights. Hence the bewilderment of modern to recessions and their willingness to consider the end of the times due to minimum real income losses. **Hummer SUV announcement of General Motors.** For the mime the childish condition is established in the real; Translate neotany into the registration of cultural functions. As we have seen, both childish and Neotenia condition have an expansion vector. While this tent the creation, it cannot be perfect: the pamper continues to advance, the fight for the ways of getting it is incessant. Who has managed to enter the pampering system, either by immigration or by birth, immediately participate in the distribution of the current impulse media. As much as this always constitutes and in every culture the fundamental relationship, only advanced modernity has made the pamper explicit. In Austria, the city of Vienna spontaneously delivery to the parents of newborns the first infant team: in clear recognition of the fact that the first ones who need the first alo-proprohijamiento. In this case, as in all, otherwise, in the great greenhouse, the rest corresponds more or less to the established. It is not so much a national peculiarity that is expressed in this donation, but a local gesture that could be repeated anywhere in the International Comfort. The reciprocal struggle parties of the opulence empire are defined in as many national bubbles due The distribution of relief media is the most serious. This impression is not unfounded: in a nation such as the Federal Republic of Germany, more than half of a gross social product of more than two billion dollars (for the year 2000) passes through the redistributive hands of the Great Alomadre. That is why redistribution generates the critically chronically. The pamper will not abandon his children so soon. That every story is the story of struggles between mimo groups: this finding remains valid for turbulence in the integral greenhouse. In his book *Homo priest* , [676] Received with expectation, Giorgio Agamben has made the shocking proposal to think about the entire system from the form of the concentration camp. By they understand Agamben a closed place, whose inhabitants are reduced to the characteristic of "bare life." Naked would be a life whose liquidation is not pregnant, since it is already excluded from the protection of law. In our context, the field can be identified effortlessly as the illiberal variant of the great installation: it unequivocally represents a case of immersion of human beings in the work of human beings. This concept is also achieved by an aesthetic extrapolation, in the sense of an aesthetic of the sublime, of course, accentuating the effects of confinement and nudity or helplessness, and broadly cushioning the components of well -being, immunity and freedom. [677]



The hyperbole of the integral concentration camp becomes more bearable when it is related to the hyperboles of the museum without output or of the total installation. Through both figures, both the field and that of the Integral Museum, the fundamental macrospherological idea is carried out that there is no view from outside the context of own civilization. Who wants to explore it must move in immanence as a parmenides in the amphitheater. [678] (Let's observe that in the project-

Spheres *We always work with the semimetphoric, non-historical, greenhouse idea, of which we are convinced that, because of its defining characteristics, not only the situation of modernity and postmodernity apprehends, but also includes the principle Continuum , which allows to draw a line from archaic life forms to contemporary.)* Rebecca Horn,

Cornucopia , Seanance for two breasts, 1970.

The self-installing installation transcends political and social units such as nations, nations, peoples and national economies and brings them together in a city-world of new wedge not yet described in essential aspects. It constitutes a landscape composed of cultural greenhouses, pneumatic domes, in which, through slogans- [Insider](#) Motivating troops and suggestions, innumerable subculturally differentiated microclimates are reproduced. The oscillation between space-climate within the installation is organized by general rule as tourism, occasionally also as therapy, artistic experience or humanitarian intervention. For this you can think, without more, in facilities-greenish, in which temperate and humidified pavilions in a different way limit with each other. In domes-

Milieu Interconnected acts ascending impulse forces of the most varied type, forces awaiting a more exact analysis. An ethnologist who appeared in the archipelago of the Milieus Interiors, of the teams and associations in the great greenhouse would have to describe a compact aggregate; composed of thousands of hypnosis emitting sources of happiness and foci of excitation of manic inductions. It constitutes a chaotic foam, constantly beating itself again, composed of continuous spiritual exercises, business gospels, future promotion development projects and revenge dreams that require a lot of time. These provisions and practices generate an incessantly intensivated warp and reconditioned by an extensive mentality industry (or as the religions of success are called, psychotechnically reformulated). All of them belong to the Vario Arsenal de la Mania in the era of its technical reproducibility. The most plausible self -descripts, although too formalistic, of the great installation as everything, are presented in concepts such as "consumer society" or "society of experience." Together with them, popular conceptions such as "Risk Society", "Society of Opportunities", "Knowledge Society", can also claim a moderate descriptive force; even to a word game come more like "McWorld" [679] You cannot completely deny all sense, since it refers to the multilocal, carefree and corrupt character of the superinstallation. It makes it clear that global brands represent the universals in the universe of money; and in the given case, a universal of culinary vulgarity. In a sharpening project of

contemporary media theory, such as Consumerist manifesto by Norbert Bolz, the great installation is described as zone-

Comfort , whose transnational neighborhood consists of the collective of those who have purchasing capacity. They carry out the explicit human nature, through the consumption of objects, signs and times of life; Consumerism is humanism thought until the end. Only he, it seems, has the key to the kingdom of peace, because it prevents by the Pax oeconomicus war interactions between states open to trade. He Way of Life Consumerista has, certainly, the disadvantage that market peace requires few nerves of human beings: they lack the sensation of critical case, which promises the liberation of boredom. The art of moving without boredom in the universal labyrinth of commercial passages, animation centers and portals demands from individuals, therefore, interrupting the banality of comfort through new incessant irritation inventions. [680]

In the kingdom of capital, any possible opposition is a creature of the situations against which it is directed. From this intellection Antonio Negri and Michael Hardt, in their essay on the new world order , they have proposed the expression Empire for global super-installation.

[681] This "empire" can only be thought of singular and has strict ecumenical character. Therefore, supposedly, no external enemy is faced: in any case he could become against himself and be collapsed by the rebellion of his components. It is understood: the speech about the Empire He is religiously motivated; and the universal success of the book can only be understood in the light of this diagnosis. Indeed, it includes, rather suggestive than argumentatively, the traditions in suspense of the Christian theology of history and materially sound its apocalyptic motifs. Give Alternative expressionisms. The greatest difference is also the most ambiguous: it formulates a disparity on which everything depends, but that, considered light, cannot be consummated: paralysis is programmed. Despite the agitated discourse on opposition and radical contradiction, the Empire and his Crowd dissident are one and the same thing. Who is available to the history of religious reserves against imperial earthly configurations immediately recognizes that with Empire A pantheistic parody of the Augustinian contrast between *Civitas Terrena* and *Civitas Dei* . The analogies are wide: as well as the church could hardly be empirically distinguished from the world to which it intended to oppose, nor the Crowd It can be clearly differentiated from the world of capital from which he wants to take off: except for the intimate certainty that convinces the adversary of the circumstances of his burning militancy.

Only a mystical decision allows members of the Affluent Left knowing that they are still left left; In the same way that those who do not succeed only a terminological decision allows to affirm, often, that they are exploited and marginalized. As a support point, the introspective observation that they feel in them The Enemy Against Which To Rebel) He no longer has profiles, the affection "en-continues" has to satisfy himself: This Being Against Becomes The Essential Key To Every Active Position In The World ... [682] De facto , the

Against-Men , together with their belonging to the opposition church, they are ambivalent clients of the given, like all other contemporaries. The enmity intensely declared to Empire It is directed against an instance unable to manifest hostility, because the empire, in its positive aspects, is not even wants to . After the times of open sabotage have passed (also the class struggle, for their methods, is the daughter of time), the time of dropout for dissidents would have come; But, since, as is heard, there is no exterior to the one who was possible to retire, the dropout outside the system leads to anywhere (

DESERCION DOES NOT HAVE A PLACE). [683] While wanting to be completely different, the other is the same; Meanwhile he wants to be in another totally different part, follow where he is. The essay of Negri and Hardt on the capitalist world system and the rebellion of life against him points out the logical end of the evasion to the left, which had been launched by the losers of the revolution of 1789. in a Retrospective look at an escalation of two hundred years, taken to the extreme, the law of overpujimiento of July 14 becomes transparent through its frustrated lovers: when the bourgeois revolution fails or is not enough, left -wing radicalism arises; When left -wing radicalism fails or is not enough, the gnosis of militancy arises.

[684]

A gnosis can no longer fail, it becomes implausible.

[685]

It is likely that the hyper-plastic imperceptible will find its most ambitious formulation in the abysmally flat idea of "Universal Society"

[WeltageSellschaft] Despite its belonging to an extremely formalistic speech, the expression is penetrated from a utopian vibration, since - because methodical, non -moral reasons - the ventured company is in charge of extending a unitary conceptual cover over the interior worlds of the global system of well -being and His peripheries dominated by misery. While he speaks enigmatically of universal society (and refuses to plural the word "society"), the attentive sociologist wants to give the impression that also in systems theory there must be at least a single verbal gesture that Remind the whole. This can be interpreted as

if Bielefeld's teacher had not wanted effective universal unit. What we describe here as an abandonment of the reality model of lack of lack, from the historical-social point of view it is linked to two historical cuts in the social and mental structures of Europe and the New World. Of both it is not exaggerated if they are designated as the deepest fractures in the history of postneolithic humanity: the rebellion against lack is accompanied, on the one hand, of the end of the traditional agricultural way of life, after massively imposing the lifestyle massively citizen-industrial, determined by the financial economy; on the other, at the end of the era of female hyper-fertility and the strong fall of birth levels in all disaggregated states; Thus, Japan, Germany, Italy, with a birth rate of the 0.9

percent, like Austria and Spain, each of them with a

1.0

percent, belong to the nations with the lowest quotas in the world.

[686] Of the Group of Nations with Welfare Only the United States can have growth due to the united effects of immigration and the high birth fees in the Population Latin Segments: at the price of the marginalization of the descendants of Europeans. It is true that

Liaison

, which bases modernity, between well -being and descent of births appears in multiple modulations that occasionally reach an investment of the trend, but cannot be denied at all. [687] While the shortage of children in some European nations, not ultimately in Germany, is sometimes interpreted as an expression of "pessimism lived" - there is talk of biological negative to investment -, it will have to be considered, in general, first of all, first, as a more intense dedication opportunity of educators to each of the descendants.

It is obvious that both one and another of these cesuras manifests an immediate connection with changes in the field-madre-child and, with it, in the existential background of the impulse forces up; that in them the opportunity of a radical deployment of alomadre and self-prohibition potentials is hidden. About Cesura has observed Eric Hobsbawm: *The most dramatic and broader social change in the second half of this century (of the 20th), which separates us forever from the world from the past, has been the decay of the peasantry. [...]. In the early eighties only three out of every hundred British or Belgians already worked in agriculture. [...] Nor was the agrarian population quota greater in the United States. But, seen in the long term, that setback was less surprising than the fact that this tiny fraction of the labor market continued to be able to flood the United States and the rest of the world with unprecedented amounts of food. [...] In Japan [...] the peasant quota was reduced from 52.4 percent of*

the population in 1947, at 9 percent in 1985. [...] In Finland, a woman who had been born as daughter of peasants and was peasant in her first marriage, could even become during her average phase of life in an intellectual cosmopolitan and in a political personality. When his father died in 1940 in the winter war against Russia, leaving only the mother with the little daughter in family possession, still 57 percent of the Finns would be peasants and forestry workers. In that woman's forty - birthday, he was barely 10 percent. [688] It is obvious that speeches of this type refer to the topic of the cultural revolution; Anyway, in a closer examination, it is evident that it is not a "revolution" here, neither in the political nor in the kinetic of the word, but about consequences of explanations. In the given case it is an explanation of plant and animal fertility that affects the most spectacular way in practices until now; produced by modern agrochemicals in alliance with molecular biology and the explosive increase in agricultural productivity through machinery and economic-formarial methods of rationalization, as well as by the way, everything problematic that is desired, to massive animal exploitation in The system developed in the capitalism of the meat. In fact, through these explanations of fertility - which constitute the technical background of the so - called biopolitics - the current conditions occurred, in which between 2 and 3 percent of a working population not only feeds the rest of the nation, but still achieves an surplus for export. The not planned consequence of this was that most of the population could be released from the vital context of agriculture to become availability of the world of wage industrial work, a process that is usually transcribed with the expression "urbanization." Social historiography has emphasized that this transit meant for many, initially, the change of agroproleary hardships to industrial-proletarian misery; From today's point of view, these diagnoses have become historical.

10. Luxury winds

Surveillance, humor [***] released, light sexuality**

I am not properly in favor of suffering, but neither of happiness. I am ... in favor of my humor and in favor of always having it.

Dostoevski fedor, *Subso's notes*

Individualism-the modern rejection of individuals could also be said to internalize their social status-, necessarily dominant in superinstallation, announces a psycho-historical transformation that can be compared with the new die-rainfall of a soul form by a great religion: Its importance is that it produces, on a large scale, the release of non-specific attention. As probably better, the individualistic wave is understood to be considered as a form of luxury of the being-in-world. Individual is the one who claims privileged access to himself as a possession of experiences. From here the mission of the final consumption of itself follows. The ethics of individualism gives its clients the advice to consider its existence as a unique and unrepeatable offer. While around everything is full of
NO-YOES

, with your form or in the form of you, the self immediately knows that it is unique. What only exists once appears immediately as a worship. That each of the individuals in the greenish welfare can behave with itself as singularity follows the mutual empowerment of three general tendencies that are responsible for the climate of individuals of modernity.

First, the strong fall of birth and post -industrial nations fees produces conditions under which competition disappears, before for almost all bloody, of children in excessive number of traditional families of peasants and artisans for the scarce mother's love resources. Since, after a ten thousand years malignant superooferta,

the children have become real escapes, it could not happen that a high investment of maternal and alomaternal energies in each of the descendants would become normal. Although the high fee of female professional activity absorbs a part of the new more intense dedication opportunities to each child, the social and school statefunctions of the great greenhouse broadly counteract these losses. It is striking, otherwise, that contemporary psychology - also as the science of religion - has hardly reacted so far before this psychohistorically singular state of affairs: the vast majority of those born today in superinstallation are expressly accepted and welcome children . In their case, the traditional compensation of inoportancy can be saved: above all, they are no longer posed by the problem that was discussed before under the concept of redemption (subsequent acceptance of rejected life). What this has to mean for the current socio -psychological tone of a "society" is as unattainable as the long -term cultural consequences of the new phenomenon. [690] The circumstances suggest the conclusion that a luxury of maternization and education not historically known and extensible to all civilization has become general standard (beyond most of the spectrum of social strata, including inequalities between *Milieus* and nations).



Martin Kippenberger, *Metro -net World Connection Lüftungsschacht* (ventilation well), German pavilion, Biennial of Venice 2003.

As usual, the almost impossible is perceived as obvious in the climate of the anthropogenic island and serves as a departure level for major demands. In the superinstallation they are no longer exceptions of training until thirty years, and the subjects of such training investments are barely aware of privileged for their prolonged maturation time. In a way that they did not know past times, the "society", poor in children, surrounds their offspring, permanently adolescents, with a guirnalda of application, hope and admiration, in which the strands of bad conscience and fear are intertwined. to the future, especially in hypermotive subcultures

whipped because of the fault of reproduction. In all social layers the son welcome shines in the eyes of his parents as precious as a golden ball blown to mouth that is placed as coronation of the Christmas tree.

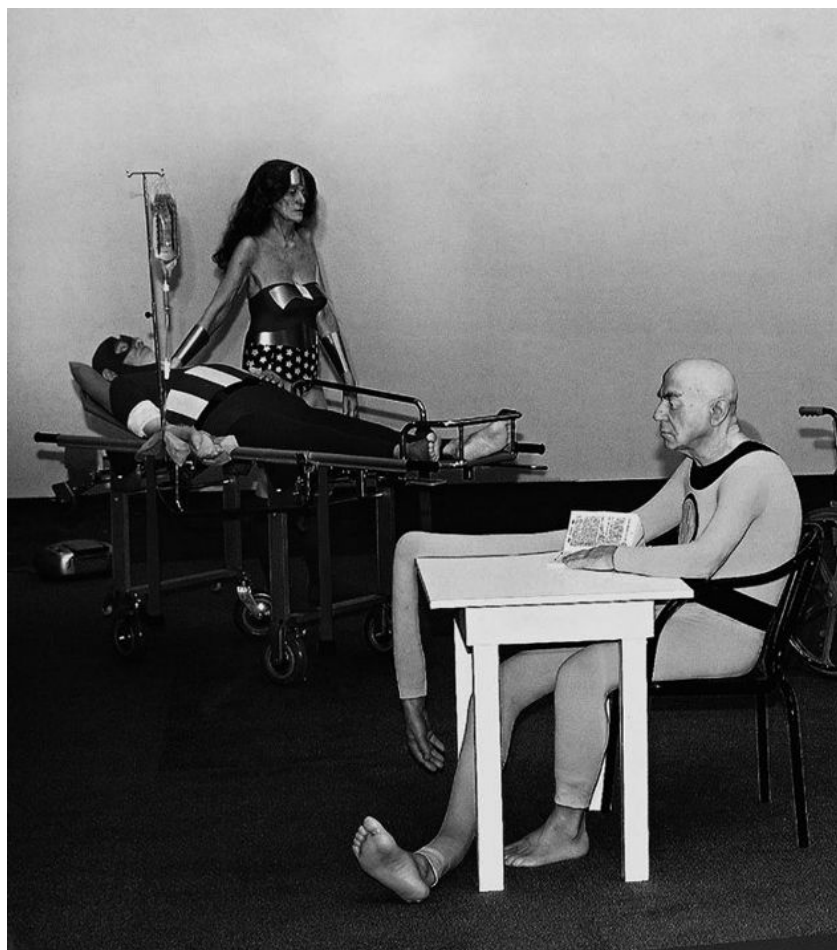
The second great trend, responsible for the individualistic turn, is the increase in labor productivity, which in the course of the last 150 years has led to a spectacular decrease in weekly, monthly and vital working time of the vast majority of human beings that exercise a profession. If around 1850 the labor benefit of workers, employees and office workers was still about 4000 to 1900 to 1700, and less, on average; including expanded training times and early retirement, all this means the decline of labor phases in the Budget of the life of individuals up to a third of what five generations before still seemed to be the human destiny outside the Leisure Class

. In relation to these changes, there is talk conventionally of increasing free time. Actually, under this free time cliché, a state of things is not easy to perceive and great anthropological consequences: it could be paraphrase by calling it explosion of self -how. Its immediate consequence is the general submission of life to the alternative of boredom or fun. The update of human luxury potentials is more closely linked to the mass emancipation of individuals in their own life time than to any other enrichment movement of the century XX . Frankly: the event of the last era, which ultimately decided on all changes in morals and life forms, was the radical increase in the average personal property of vigil time outside the periods dedicated to work and home -cheeks . The free vigil time is the crossing in the rose of the winds of luxury trends. What is called free time in fact means the explanation of vigil times through activities and non-activities, which, because of its arbitrary, reflective and experience oriented nature, are appropriate to direct towards "within" the attention of the attention of the actors. Under "society of experiences" we must understand a system that frees individuals to meditate on both discretionary sensitive presences and in concrete results of existence here and now. The clouds pass, the books are silent on the shelves, I am going like this and Asá. The vegetative goes to the fore, the internal states are surrounded by attention, the evasive evasion flashes in the inner issue. "Now, occasionally, you feel and breathe well in the light of fatigue."

[691]

Numerically, the most recent expansion of the phases released for self -how (and for its massive annihilation for fun) is also impressive. If of 8760 hours that have a year we deduce daily 8 hours of sleep, as well as an annual working time of 1700 hours, an average annual balance of 4140 hours of vigil remains available for the inhabitant of the Superinstallation. When a good part of these are taken routine acts of daily care to oneself and family and

displacements to the workplace, there is still for most contemporaries a residual leap of self-referential time much greater than in all circumstances in all circumstances known historical. Multiple luxury dimensions are fed from it, which belong firmly, meanwhile, to the image of existence in superinstallation. In it Way of Life Contemporary attracts attention, in the first place, a huge degree of luxury of mobility. Almost all contemporary life participates to an unknown measure in the power-transport. Modern bodies are defined-together with their self-operable constitution-for their ability to overcome distances and carry out arbitrary movements. This goes so far that today the concept of freedom can no longer be defined without reference to the right to kinetic waste and tourist cravings. The size of kinetic luxury is inferred from the sociological-circulatory verification that two out of every three motorized traffic movements are linked to non-economic and non-professional purposes; Je Bouge, maïd je suis . It remains to write a criticism of pure evasion. The life account for a medium worker or employee in the most active automobile and tourist nations of the well-being system exceeds 2000 four times the balance of the Leisure Class of the century XVIII and XIX



, although it was dedicated to the exquisite sport of the globetrotter. If the accustomed ergotopic practices are added, which are exercised in the form of innumerable types of sport, physical exercises and gymnastics, dances, parades and movement therapies, the panorama offers a civilization that vibrates in a kinetic luxury meaningless sense.

Gilles Barbier,

L'Hospice · In the empire of non-work in vigil, a system of the luxury of unprecedented size. Very close to the pure self-referentment movement, being sick has become the most common interpretation of free time opportunities. [692] This diagnosis contributes civilizational diseases not less than manifested psychopathologies, suffering from drug addiction and sports accidents, which closely follow the diversification of sport in

hundreds of subcultures (which is why traumatological or accident surgery services of hospitals are today the authentic sociological seminars). The multimorbidity phenomenon shows the expansion of being-disease towards a luxury universe of its own right. It shows that the ailments are cultivable as a decathlon training. Even when the disease does not define the *Modus vivendi* For antonomasia, it remains omnipresent in the background as permanently approachable possibility: without it the scenarios of *fitness*, diet cultures and *Wellness*, the worlds turned inwards and well organized from rest cities, Balneological shelters and cough castles located high. (One hundred years before Thomas Mann let explain the advisor Aulico Behrens in the [Magic Mountain](#)

That he was an old death employee, Balzac described the type of the wide chest host of Auvernia cure places, who knew how to wait, maternal and skilled negotiator, to the death of his guests). [693] The great entry into morbidity accompanies innumerable specializations of medical and therapeutic services. At the upper end of the product scale, it is refined hermeneutics of the disease that show their patients to assume their ailments as an opportunity; The accident shows a second face as soon as it is interpreted as an act of care of itself;
[694]

The dialogue on neurosis and hostilities against life produces in innumerable people the reward of being-problematic. In the clinical archipelago (only in Germany there are 4.2 millions of employees in the "health system") wide luxury regulatory circuits of autodoño, luxury of therapy, luxury of attention, luxury of insurance and luxury of discontent, each with their own and essential sorry-low, diatonically ascending From the bad to the worst; composed of the systemic need to hide the mime character of the [Management](#)

Contemporary of morbidity after a thick veil of humanistic sponsorship and minimal scientific-natural demands. Because of its pathogenic implications, reference can also be made, at this point, to the luxury of cruelty, transmitted by images, of the culture of the present, whose sources and patterns of habit is true that they are retrotroing relatively long ago History of European painting. [695] Finally, in the moral sphere of *Affluent Society* A newly wedged victimological luxury has been developed. Whose imposition and

branch contributes what an alliance of media composed of corporate associations, law firms, culture sciences and moral folletinists contribute. Luxury victimologies are based on the discovery that the moral sensitivity of public opinion in superinstallation is a symbolic resource that can be administered materially. Since after the Enlightenment the heroes are only possible as victims, the ambition has to take the rodeo of victimism. This serves both individuals and corporations and states. It is innumerable those who struggled with means of fans and professionals for the privilege of being able to present themselves as victims in various scenarios: better still as super-vehic, such as the attacked of the attacked, such as the Jew of the Jews, such as the Paria of the Parias, as cursed among the cursed of this earth. The prominents also participate intensely in these mechanisms, such as the late princess of Wales, whose great popularity in the women's press was based primarily on their quality, carefully cultivated, of "dominant victim." Even international powers do not regret the fact of resorting to victimological awards: the political behavior of the Bush Administration in the United States of America since September 11, 2001 testifies to the *Novum Historical*, that a superpower decided, given the occasion, to present itself as *supervictima*: a position that contains incalculable political risks, not to mention the moral disproportions. Regarding expected bonuses, in the atmosphere of offensive sensitivity a hyperbolic function has been generated in order to optimally present one's own existence in the light of damages suffered. This habit can be compared to the custom of Muscadins 1794 *Antijacobin of shaving the co -fourth à la Victime* , to express their solidarity with the notable decapitated during the terror phase; But it is more than a short vindictive fashion: starting from the United States, where the Victimspeak

It has become ordinary language since the seventies, the aggressive sensitism of the victimist status cultures is noted in the climate of the entire greenhouse. [696] It is evident that a culture of long -term resentments adopts forms here with respect to those that cannot yet be judged how they have to compatible with the rest of the ecosystems of moral feeling in the mimo greenhouse. We do not know yet of everything that are capable of bodies in resentment.

But it is understood that these phenomena, in addition to psychological reasons, have solid economic motifs. Together with

taxes for the Treasury and contributions to Social Security, the victimist compensation process becomes the third column of the redistribution; It increases as long as the impulse to the lawyer-critical intensifies. Welcome world fame has achieved an American plaintiff who introduced his wet dog into the microwave, to dry it, and then claimed to the firm that he had built the device an astronomical compensation for his home -home animal, with the memorable argument that the builder He had not warned her of the risks involved in the mammalian stay in microwaves on. This fact can be considered as the paradigm of a new intelligence of the design of demandable affairs. The incessant invention of new syndromes of disease and damage, delimited with pseudo-precision, is stimulated by the need to fix demandable victimistic circumstances. A very promising flower of victimism is, for example, the syndrome- *Economy-Class* , recently appeared, to provide the legal-medical-critical requirements for claims for damages to airlines, in case thrombosis appears in the lower extremities of passengers in large journeys. Since the 1990s, other symptoms of varied applicability, together with the dissociative disorder (in which remains of ancient hysteria are hidden), are that of chronic tiredness and multiple personality: both embody the medical form of postmodern farewell of The illusion of the culprit. *When the victimist fundamental mood joins the alarmist, a wide field is opened for an admonite bibliography that places the alarm bearer in the bag of themes in case the desired success of attention reaches: before the pernicious deposit of heavy metals in the brain and the inevitable decline of humanity's intelligence; before microbial globalization, which propagates pathogenic agents of unknown aggressiveness; Given the late mood consequences of the abuse of young people for superprotective mothers, who force their firing to lavatives before going to bed; and before gigantic meteors that maintain a direct course to the earth. In the field of Entertainment* [alarmist have differentiated, composing a kind of](#) *Gothic of consultation book, numerous subspecies that feed the public's horror appetite with a select menu of death causes.* [697]

Thanks to such benefits, in the
Culture of Fear

The false uninterrupted alarm has become a not only American lifestyle. Surveillance surveillance means for subjectivities what

fossil and solar energy fuels are for luxury greenhouse machine systems. Free vigil times are ferment to vote and expand agglomerated micro-maniac spaces. From their reservoirs, how many movables of subjective energy can be taken for the expansion of cultivable fields, starting with the simplest pleasures. Because of its surplus nature, there are innumerable activities, to which any character of work and production is missing, which can be trained as reasonable efforts; When this happens, its passage to the form of competition is advisable; Every fun is the object of championship shortly after its introduction. When it has been organized enough, it also releases its specific pathologies that, in turn, are treated by corresponding coaches and therapists. The high dispensation quotas in all fields state that in the case of surveillance it is a real luxury. The significant privilege of the holders is to undertake little with their wealth. In this, the postmodern holders of a free time of extensive vigil behave not a few times as the lords of yesteryear, for whom nothing was as far as the idea of building something about the foundations of their inherited privileges.

But even the little that flows in the activism of the moods and whims already produces an unabarcable and unresumable diversity. To achieve an overall vision of the effects from an abstract point, we must begin with the statement that wealth is only wealth for surveillance, or a state of vigil and attention, that values it. Since the luxury of surveillance represents the key function of everything luxury, forms the central nervous system of consumerism and the free time industries. Moreover, hide in itself the cryptospirituality of an apparently de-spiritualized era, since it provides the matrix of all nuanced activities. Only meditative subcultures realize the irony of the Treasury search: that in the awakening consciousness of the search engine is already the treasure that is supposed in objects. There are few individuals who are clear that the luxury of reflection and meditation - the becoming attentive to being attentive - implies the fundamental form of culminating experiences. [The fundamental current of surveillance flows to objects whose presence is experienced as satisfaction when noticing them. The life of the vigilant world of surpluses of attention and training ability, without which there is no refining care of itself, no superior metabolism of the experience; Yes, while working life was first of all artisan, she also took advantage of the surplus value of refinement, inherent in the libidinous reaction couplings of great mastery vigilant executions. This can be seen today in numerous expanded surveillance investment fields. All forms of the culture of memory - nucleus of the old concept of European civilization - live from the use of surplus vigil times for the ornament of interior and exterior images of](#)

the past. What since the century XIX

It is known as historicism is an additional effect, perceived throughout the culture, of the channeling of enormous free time in the ornament of past attractive; satisfaction due to the fact that something of other times is known rounds the subculture of the remeaters in itself. Together with the supporters of the art religion, the historicists were the first to dedicate themselves to the task of reformulating their humor or mood in a universal need, better, in a basic spiritual food for the many. *The cultures of decline are possible because the luxury of vigil is preferably articulated as a luxury of morbidity.* [698] *When meditating on morbidity, weakness manifests itself as a trained state. At high degrees of collective liberation for loss-forming exercises, impressive results can soon be observed in a sufficiently spoiled population: thanks to a circular reinforcement appears, together with the rapid exhaustion of young people, an vague epidemic tedium for everything in the elderly .* The cultures of negativism are possible because in the media of the failed, more free time can be reversed in the description of discretionary objects under the envy filter. A large part of what in the

Feuilletones

It appears as criticism and comment could be specified better under the luxury rubrics of malignancy and luxury of denigration, whose value of psychic use is that it satisfies the demand for gestures of a vacuum being-on-epima (formerly a monopoly of the monopoly of the *Spiegel* , today almost general standard). The cultures of resentment are possible, and prosper as never before, because by the encounter of frustration and free time there is much attention that can specialize in saving grudge for humiliations; Jealousy always in the candle of intellectuals produce incessantly changing inquisitions against the heresies of success. It is undecided if those forms of luxury result in the benefit of total culture, whatever. From the optimistic point of view, resentment can be observed stimulates the metabolism of aggression by humiliation fantasies rich in ballast material. [The decision to interpret the phenomenon of luxury from the free surveillance survey entails the advantage of not having to stop in anecdotes and enumerations in the presentation of the various coinage of the luxurious design of life; As perceived in the most significant achievements of the ancient historiography: in the classic customs of luxury luxury dresses, jewelry, floral compositions, buildings, furniture, delicacies,](#)

maîtresses

and servitude, without deriving from there any higher point of view (excluding the well-being, with its capricious exacerbations). You learn, not without interest, that a French Sibarita of the century XVIII, named Verdelet, sources of tongues of tent were prepared, each of which cost 1200 pounds and supposed the death of 2000 to 3000 of those animals; His model seems to be the Roman Vitellius, whose compositions of brains of phaisanes and royal turkeys, flamenco languages, hígados of mask and milk from Morena became a legend. [699] Starting from the emergence of surveillance we have a criterion that more adequately illuminates the existential qualities of the superfluous of what would achieve any objective concept of wealth and waste. It is highlighted, at the same time, that the investment of "time and money" in a sector of preferably action and enjoyment represents a case of free craving. The victory over the need can be anchored in the concept of luxury itself; And this means, as said: at the point of intersection between well-being and surveillance. When the whim or humor is prepared in exercises and explains in branches, series and individual strands it generates its own type gravitation. You could say that virtuosity is nothing other than a superfluous dispensation, retained by the force of gravity cultivating repetition. *The reference to its source in surveillance is also, emptiness, simplification and authentic feelings.* [700] *Since the surveillance phenomenon is put to the bifurcation of attention and distraction, it covers the two characterizations of aesthetic theories that are attached to one of the two poles.* [701] Moreover, since it also precedes the contrast to attend-easily (Religeree

) and neglect (neeligere),

[702] *The candle or surveillance can come together in stable cults; But also in improvisations. As a matrix of both religions and profane distractions, the free candle is allied with regularities and the unrepeatable.* The aesthetics expanded to the objects of daily life is - as a cultural phenomenon of mass - an invention of the century XX (Its original forms in the Dutch mystique of homemade life roud, as we have insinuated, at least until the century); It cannot deny its origin of the discharge or really event. It would not be imaginable without the massive dispensation of time available in the perception and refinement of objects and contexts in an environment. What is called taste, beyond the bad and the good, is the expansion of oral

surveillance to the most different areas of sensitive presences. Without freely available vigilance luxury and its lasting investment in cultivated fields there would be nothing of everything that has been observed for some decades in the field of "housing culture" and its unpaid development at all levels of popular design and Elitista: There would be no culture of bathrooms, kitchens, soil coatings, materials and colors. There would be no Air Design , no expedition to the kingdom of aromas; [703]

No refinement of meaning for ornaments [704] (*The ornaments are highlighted from life -in time*), no special taste for furniture and decorated, no pleasant loss in the universe of antiques. Without free candle surpluses there would be no feeling of the shape of expensive pens and bodies, meaning for space-climate, for the harmony between the old and the new, for the compatibilities between accessories and contrast in the Arrangement

of the environment. And, above all, there would be no looks beyond the framework of the company, sensation or feeling of the change of landscape and slippery horizons, of the change of climate and atmospheric chromatism; There would be no meta-need to end the frivolities of the need, there would be no turn towards the values of the pure "being", there would be no longing for desert, evasion, fasting of experiences. It is unnecessary to say that all literary and musical culture depends on the opportunity to use vigil moments (surveillance, sail) to read, listen, rehearse and compare. It must be noted: in the face of the criticism of culture and the theory of decline to use, in the history of all civilizations as many units of time have never been invested as at present in reading books, magazines and newspapers, In the listening of music of all kinds, in the contemplation of television programs, movies, gatherings, plays, plays, cabarets , standing discussions, etc ; They have never exercised so much number of singers and instruments of the highest rank; The number of novelists, poets, actors, directors and artists of all levels and categories is today at a maximum historical level (only professional speakers have disappeared practically); The absolute majority of the orchestras, operas, choirs, dance groups, theater are active today. All of them presuppose public segments that are willing to exchange fun, art and information for attention. The third dimension in the individualistic tendencies complex is achieved by the transformation of "society" would be an excitable aggregate of customers, buyers and consumers, who take care and pamper themselves. Counts among the common places of psychohistory the fact that the century XX It launched a redissuue of the subjects of subject, going from the demands of early capitalism in respect to those of developed capitalism, before late capitalism: from the puritanous sense of work to the liberal orientation of free time, of serious savings to the cheerful credit, of the renunciation of consumption to the appetite of experiences, of the heroization of the business virtues to the

glorification of the prominences of sport and entertainment. In the latest variants of the criticism of culture, it is said that the postmodern subject is unleashed from –or is trained to eliminate - elementary characteristics of the classic personality cultivation, such as the orientation to stable norms, the conviction that one It is not buyable, the feeling of self -esteem by accredited skills, the sense of biographical continuity and similar things, in order to create the human being fully compatible with capital. Of which it is said, partly afflicted, in part descriptively, that oscillates between work and fun, morally denucleated, skilled as a snake, [705] Able to a high degree of service abroad, without prejudice as a weapon trafficker, post -national as a brothel owner. The analytical power of the financial situation, verified by Marx and Engels, that "everything corporate and stable evaporates,"



[706] *It would have reached, thus, the last bastion of premodern reserves: the personal stratum. With the discovery of fun (SPASS*

, probably from Italian *Spasso* : expansion, distension) as a

source of values creation, the subjective factor would have been definitively integrated into the sphere of capital; Finally, also the erotic life would have opened to the market, as if to refute the myth of the "sexual revolution" launched by Wilhelm Reich, after the employees, for the enjoyment of their sexuality, had become galic rebels, and , consequently, in refractory to any type of alienation.



Eric Fiskl, *Birth of love* (Second version), 1987, courtesy of Mary Boone Gallery, New York.

In reality, the integration of sexuality into the culture of fun - it is without controversial tone - has carried out a broad subjectivation of the awareness of wealth and thus caused an effect of truth to take seriously. Indeed, the impossibility of being poor, inherent in the human being, cannot be illustrated with such evidence in any

other biological endowment - excepting surveillance capacity - as in sexuality. She constitutes the natural talent for said experiences in the most literal sense of the word: as long as the origin of talent expression (of the Greek is chosen as guideline (from the Greek *Tálanon* , what has been weighed), extended from the Renaissance, in the neotamentary term for "well -confident" or "pound" capable of providing revenues. Niki by Saint Phalle, The Figure Hon (= She), 1966, Stockholm.

where more clearly shows in the century XX The rupture with the traditions of poverty dogmatism is in the liberation of a sexuality from more than naturalized, or positively minimized, while technically intensivated. If we have affirmed above so far there is a real theory of discharge and unpacking, now there would be a restriction: that the sciences of sexuality, catapulted up in the second half of the century XX , on the base of the century XIX Late, they fill a part of the vacuum, because, seen in light, they provide the most powerful indirect theory of the era of the present. They deal with individuals as rich - and with possibilities of greater enrichment - owners of sexual capital. The science of sexuality possesses - Thomas Bernhard would also say in this case: naturally - the form of investment advice. Part of the intuition that many owners administer their capital with little skill, either by inhibitions (presumably of miserabilist origin), either due to ignorance of the options and profit margins. Contemporary sexology owes its existence to the explicit turn, which places the "revolution" mystifying label in modernity. The sexual explanation, which gave its mark to the century XX *From the cultural point of view, he has put in the light of publicistic, scientific, aesthetics, psychologically and economically, in a historically unknown way, the modes and budgets of sexual life; It has broken the normative monopoly of the sexuality of spousely regulated couple, and has made known and choose an alternative option of options: from asexuality, through autosuality, until reaching homosexuality and heterosexuality in all its current and diverted varieties, as long as they are practicable in non-critical forms; He has focused on the genital facts and offered visual contemplation in an unknown measure; to the point that the word "explicit" designates precisely the opening of intimacies; [707]*



By contrast to liberated light sexuality, it has shown the structure of perversions, in which it is normally to codify sexual action with desire, hardness or weightlessness desire: on the one hand, to intuitively force the link between the practices of pleasure of the sexual level and those of the reactions-endorphine; on the other, to prevent the dissolution of sublime sexuality in the pleasant (once again the flight of freedom to need, that is: the conservative revolution of desire); It has driven the latent splitting, existing since sexuality and procreation until the open break, formally carried out with the introduction of the steroidal oral contraceptives, whose first successis successfully was dated by Carl Djessi on October 15, 1951 in Mexico City, and whose popular use supports since the sixties the turn to levitated forms of heterosexual traffic [708] [709]

(Djeassi has rightly observed that "most of these changes in sexual behavior would have appeared anyway");

Due to the possibility of practically safe control of births, it has highlighted the luxury character of sexual acts, both inside and outside the marriage. Never before-representing local forms of aristocratic erotic-it was so evident that "sex"-now assume the American-American term relevant-represents a luxury occupation of absolute own value. As a natural theater of the impulse up, it offers all assets an opportunity to explore its antigrave potential. For its situation at the crossroads between passion, encounter, fun and sport offers accesses from all directions. In its decoded form, it is the pure humor, if for

Capriche We understand the desire whose purpose is himself, which leads his goal in itself. Its realization includes self -reconna. (Who still asks what he takes from it raises one more question: definition of stupidity.)

Jürgen Klauke, *Dr. Müller's Sex Shop Or Here's Howi Imagine Love*, 1977. *Therefore, the decoded sex, explained, easily decoupling of emotional and reproductive meanings, constitutes the center of the culture of fun, that is, of the system of emancipated whims. Only a minority in the disappearance of intimate actions still keeps, currently or potentially, some relationship with the procreation of descendants, when it is necessary to greet or one that must be avoided, while the largest number of love games are exhausted in the horizon of the achievement of pleasure, of the Performance*

or from distension. (No one would have to admire that the current representatives of the authoritarian capitalism of the East - not to mention the Islamic reaction - agree on the rejection of light sexuality.) In prostitution markets, increased in number grotesquely, which, which Count from the beginning is the pure preference for this or that game form. The more explicit sexuality becomes, the more the pure waste, the pure luxury. For the rest, that experience, which today is within reach of innumerable individuals erotically nomads, was traditionally well protected in the few happy marriages for a long time; that enjoyed the privilege of swinging on the economic paradox of their relationship. When of a thousand hugs, of happiness monochrome, a handful of children came out, or only one, this disproportion between the much and the little offered the less problematic face of happiness.

Sexuality, ordered to itself, as dominated in the meantime in the "societies" with few children of the West, explains a natural dimension, evolutionarily well established, of waste or waste. It is implemented in all mammals, intensifies in hominids and reaches

their culmination in the line-
sapiens

. The permanent sex step is emerging in some primates: sexual activity already acquires luxury own values here, occasionally it flows even into [Management](#) of group, as the well -known example of the bonobos shows. Among millions of immature eggs, which are available in the ovaries of every individual-

Retrospective

Of a dialogue about oxymoron

The macrohistoriator : While we wait for the author, who will soon complete our gathering, we could try, perhaps, order our impressions a bit. I confess, for my part, that my matter helped me fundamentally to arrosar the tide of propositions that passed me over reading. While the author dragged me through the lengths and latitudes of his observations - or I have to make myself a fulfillment, stressing that I was, by my own strength, who ventured into them? , as regards the historical construction of a framework, it was a narrative model with a lot of load capacity, analogous to that we use in our macrohistoric studies; of a model with which the history of humanity - and is not less here - is taken to a common triadic denominator: the neolithic cessation separates the paleolithic era of hunters and collectors of the era of the following agrocultural civilizations, together with its royal sovereignty and imperative administrations; Industrial Cesura, in turn, has been separating for more or less two hundred to three hundred years the era of indolent local sovereignty of the time of accelerated life forms of modernity. If this theory of the three empires, if I am allowed to say so, remember a certain idealistic procedural theory, *tant pis* for Hegel and his. Definitely, we are no longer idealistic. In our analysis of the accumulation of casual inventions in great trends we do not pursue the footprint of the spirit of the world in its journey for time, we do not perceive the voice of the history of being. So much worse for those who, because of superficial similarities between the recent macrohistoric models and the fictions of the philosophy of history, are carried out to the conclusion that one moves in known terrain.

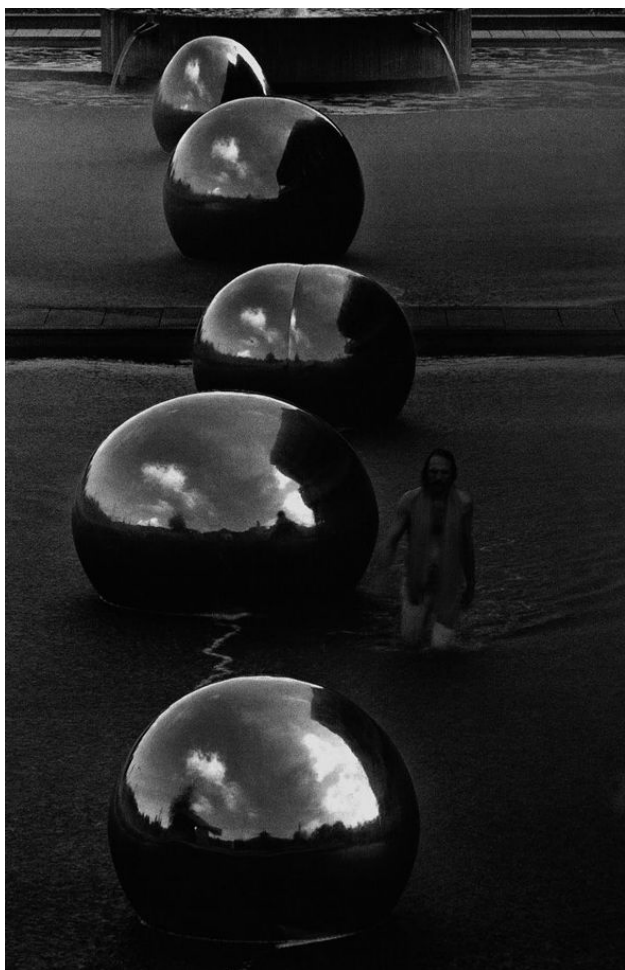
In order not to arouse false hopes: I would not swear that I have

understood what the so-called spheres mean. I doubt that I work in the future with such expressions. I have not been clear enough to what are dyed or multipolar surreal spaces, not to mention that I knew how to reproduce how the peoples live under their so-called imaginary buckets, citizen cultures after their immunizing walls and liberal populations in their mimo greenhouses. Well, historians are known for being in war with more abstract ideas. Anyway, I am convinced that those vague and raised speculations, in whose solidity, to tell the truth, I cannot believe at all, are religious in some way to the aforementioned construction in phases, which, after a long check, never denied, never denied, never denied, I consider well settled on earth.

The macrohistoriators are considered skeptical descendants of progressive universal historians, and we firmly believe, otherwise, that we do a useful, even essential work, since we provide empirical orientations in the civilization process, convinced, as we are, that this process It exists effectively and that even certain limits is rationally reproducible. We prevent ourselves, however, of exaggerations or, what is the same, of normative statements on the ultimate purposes of history. Like all contemporaries who have gone through the school of doubt, we are participating in the recommendation that the dead have to bury their dead and ideologues to ideologues. Above all, it is the servers of the idols of history who have to put their companions of idolatrous servitude underground, where their misfortunes are already restored: what it produces, in correspondence with the circumstances of time, a gigantic sepulchral field, A cemetery of heroes of the false obedience, in which, instead of monotonous surfaces full of crosses, hands and fingers are raised from the ground stretched rates: it is not known if they belong to victims that point to their seducers, or are the seductors themselves, which continue to sit from the hereafter ...

The literary critic : Forgive to interrupt you. It seems to me that with these images it has approached the rhetorical nucleus of the project- *Spheres* , in case a centrist metaphor was appropriate to the case like that of the nucleus. What is, according to the linguistic form, the experiment tried with these books? I would say that it is about making the poetic impulse into cooperation with skepticism.

Or otherwise: a type of criticism of prose is launched that extends to the criticism of the century XX



. Didn't the heresiarcas of the century prepare, with their prosaic speeches about the masses, the definitive struggles and the final objectives of history that real-political exterminism that was the fundamental characteristic of the time?

That we, after that hysterical path, prefer the cold style, also has external motifs. *Piotr Kowalski, Flotant sculpture*

, Orléans-La-Source, 1974. To each great word of political prose corresponds millions of murdered, to each exaggeration arrived to power, a holocaust of great style, to each ruling of ruling logic, an extinguished people. If a minimum characterization is sought for the century XX

It would be necessary to start, perhaps, with the finding: it was not a

complacency time with the failures. The macrohistoriator

: I agree, presupposing that we do not abandon ourselves to terror to a moderation dictated by resentment. When, after 1945, we found a spirit of the time that suggested that no major topic had to be used in promoting real research on the structures of the history of civilization. Has not the great ethnologist Marcel Mauss said that every day that happens without us gathering the fragments of humanity is a lost day for science and for the history of the human being? The theologian : Wow, the pathos

It possesses us again! A little care, please, dear colleague! It would be equally false to summarily affirm that the postwar era only means lost time. It is not a bag of leaving behind a false step like National Socialism in Germany along with its cousins and brothers -in -law in European nations. If the Germans and many other Europeans have spent a lot of time since 1945 to meditate that loss, such as what it was, until it ensures its unrepeatability - assured, without a doubt, for a long time -, it would not have to be seen in it unnecessary dispensations. Forgive that you import with trivialities. *From the point of view of the history of the spirit, the post - technotalitarian situation can be determined from the Hybris*

as a return of the modern spirit. This is an event that has its own importance. They understand, for the rest, mine gentlemen, that when I use a word as history of the spirit or one as an event, because of my specialty I also have something else in my head than the colleagues of the Faculty of Philosophy. *From that background, I read the theory of Spheres*



as a strictly dated company. In my eyes, it constitutes a cryptoteological essay, as it was only possible to do it after the collapse of the modern mystification systems. *Louise Bourgeois, Cell*

(*Crystal and Hand Balls*), 1993. *I know that the author would protest against this interpretation: an anthropologist not identified as such, more exactly, as an anthropo-monstricologist, comes to consider theology itself as a monstructure specialty. The least that can be said is, certainly, that with the turn to the science of atmospheres as the first science, the consequence of the unmasking of extreme realisms is taken out. The date of that attempt is set: after the Hybris*

of modernity. The literary critic : I'm not sure. Isn't it a hybrid form, in turn, a macrotheory of that format? Does it not also contain an exacerbated defense of modernism, because it is contemplated, with the author, that the modernity criterion is that the implicit is transformed into explicit and the background goes to the forefront? I would say that the author recognizes a supporter of a Hybris special, of a Hybris

Methodic, say; And under two aspects: on the one hand, because the work has a stylistic note, and, as you know, you cannot deny: the style is not something collegial; on the other, because a project like this arises from the spirit of the book market (this is, with its

permission, the theoretical-specific expression for interdisciplinarity). With it, the hybridization of knowledge becomes a program. We should not forget that, for the moment, such knowing only finds a plausible place in the world: the author. An author is the only colloquium, in which different voices penetrate each other and create new resonance effects; The so-called specialist colloquiums only produce parallel speeches that do not cross anywhere.

*With regard to the post-technical situation, dear colleague, you may be right. Only I think that test, because it is too general, has little explanatory value for this company; In the best case, it provides the idea of incorporating a certain number of security devices against abuse into all theory with ambitions, as corresponds to the postideological text. There is no reason to demonstrate in detail that this is the case: already on its terminological surface the efferology is a measure of intimidation against everything that is oriented to seriousness, power and quota. The powerful people of any branch will be well kept from talking about foams, let's not say bubbles: the probes of the first volume in the intimate field are already excluded in the principle of the quotable, with negative gynecology, propaganda cannot be made. In the texts a barrier against imitation is installed, a barrier that works reliability under the socio-psychological conditions given. Citar is a risk to the citora, and so it would be followed. In the case of the Treaty on the current Mimo systems, with which the third book ends, it is to anticipate something similar. He will not capture the masses, and even the academics would feel a certain discomfort, the serious young people would squeeze their lips, the trade unionists would propose objections, if they found out about something. To enter into the subject, the rhetorical figures in which the Hybris - I stay for now with that expression - immanent to the work. You could consider it a Hybris Modesta, in case the oxymoron satisfies. It seems to me that the key to his work mode was hidden by the author in the introduction to volume *Balloons*, where he deduces classical European metaphysics from the systematic use of the superlative: since the world, because of his supposed origin of the divine intellect, has a round form, can be said of him that he is in the *Optimum* morphologic. With the principle of optimal begins thinking. That must then try to maintain the level; which means that in all its steps it is still forced to the*

superlative. To say what there is always means in this regime: to express in language what represents the supreme, the best, the perfect, at least while it is the two super-objects, God and world, along with its political appendages, the organized city optimally and the good life in it (as is known, this is what classic philosophers like most). Judged from its middle part, the work of the

Spheres It is nothing other than an essay on the superlative: it describes its intimate beginnings, its monological triumph, its pluralistic transformation and that is why ... *The macrohistoriator* : If I can interrupt you, at the same time, dear colleague, that perspective seems too far away. It is also too formalistic. Doesn't it take me bad to express my repairs to your considerations so frankly? It may be that my lack of understanding plays a bad pass for the essence of the spherical, but I affirm that this has nothing to do with the matter. I verify: the trilogy has an objective theme that extends through the three parts, assuming that it is read as what is incontestably, namely, as a history book, a great narration of the ways of being-in-the -Mundo in the three stages or structures of civilization: in the era of hunters and collectors, in the era of agro - imperios and in the technical era. Regarding these models of the being-in-the-world it is shown that, and why, they differ radically. Since if human beings meet in their self -generated linguistic bell around a Paleolithic home, or if during the agricultural era they are placed under the protection of common walls, of a princely protector, with dominance over writing, and its clergy , with dominance over the meaning, or if they live in the social state and modern mass, in which the assurance of existence was unfolded in public services and private belief options, all that throws in each case totally peculiar diagnoses of the

human condition . *Each of these situations has its own risk profiles and generates corresponding security constructions, of which we can get an idea thanks to the history of religion and historical jurisprudence. What I mean is that all this enters unequivocally into the scope of substantial issues; that belong to the specialty of the images of the world or, if you want, to empirical ontology. I hope that I apologize once again that I incessantly recognize the scheme of the macrohistory, although the author makes use of him by displacing accents. I seem fruitful to me the metaphors of the foam, especially since they present the civilizational*

stages interpreting them analytical-spatically: their loose and evasive character appears with greater force than until now in the original forms of the small segmental societies; precisely as if in the early era of humanity there had been nothing other than Rogue State Tiny, autonomous groups, narcotized by themselves, which tried to avoid the encounter with strangers. At that time follows that of tribes, peoples and empires, whose badge, apart from strictly hierarchical systems, consists of its medium compactness: it is possible that war, as a historical form of collision per se, be the characteristic signal of semi-compact inter-ethnic relationships. Finally, with the transit to modernity, an experiment begins with the highly compact conglomerations, which until today can only say that it highlights features of the Matrix

Anthropological completely different from those of all previous formations. To speak with the author, modernity is the era of increasing co-chiller, which could mean *à la longue* Transit to postbellicism. In brotherly systems, much can no longer be done with ideas such as independence and autonomy. When high compactness is stabilized, the entire reason until now sovereign, together with its strategic concepts, could be reduced to folklore. It is not excluding that an era of cooperation that dissolves the imperial and disenchanting logic, the traditional political groups, the excited peoples, is approaching. Since this are phenomena that develop for long periods of time, we will have to wait for the trial of future generations. You will see how they feel the next two hundred years to the national state and the fiction of the people. I want to leave as an open issue if it is legitimate to postulate a macrohistoric law of increasing compactions until reaching a supercontent that embodies a stable final foam; If that law was consolidated, it would be proof that between morphology and the science of history, heterodox relationships are emerging. Think from afar in Newton's definition, according to which the bodies are more compact the more intense their inertia. According to her, universal civilization would be a highly integrated state of inertia, hyperactive. Perhaps you have to affirm a day that compactness is destiny. *If I wanted to recognize in the work a certain innovative energy, I would find it, above all, in the circumstance that macrohistoric stages are conceived under unusual points of view that transcend the phases. As much depth that the two great cuts reach, both the Neolithic*

and the technician-industrial, through all the metamorphosis always remains, as we have seen here, an incessantly increasingly growing perplexity of the human being in view of his premature birth, his youth, its miming, its chronic need for illusion. This privileged immaturity is permanently ostensible, which in philosophical circles is called the world's opening or opening to the world (I must assume that this means that displacement of pipes a priori to channels a posteriori

). According to this, the human being would be a monster that is educated, it is an engendro that learns. In this context, the indication that the Homo sapiens It depends not only on biological immunity systems, but even more on cultural immunity systems. I admit that it is a suggestive displacement that finds redefined as civilizational immunity systems the old and good institutions with which we have to see them daily the theorists of culture. We will see what the guilds do with it. The theologian : I can verify, indeed, that we have reached the monstrosity, as I suggested fleetingly at the beginning. As soon as we talk about being human, the extrahuman is introduced. It must be added that this corresponds cum grano salis

to the current state of things in my specialty. In the century XX We have reoriented our knowledge about God. We believe to know that there can only be indirect and modest theory of him; You can no longer talk about defending him from the evil of the world in a pompous process. What we do, rather, is to exculpate nerve systems in the face of the world's non-god. This does not give rise to positive or negative theology, but to an evicted, obvious theology, if you allow the expression. If we want to be contemporaries, we are condemned to anonymity. What we have to say has been hidden in neurological exile, or in ethical-communicative and immune. I would not be surprised if a young author of our faculty collected the ball that has been thrown here: that reference to the relationship between immunity and community. View things together, I admit that I feel good with the book, it causes me in a way that is not ungrateful because of my specialty. I think I know why: a Christian-desecrated observance reader can do anything other than feel questioned by the reintroduction of space, since space-had forgotten some time-is the residence of the gods. We dedicate ourselves to the signs of space as before time. After a century of time idolatry, the memory of inspired space sounds like a return to our best possibilities.

The literary critic : I disagree, assuming two risks: on the one hand, to deprive myself of the unusual pleasure of agreeing with an understanding in God; on the other, to be accused again of formalism. If you enter so quickly - I think that too quickly - in the contents, the same if I settle in the history of the culture and image of the world or if you attribute them to the metamorphosis of theology, what I call is escaped The work of the text, the information stored in rhetorical constructions is lost. Suppose my thesis was not too wrong that the author, especially in volume

Balloons , he wanted to repeat the superlativist and suprematistic form of classical philosophical discourse - it was interrupted at this point - so we would It is clear where naivety ends and parody begins. One hundred years ago such a thing would have been considered a dangerous thought. If, meanwhile, one also fixes them without such pathetic formulas, the question of how the text pretends to prevent excess excess surpluses from it to the social space is open: our author knows perfectly that you have to protect more to "society" of philosophy than to the philosophy of "society." The response finds it in the literary proceeding: if it has nothing to do with theology or with a worldview - and this I affirm it with great decision - then the text must subdivide its own hyperbolic outbursts, their exalted impulses, their Great gestures, until reaching an internal balance between manic and skeptical trends. This maneuver must be expressed in an equation: impulse up less impulse down equal to zero (it can be thought here in Heraclitus's saying that the road up and the way down are the same). Naturally, for impulse up, enthusiasm, or exaggeration and antigravitation can also be used; For impulse down, they would be appropriate substitute expressions skepticism, parody and severity.

The theologian : Interestingly, I don't get that account. When in my readings rest the to-down of the to-Arriba does not give me zero, but I have a positive rest. In case you were right, I would have to explain why a surplus appears in my reading. Why do I feel built? Where that surplus? Is it the consequence of a projection that I raise my eyes, sometimes, from the open page in a mood that I know from the May sentences or the Liturgy of Pentecost?

The literary critic : Among analytics corresponds to the rules of art to knock the reader together with his book on the couch.

Normally the subject projects only when the object offers a support point. It could be that you like the baroque writing form of the work: in that case it would be an emotional accomplice of the author, who fully enjoys a horn complex of abundance. Personally, I lean to assume that the festive tone suggests a pleasant confusion: could it be that what is in itself a new version of cheerful science would reach you as a good news? *The theologian*

: Assuming, dear colleague, that the good news, in turn, does not allow the joke of appearing as a cheerful science. Seriously: if the costume can be chosen on both sides, who can decide what to stay?

The literary critic

: As is raised, the issue is undecidable and, because of the beloved liberality, we would have to greet it. But you gave the impression, Mr. Collega, that you want to find out how you get to the positive rest you think you have in your hand. If we wanted not to go into more detail, we could close the investigation by referring to sympathy. This would be an acceptable procedure, because the fact of sympathy is the best among the good reasons, it is equivalent to a final foundation: when the feeling speaks *cause* . But if we are willing to continue with the investigation beyond the emotional oracle, we must go back to the description of the way that I have claimed before. *I start again with the statement that the classical philosophical text was a praxis of the superlative. Pronounce a praise speech, which says the best of the superbajetos God and world (the third theme of philosophy, the soul, the poor thing in the middle, which will later be called subject or Ser-Ahí , it does not have to interest us at this time). Consequently, optimism must be defined as rhetorical form: of the world of the nihil nisi bene*

, even better: Nihil Nisi Optime . The first theory is a hyperbolic saying of everything that is, wants to be the pure panegyric, the praise of being, the praise of perfection. Popular opinion misunderstands optimism, unfortunately, as an affective temper, as if it were enough to have a radiant spirit, as they say, to see everything in the most favorable light, as a philosopher of the old school. Actually, affective optimism produces *Kitsch* , foolish and pretentious shortcuts on the way to the reconciled image. You are never further from knowledge than with the simulations of peace in the eyes. Philosophical optimism is a hard discipline, it is humanly

unlikely because it is dedicated to the best defense from practically impossible situations. It does not pretend anything less than, knowing the real circumstances, certify of God and the world perfection. *Let's take a classical situation like Russia after October 1917: The Red Navy soldier triggers a bullet that I could give in my indolent bourgeois body if I did not cover me. But because of ideas I am forced to give reason to the bullet, since she belongs to history, while my life is only a nervous system in Holganza. The rifle bullet has the need on your side, I, on the contrary, tell me between the subject superfluous as long as I do not understand what happens on a large scale. This is real optimism, everything else is talks at tea time. It will be admitted that such a thesis does not have great initial plausibility. You have to contort a lot to admit it. That is why the ancient philosophers declared themselves in favor of a constant life. The contorting - later it was called transcendence - needs training. All this are things that the century XX*

He no longer understands, because his contribution to the history of the Spirit consisted above all in the irruption of the non-related in the theory. Since a life in training, which was called rásis It is also humanly unlikely, the first friends of wisdom in Greece, like their contemporaries, the first athletes, had to present themselves as friends of the effort. Some slept in the soil knot, more than one even refused the pillow. Something like this produces great impression in the town, who likes monsters, who have a Affaire

With the unlikely. At the high point of the situation, the thinkers were admired as acrobats of optimism and walked without fear of the rope-mejor-of-all-the-mundos-positive. The macrohistoriator : Here a comment seems appropriate from the evolutionary perspective. The improbability of what you call philosophical optimism is reflected, if I understand it well, in the improbability of the first agricultural-monarchical life forms. Certainly, the meaning of the first great cultures was to cover up their own improbability in their world: only this are presented as manifestations of eternal laws. Just as the first great kings had to become specialists from an enlightened government, thus the first metaphysics, in experts of an illuminated conception of the empire. In both cases, the almost impossible appears as the most true disposition of all. Properly, in its classical form, ontology was a universal cartography; And it is clear that maps are not drawn when you do not want to ensure the territory.

The concepts of being and kingdom are, then, mutually. Being is the essential compendium of the territories and the empire, their administration. When philosophers sing the praises of the optimal, under titles such as

Kósmos, Ágathon, ón And similar, they practice an indirect praise of the empire: the objective contrast to the praise of the prince, of which we know, for all the cultures that produced royal conditions, which was a school of boasting. The superlative belongs to political cybernetics. Thanks to him, the power and his fate hang on the top of being: mortals are suggested to subordinate the superior command, they are convinced that they are lucky when they are allowed to serve. Only with the emergence of bourgeois civilization develops the praxis of speaking evil of the princes, and, in analogy, it also begins to attribute badly preached to the existing, regionally or in its entirety. One has barely taken that freedom, reality is presented as a single area of state of necessity. The rest is known: when awakening, the spirit of modernity replaces the ontology of optimism, which was previously coordinated by an ethic of obedience, by an ontology of imperfection, to which an ethic of reform or reform is added, understandably, of the revolution.

The literary critic : Superlatives do not fall in disuse, they undertake another direction. Modern ones do not make other consequences, they exaggerate otherwise. And we have already experienced our own leads that. The theory of the century

XX Invest in pessimistic hyperboles, invent a rhetoric of the worst world and the worst God. The consequence is an era of criticons. Well understood that the worst thing that can be affirmed from a God is that there is no, and that the worst thing could be said of the world is that only realists have an opportunity in him. It is forgotten to add this clarification: the authentic name of a place where nothing can be done contrary to reality is hell. Dramaturgically, the realists and the demon are the same staff. The theologian : Now, of degree or by force, I fall in luck the task of completing my statement regarding the dating of the theory of the spheres. That theory is posthíbrida as it is postpesisimist. The positive rest, which gives me to think, probably originated from the unexpected abandonment of the pessimistic exaggerations, of which it was to fear that we would never free us. A theory that does not rezongue still seems like something like an import of another planet. The

literature historian

: It seems to me that, indeed, I reach the prohibited pleasure of agreeing with a representative of his faculty, and also at the most sensitive point. The description of the form leads us to the point where the work of the hyperbole is visible. The author causes exaggeration to appear, one in front of another, until they neutralize each other; without being able to confuse this with an overcoming. Why this duplication of exaggerations? I see in it a procedure to present complexity. Well, complexity - that is clear - cannot be captured in a first attempt. The languages of the complex arise from the renunciation of a previous simplification.

In rhetoric the figures of the renunciation of simplification are known as

Correctio

and oxymoron. In the first, the speaker cuts the word to himself, replacing a first expression inappropriate with a more appropriate second. It could be affirmed that the whole history of ideas follows this procedure, only that corrections are distributed among several generations. The other figure arose from the observation that some speakers feel unable to decide whether they describe a concrete taste as sweet or rather as sour, as sour but also as something sweet; With the result that they begin the flight forward in order to make indecision their own value, the bittersweet, the double flavor, the double predicate. Literally, the *oxymoron* *It means the acute-romged or the fiery-soped. When Safo sings to Eros Ambiguo uses the predicate Glyk'ypikros , compound Gl'ykos*

, sweet and *PIKROS* , spicy, to express that love in lesbos, as presumably anywhere else, is a happy misery, ecstatic torture. The union of opposite qualities in the same group of statements develops a first speech on the compound, on the non-suple and non-monocolor. Only when expressions are available like this, you can talk about Chinese sauce and encompassing situations. That is exactly what the books of

Spheres They see from their position. In your case, the taste of complexity is in the language. This way of proceeding produces, ontologically, a speech on the best-sore of all possible worlds; morally puts on the mat the good-modal, psychologically the excited-disgusting, as regards the ergonomics of life, the easy-difficult, and so on. It is unnecessary to notice that the company

conversion of monotonous-pessimistic science into a cheerful science-tried: that contemporary form of the

Docta ignorantia . *The oxoric form appears continuously: what had to be demonstrated.* I remember an observation that Gabriel takes late in his book about imitation, of which I think he adapts very well

mutatis mutandis *To the text of the trilogy: in the theater of the present, says the sociologist, the tragedy increasingly goes back to comedy; Comedy, however, wins incessantly in size and becomes continuously sadder and more afflicted. The imperative to make concessions to complexity cannot be better formulated even after finishing the workday. The epigraph postpesis, which has supplied yourself, implies the renunciation of unidimensional negativist hyperboles.* The macrohistoriator

: I admit that. Unfortunately, I still are able to fully accept his vision of things. I prefer to return once again to what I consider the core of the matter, and emphasize that from my point of view it is less enunciative forms of complex facts than of the states of things themselves, or better: of the complex conditions of life and its Historical development It is clear that the book is also that opinion, if not, it would be incomprehensible how one could entertain in explanations about the construction of space stations, greenhouses, stadiums and urban apartments, including congress centers; Explanations that are completed with a risky journey, to my very precarious taste, by the psychosocial landscapes of contemporary luxury life forms. For me, all this are followed not so much rhetorical and moral-collegizer. *I think I can understand that the author tries to make the experiment of modernity, the dissolution of agro-imperial life forms and the liquidation of the traditional holistic ethics of obedience and the resignation in the modern individualistic cult of Mass ambition and hedonism. It seems to want to answer a question that until now has barely posed explicitly: what does it cost to present a compact description of the risks inherent in modern modern modes of production of the world without concession to theories of decline or to theories of progress? Here I recognize something that I call the ethos of the macrohistoriator.* Let me explain what that means. Thanks to our explorations, which are rolled up until the time of hunters and collectors, we have an example, and literally only with one, that the

vast majority of humanity has carried out a break with its *Modus vivendi* Older: a historical cut, of which most of the contemporaries, except for some romantic and naturalistic skeptics, admits that, despite its bitter consequences of oppression, exploitation and chronic war, it has meant an evolutionary leap for the species. There is no trace of any proof that there was a necessary interior bond between the nature of the human being and the improbable mode of agrocultural-imperial life; And yet, many cultures have been developed in the east and west during that era in a way that cannot be admitted that certain strata or dimensions of human potential have developed convincingly. The concept of realization cannot be dispensed with: it is an element of the macrohistoric creed, expresses the respect of the historian in the face of temporarily and spatially distant ways of life. Recently we have been confronted with the fact that a second great cessura is being recognized that radically changes the course of history; I refer to cultural-industrial or technological-capitalist emergence, which for us is perceptible as simply as *Brutum Factum* , since we are its actors, witnesses and products. But as regards its prosecution, we are in an almost impossible situation. All we can say about the new *Modus vivendi* It is dyed of ambiguity, while, in correspondence with our situation in process, we ourselves are entirely ambiguous beings. Even in the core of our concepts and sensations we are double agents, which hide between the agro-imperial and technocapitalist structures. We are, at the same time, border pedestrians between deep and flat conceptual worlds, of which the former are metaphorically and speculatively constituted, the second and operational seconds. I find it interesting how the author correlates the depth with the implicit, the planning with the explicit: there is an interpretation of the transition, focused more on logical characteristics than materials. That is why it can never be expressed with sufficient insistence that we are transition beings and we will continue to be at the moment. We still have in us the old woman was more or less aware, we still think of our categories of background as peasants, warriors, kings, priests and teachers (to appoint only these components of agro-imperial staff, which represent without exception incarnations of the

Homo hierarchicus). It is only a fable that the sociologists of the

present already want to treat us fully as creatures of the new equal beginning; Not even for Fellah

Industrials of the West of the United States would be acceptable to this interpretation. The languages developed are all languages yesterday, they keep us in the

Continuum of custom, and the same serves for historical religions. Only very rarely we think of a phrase that belongs to the present, nobody is mature for the universal culture of the future. Also our so -called revolutionaries were only aggressive sleepwalking among the times. However, we are also unquestionably the children of the transformation, which impels us to new peaks of the improbable. *Improbable Mount Climbing* It would be a good title for what we are dedicated from from the Industrial Revolution: we climb the top of foam mountains, which rise to unparalleled heights. For a hundred years we have chosen our rulers according to the very recent customs of equality, for a few decades we have lived as semi -fledged citizens, supported by a vehicle park on whose dimension can never be surprised enough. Our relationship with the world is only since yesterday or the day before yesterday, the pump holders and teleobservatives. If you give value to the Nietzschean characterization of the modern individual we are exactly the last human beings who have invented happiness and blink.

Among the eras the equitable theory is not easy. I am convinced that such theory would be the contravenene against the two temptations of our time: the reactionary and the revolutionary. What I liked most about the project- *Spheres* It is its epic neutrality, its determined indecision, its resistance to both sides. I suppose that his fluctuation between the epochs, his tireless coming and going between current and historical perspectives, refers to a methodical principle: although the memory of the houses of the psycho-critical treasure of the past is kept alive, the author participates at the same time in the emptying Modern of the inner world. It is evident that his exhibition has emerged from the decision to grant a pause to the controversy over the course of civilization until there is a convincing description of the new in his own right and in his relationship with the old.

Of course, in the modern cesura there is even the trail of proof

that there is a necessary interior bond between the elastic nature of the human being and the emerging arsenal of life forms of the technical world, but again he speaks a lot in favor that in the coming conditions, as in the predictors, a plethora of human plasma features will be developed happily. With technological irruption something has been launched that can also be called. There are already classics of modernity, there are already achievements of this era. The coming centuries will expand both lists. *The theologian*

: *But also the concept of realization suggests to its opposite. It is true, certainly, that after the technical cessation there are innumerable human lives that are carried out in the greenhouse greenhouses, as you say, even though there is much more hollow and fragmentary of what the statistical yearbooks say. But let's let the assumption that the rich societies of the West and the high layers of the rest of the nations that are being modernized are distinguished, indeed, for now and for the future, such as the most plausible places in good life; The more it is obvious, then, that outside the great greenhouse they often dominate conditions that can only be described as a total denial of human potential. It cannot be excluded that this may always be like this and that the archipelago Homo sapiens*

He always had his cursed areas. Only the conditions of misery llamas have changed. We have the spine of information in the flesh. From what we know today, three thirds of humanity are excluded for now from the opportunities of the welfare climate. In view of the brevity of life, "for now" means forever. The moral implications of this verification are not easily appreciated. They also represent a kind of oxymoron, but one in which it will prepare strongly. If humanity were a subject of superior rank, in the expression of the idealists, it could be affirmed of it that is in its entirety a humanity achieved-graffiti. But this would be too edifying. The oxoric form fails here because as long as a universal culture of balance develops humanity does not embody any actor to which something could be well and partly badly. The monstrous is the split itself: here something goes well almost completely and there something fails almost completely. Success and failure are distributed over situations that barely have communication with each other. They constitute the most rigorous difference we can think, perhaps even more rigorous than that of life and death. Some of this certainly perceive those

contemporaries who have made success the last God. There is no midpoint. Who would venture there a synthesis that was not a cheap lie? We are facing a split that generates unequal halves. For an unpredictable time, the opportunities of a happy life are so asymmetrically distributed between the areas of wealth and the poverty areas that the tension has to rise to the unbearable. However, the oxoric form is crossed internally on the road once again, because whoever lives by our side can find very bearable the unbearable. The unfortunates on the other side of the wall feel often as unbearable not only their own living conditions, but also the idea that elsewhere, for them inaccessible, a bearable life would be possible. As well as the century XIX He had his social issue, we have the question of exclusion. She is the postmodern form of unhappy consciousness.

With this inhuman picture before the eyes, it is recognized what the value of use of God consisted in times of firm beliefs (for this time allow me to express myself coldly as a functionalist). In the writing

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Peter Frey, Pernes, France: the Nagas remain by the sacred fire while the kumba-mela lasts, up to two months.

Future Systems, London: Media Center in the Plaza
Lord's
Cricket from London.

Nürnberg Germanismuseum, loan Hoh: Kurt Weinhold, *Man with radio* , 1929.

Nan Goldin/Matthew Marks Gallery, New York: Niki by Saint Phalle, *The Figure Hon (= She)* , 1966, Stockholm.

HAARP

Heinrich Hecht/Contentmine International, Colonia: Pavilion of Holland at the Expo de Hannover, 2000.

The Estate of Eva Hesse/Hauser & Wirth Gallery, Zurich: *No title* (Rope Piece), 1970.

Archiv Hausrucker & Co., Ortner und Ortner Baukunst, Vienna: *Framing structure* , 1977.

Hirai Shasin Jimusho Co. Ltd., Tokyo: Shigeru Ban, *Curtain Wall House* , nineteen ninety five.

Indek-kth, Royal Institute of Technology, Stockholm: Jennie Pineus, Cocoon Chair
, 2000.

Institut Für Anatomie of the University of Münster: Anatomical

prepared: the cycleopia probably gave rise to the corresponding mythologies.

Institut Für Leichtbau, Entwerfen und Konstruén, Stuttgart, www.un-stuttgart.de/ilek: Walter Bird, foam model. Polyhedros emerge inside a bubble package; The spontaneous development of relatively stable constructions, in semi -secas foams. *IT-DESIGN, BURGDORF, Switzerland: IT (Stanislas Zimmermann/Valérie Jomini)*, Living Unit

. *Magdalena Jetelová/Gallery Thomas Schulte, Berlin: Magdalena Jetelová*, Atlantic wall

,
1994-1995

. *Herbie Knott, London: Grimshaw and Partner*, Eden Project

, Cornwall 2001. *Yayoi Kusama Studio, Tokyo: Infinity Mirror Room*

, 1965.

Liva, Linz: *Ars Electronica 1982, Sky Event. Bochum Gallery: Lucinda Devlin, The Omega Suites : Witness Room, Broad Correctional River Facity Columbia, South Carolina, 1991; Lucinda Devlin, The Omega Suites*

: *Gas Chamber, State Prison of Arizona, Florence, Arizona, 1992.*

Dr. Dieter Marinetz, Leipzig: Air taking of the first German attack with chlorine in Ieper on April 22, 1915; Installation of chlorine bottles in the German leading trenches; The discovery of the "environment." *Legacy Martin Kippenberger/Gisela Capitain Gallery, Colonia: Metro -net World Connection Lüftungsschacht*

(ventilation well), German pavilion, Biennial of Venice 2003. *Luis Molina-Pantin, Caracas:*

Staging No. 2. *Michael Moran Photography Inc., New York: Johnm.johansen*, Floating Conference Center

, 1997. *NASA/VISIONS OF TOMORROW, INC. ROGER RELESSYER, MERCER ISLAND, USA* Discovery , approximately 270 km on the ocean; *Agricultural production surfaces in Saudi Arabia with water wells in the center, photographed from space; Morning*

aurora on the American states of the east photographed by the space ferry Columbia

. *Nox/Lars Spuybroek, Rotterdam: Beachness*

.

Renzo Piano Building Workshop, Genoa: Partial view of the air conditioning installation of the Beyeler Foundation Museum in Rieten, near Basel; Tijibaou Cultural Center, Nouuméa, Nueva Caledonia; Lagotto meeting room, Turin.

Dietmar Pohl, solingen: sword leaves that are polished by vibration between stones.

Rautestrauch-Joest-Museum Für Völkerkunde, Hans Helfritz Archive in the Historisches Photoarchiv, colony: Beduino Homumi before the phonograph. *Alfons Schilling: Dark camera hat*, 1984.

Anne and Henri Stierlin, Paris: Toba prominences prepared for housing in Capadocia. *Axel Thallemer/Festo Corporate Design, Stuttgart/Denkendorf: AIRTECTURE HALL*, nineteen ninety six; Airquarium

, 2000.

GP & N Valleis Gallery, Paris: Gilles Barbier, L'Hospice

.

Gerald Zugmann, Vienna: Holland Pavilion at the Hannover Expo, 2000.

For the reproduction of the work of Salvador Dalí, Dalí in a diver suit during his speech on July 1, 1936 in London: © Demart Pro Arte B.V./VG Bild-Kunst, Bonn2003. *For the reproduction of the works of the following page numbers: Pablo Reinoso, The parole*, 1998;

Jean-Luc Parant, Jean-Luc

Light of

Parant my in boules; Atomic protection bunker, *Installation of Guillaume Bijl, 1985, Place St. Lambert, Lieja; The Lissitzky, Black spheres*

,

1921-1922 ; *Marcel Duchamp*, Paris air , 1919; *Frantisek kupka*, Blue and red vertical surfaces

,
1912-1913 ; *Marina Abramovic*, INNER SKY FOR DEPARTURE , 1992; *Valie Export*, of the Book of Humanoid Sketches, 1974; *Rebecca Horn*, The turtle sigh tree , 1964; *Joseph Beuys*, 7000 oaks , 1982; *Rebecca Horn*, The Saltamontesi choir , 1991; *Ilya Kabakov*, The toilet , Exterior, 1992; *Ilya Kabakov*, The toilet , inside; *The Lissitzky*, The ironing , 1925; *Carsten Höller*, Casa-Comuna , 2001; *Guillaume Bijl*, Heating Stand

, 1990;

Jean-Luc Parant, Les Angles , Villeneuve-Le-Avignon, 1985; *Constant*, New Babylon , labyrinth of stairs; *Joseph Beuys*, Levitazione in Italy , 1973; *Rebecca Horn*, Cornucopia , Séance for two breasts, 1970; *Jürgen Klauke*, Here's

Dr.Müller's Sex Shop Or

Howi Imagine Love , 1977; *Piotr Kowalski*, Flotant sculpture

, Orléans-La-Source, 1974: © Vg Bild-Kunst, Bonn2003.

Taken from:

- H. P. Degischer (Ed.), Metal Foams, Editorial Wiley-CH, Weinheim2000, Pág. 42.
- Gerd Greune y Klaus Mannhardt (Eds.), Hiroshima us Nagasaki, Pahl-Rugenstein, Bonn1983, Pág. 113.
- C. G. Jung, man and his symbols, editorial patos1967, pág. 66.
- Martin Krampen Y Dieter Schempp (Eds.), Glas Architects, Avedition GmbH, Ludwigsburg1999, Pág. 234.
- Norbert Lossani, X-ray - a discovery changes our life, Motovun Book, Lucerna1992, Pág. 56.



Peter Sloterdijk (Karlsruhe, Germany, 1947), one of the most prestigious and controversial contemporary philosophers, is the rector of the Higher School of Information and Creation of Karlsruhe and Professor of Philosophy of Culture and Media Theory in the Viennese Academy of the plastic arts. Of his extensive work can be highlighted, among others, his novel *The magic Tree* and his essay books *The thinker on stage*, *Eurotaoism*, *surprise of the world* (Ernst Robert Curtius 1993) and *The contempt of the masses* .

Grades

[1] MARTIN HEIDEGGER, EINFÜHRUNG IN DIE METAPHYSIK,
1935 course, TUBINGA1953, FRANKFURT1983, p. 138. < <

[2] Not everyone admits this. A contemporary author acknowledges: «A Mongol shaman told me that a unearthed stone of the ground does not find peace for years. I consider it probable ». MARTIN MOSEBACH, «Eternal stone age», in: Kursbuch149, Berlin, September 2002, p. 13. < <

[3] Cf. Dietrich Mahnke, Unendliche Sphäre und Allmittelpunkt, Halle1937; Georges Poulet, Metamorphosen des Kreises in Der Dichtung, Frankfurt/Berlin/Vienna1985, p.

11-124

. < <

[4] Jean Paul, "The night thoughts of the comadrón Walther Vierendeissel about his ideal fetus, because he had not become a human being", in: Museum (1814), Section II , second volume, Darmstadt2000, p. 1005 and 1010. < <

[5] Spheres II, balloons, Siruela, Madrid2004, p.

695-871

; This text has appeared meanwhile as an independent publication in Italian translation with the title

L'Alma

Sfera. Brief Storia Philosophical of the Globalizzazione, Rome2002;

Very expanded German version, with the IM Weltinnenraum des Kapitals title, Frankfurt2005 [which Siruela will soon publish in Spanish]. < <

[6] Albert Speer, *Erinnerungen*, Berlin 1969, p. 175. [Memoirs, Circle of Readers, Barcelona 2002]. < <

[7] Emmanuel Joseph Sieyès, "What is the third state?", In: Politische Schriften 1788-1790, Munich/Oldenbourg 1981, p. 188-189

. < <

[8] Denis Diderot, Encyclopedia article edited by Diderot and D'Alembert
, Frankfurt 1985, Selection of Manfred Naumann, entry
«Enzyklopädie», p. 359. < <

[9] Marshall McLuhan, *Wohin Steuert Die Welt?*, Toronto/Vienna 1978, p. 81. In the same context, McLuhan speaks of the confusion of Catholic centralism by the "oscillating space of the oral church"; Ibidem, p. 79. < <

[10] "Deus Est Sphaera Cuius Centrum Est locates, Circumferentia nusquam" ["God is a sphere, whose center is everywhere and its circumference in any"]. The phrase is contextualized and comments on the

One-all

what explodes », p.

404-416

, especially p.

412-SS

. < <

[eleven] Marshall McLuhan, "sexual organ of the machines", interview in Playboy with Eric Norden (March 1969), cited in: Absolute Marshall McLuhan, Martin Baltes and Rainer Höltzschl, Friburg 2002, p. 37. < <

[12] Bruno Latour, das parlament der dinge. Für Eine Politische Ökologie, Frankfurt 2001. < <

[13] Cf. Roberto Esposito, *Immunitas. Protezione e Negazione della Vita*, Turin 2002, and *Communitas. Origine and destination of the Community*, Turin 1999; Philippe Caspar, *L'Aduration des êtres. Aristote, Leibniz et l'Immunologie Contemporaine*, Paris/Namur 1985. < <

[14] Cf. Homi K. Bhabha, Die Verortung der Kultur, Tübingen 2000; Volker Demuth, Topische Ästhetik. Körperwelten Kunstwelten Cyberspace, Würzburg 2002; Hermann Schmitz, Adolf Hitler in der Geschichte, Bonn 1999. < <

[fifteen] Cf. Bruno Latour, "Gabriel afternoon and the end of the social", in: Soziale Welt⁵² (2001), p.

361-375

. < <

[16] Bruno Latour, Das Parliament Der Dinge, O.C. < <

[*] It continues to translate, as in the first two volumes of spheres, the expression "Beseelung" by "animation" in the etymological sense of: (soul) animation, vivification, give soul, encouragement, etc. Its derivatives, also in this regard. < <

[17] Heinrich Heine, Buch der Lieder, Lyrisches Intermezzoxlii, "The old stories warn," < <

[18] Cf. Die Vorsokratiker, Greek-German, Jaap Mansfeld,
Stuttgart 1987, p.
244-245
, fr. 3. < <

[19] In a totally conventional way, Wittgenstein said of language criticism: "What we destroy are only castles in the air"; cf. Ludwig Wittgenstein, *Philosophische Untersuchungen*, Frankfurt 1967, p. 68. In the same spirit, and without fear of crooked paintings, Richard Saul Wurman speaks (in: *Information Architects*, New York 1997) of a "gigantic data pleam of the information age. < <

[twenty]

G. W. F. Hegel

, Vorlesungen Zur Philosophie der Religion, Werke in 20 Bänden,
Frankfurt 1970, Volume 17, p. 320. < <

[twenty-one] Aristotle, *Problemata Physica*, XXX, I, Darmstadt 1962, p. 252. < <

[22] Ibid. < <

[23]

--- Here we will continue the theory of the decorum that liner Mühlmann has developed in its foundation of his fundamental diee graphal. a culturnetistsche, Viena/Nueva1996, pages.

--- 50-97

--- For more details to the respect Véase infra, «the ergotoop – last ergothoop and drums of beligereres”, chapter 1, C, apart 6, pages.

--- 316-3

--- For a short version of Brock/Mühlmann CFR. Heiner Mühlmann, «The Ecological of Cultures", in: Bazon Brock/Gerlinde Koschik (Eds.), Jariege and Kunst, p.

--- 39-54 ---

--- < --- [24]

--- on the work of the founder of the neo-phenomenology. Cfr., among others, Hermann Schtz, *Leib and Gefühl. MATERIALIEN MAN USE A philosopher's Therapy*, Paderborn 1992, ps.

--- 135-s ---

--- < --- [25] --- CFr. Bart Chisko, which Zukunft is Fozy. Unscharfe
Logik Verändert Die Welt, Munich2

--- < --- [26]

--- CFr. Gillets of you, Félix Guattari, Mal Plateaux. Capitalsmeme et Schizophrénie 2, Paris 1980, chapter 14: «1440 - Le Lisse et Lea Strié», page.

--- 592-6 --- [mil meses, pre-texts, Valencia 1988, chapter 14: «1440 – it is limited and weared».

--- < --- [27] --- CFr. Ernst Block, Spuren, Berlin1930, New Edition
FrankFurt1

--- < --- [28] --- CFr. Günther Gamm, not. It was up to a semantik of
unbestik, Frankfurt2 The postivinging of unbesisting the ausargal
ausas of the modern, frankfurt1994.

--- < --- [29] --- CFr. Vladimir Jankélévitch, *le je-ne-sour-Quoi* *eth*
presque-rien, Paris1957, New edition in three tomos, Paris1

--- < --- [30]

--- CFr. Yve-allain Bois/Rosalind Kraus,

--- l'forme

--- Mode

--- D'emploi --- , [Paris1](#)

--- < --- [31] --- *for the source of the expression, which are-jurgen
Heinrichs Acuña* --- Add Hoc --- In a conversation, cfr. Hans-jrgen
Heinrichs/peeter Slotederjck, that Sonne and the Tod.
Dialogisticsche Tourge, Frankfurt2001, p. 247. [the sun and death,
siraela, madrid2

--- < --- [32]

--- Infra, CHAPTER 1, CHAPTER 1, «Insunity. for a theory of the fields, Islands and Invernaders", separated to, "Is them absolutes", pages.

--- 244-2 ---

--- < --- [33]

--- Clean, Theogonie. Werke and Tagge, Greek and German, edition and translation of SchirnDing, Darmstadt1991, pages.

--- 20-2

--- , Verses

--- 188-2

--- The poema language talks in the precedent verses of the precedent verses of land, gea, invites them to come to her children of their conyuge, a Déspota and Malratoror of children. titables, the youngest of the titans, chroons; The perpetró with the «to shiny balloon», made of gea and soak as an equireme hoz of the ears when he had to the father in the dark one at the darkness of the god (O.C.

--- 154-182) ---

--- < --- [34]

--- Ibidem, verses

--- 197-1 ---

--- < --- [35] --- In the India mythology appears a motive analogist motive in the tort of Shiva nataraja; of the extrational bukles of the water survey the waters, cheese in espuma, of the divine river; Where he could a gota of Espuma to survey a pilgrim center; CFr. Helmut Maasseen, "The God Dance", in: Rolf Elberpheral/günter Wolfart, Comperive Terbs. Kucks and ästhetische zwischen Asian and Europe2 113.

--- < --- [36]

--- Heinrich Zimmer offers a literacy and reproduction of the various traditions in their book. The Indische Mythos, Frankfurt1978 (Primero Stuttgart and Berlin1936), lower «The Title of Mar de Leche», pages.

--- 127-1 ---

--- < --- [37] --- The Mahabharata. Translation of Prathra Roy, New Dehi1970,
Volume --- I

--- , Section 18, pages.

--- 59-6 --- The name of the poison means to beam (Kuta) of the
Death (Kala); According to the interpreter of Heinrich Zimmer,
means "The Quintage of the Mortal poison"; It was Bebid for the god
shiva and conserved in the guarank, as also which also takes the
nilakantha, garnanta-azul.

--- < --- [38]

--- Leath of Valmiki. Edition in Madelaine Biardeau, Paris1999,
pages.

--- 87-8 ---

--- < --- [39] --- Without razzon the French edits of the ramana translates the sánscrit expression "batida «batidadage», making butter. CFr. also Maryitabindudu Upanshad20: «pot the butter is appropriate in the milk, so it rests the Pura conscience (Vijnam) in each be, sirves understanding of the batiidor».

--- < --- [40] --- Charles Vernon Boys, Soap Bubbles. Ther colours and Forces WHich Mould Them (1890), New York1959.

--- < --- [41]

Cf. Sidney Perkowitz, Universal Foam. From Cappuccino to the cosmos, New York 2000; For the branch of cosmic bubbles see the figure of: spherulites, balloons, p. 124. < <

[42]

Lynn Margulis, Die Andere Evolution, Chapter 5: "Born of the foam", p.

89-108

, Heidelberg/Berlin 1999, p. [92-93](#)

. < <

[43]

For the foam hypothesis/emulsion of CFR zoogenesis. Harold Morowitz, *Mayonnaise and the Origine of Life: Thoughts of Minds and Molecules*, Woodbridge, Conn.1985. On the paper, recently understood, air bubbles in the gaseous exchange between the oceans and the terrestrial atmosphere cfr. The Marine researchers Grant Deane and Dale Stokes in *Nature* 418, 2002, p. [839-SS](#)

. The technical applications of the foam principle are surprisingly numerous: to their most popular manifestations belong tahona products such as bread and cakes, which is rarely clear that they constitute semiconsisting foams, based on an inflation of air cells in the dough, produced by heat. The gesture of removing the dough is the footprint of the most everyday Ahrogenia. The modernization of construction materials has produced an artificial foam plethora, which goes from the well-known artificial PVC sparkling materials to metal foams and other consistent foams of glass, stone, ceramics and similar things. Due to the introduction of the aerogels, there has been an elegant innovation in the field of foam technologies. With regard to modern architecture, it is inspired in multiple ways in the space conforming power of sparkling structures. These, together with the geometrism and organomorphism of modernity, constitute, to speak, a third: the mimetic-natural path of modern architecture. < < [44]

Developed in: Spheres I, Bubbles, Siruela, Madrid 2003. < <

[Four. Five]

On the theme of cell pluralities we occupy again below, in Chapter 2, «Indoors. Foam architectures », section B, « Cellular construction, Egosferas, Autocontainer », p. [432-SS](#)

· < < [46] Cf. Georg Simmel, "The Society of Two" (1908), in:
AUFsätze und Abhandlungen 1901-1908, volume
II
, Frankfurt 1993, p. [348-SS](#)

. < <

[47]

For the theme of the stove as the passage of the quasi surreal space of the conjugal dyad to the physical, social and cultural space of home life, cfr. Spheres, balloons, chapter 2, «Memories-receipt. On the foundation of solidarity in inclusive form », p.

173-218

, [204-SS](#)

. < <

[48]

On the radiocratic or imperial space, cf. Spheres, balloons, chapter 7, «How through the pure medium the center of the spheres acts in the distance. For a telecommunication metaphysics », p. [581-SS](#)

. < <

[49]

Cf. Slavoj Žižek, "Welcome to the desert of the real", in: *Die Revolution Steht Bevor. Dreizehn Versuche über Lenin*, Frankfurt 2002, p. 147; As an echo of this, Erica Jongs's reflections can be read about the first anniversary of September 11, 2001, which revolve around the thesis that the United States has never been really immune and that it was only boasting to create it. In a similar critical sense, Vilémser has defined the concept of homeland as domiciles surrounded by mystery. Cf. Vilém Flusser, *von der Freiheit des Migrant. Einsprüche Gegen den Nationalismus*, Bensheim 1994, p. [15-30](#)

· < < [fifty]

Peter Fuchs, Das Seltsame Problem Der Weltgesellschaft: Eine Neubrandenburger Vorlesung, Opladen 1997. < <

[51]

Cf. for this infra the chapter «Traffic. Neither contract, nor organism. Approach to multiplicities-space, which, unfortunately, are called societies », p. [202-SS](#)

. < <

[52]

For that expression cfr. Gabriel afternoon, Die Gesetze der Nachahmung (1890), Frankfurt2003, p. [25-60](#)

; cf. There also the expressions "imitative radiation", Rayonnement Imitatif, and "contagious imitation", Contagion Imitative, p. 67. < < [\[53\]](#)

Volker Grassmuck, "" alone, but not lonely "-the generation -otaku. On some new trends in Japanese popular and media culture », in: Norbert Bolz/Friedrich Kittler/Christoph Tholen, Computer Als Medium, Munich1994, p. 283. < <

[54]

That can be represented, as we will do later, such as self-apparent, cf. Chapter 2, «Indours. Foam architectures », section B,« Cellular construction, Egosferas, Autocontainer », p. [443-459](#)

· < < [\[55\]](#)

Jakob von Uexküll, Kompositionnslehre der Natur, Frankfurt/Berlin/Vienna1980, p. 355.

< < [\[56\]](#)

- Johann Gottfried Herder, also a philosophy of history on the formation of humanity, Frankfurt 1967, Pág. 44. - < <

- [57] - Pierre Lévy, the collective intelligence. An anthropology of cyberspace, Mannheim1997, Pág. 172. - < <

- [58] - Citado Según: Maurice Besset, Le Corbusier, Ginebra1987,
Pág. 98. - < <

- [59] - Cfr. Martin Heidegger, *his and Zeit* (1927), Tubinga1967, §§ 29 y 30. [El Ser y El tiempo, Fondo de Cultura Económica, Madrid1989.]

- < <

- [60]

- Cfr. Hermann Schmitz, *Adolf Hitler in history*, O.C., Págs.

- 21-31 - ;

- 377-404 - .

- < <

- [61] - Sobre La Necesidad de Domesticidad Integral del Ser Humano Cfr. Hugh Miller, Progress and Decline. The Group in Evolution, Oxford1964, Págs.

- 173-213 - . Tilman Allert, the family. Case studies on the indiscrimination of a way of life, Berlín/Nueva York1998.
- < <
- [62]
- Cfr. Esferas II, Globos, Págs.
- 715-725 - , [Así Como Peter Sloterdijk/Hans-Jürgen Heinrichs, the sun and death. Dialogical studies, o.c., Págs.](#)

- 190-SS - . - < <

- [63] - Johann Wolfgang Goethe, maxims and reflections, N.º 501. -

< <

- [64] - Cfr. Robert B. Brandon, Making It Explicit. Reasoning, Representing and Discursive Commitment, Boston 1994; Alemán Bajo el título desacertado de expressive reason, Frankfurt 2000. -

< <

- [65] - Uno de los Pocos Autores que tuvieron en cuenta esta situación fue Karl Rahner SJ, quien explicaba en su artículo «el experimento ser humano. Perspectiva Teológica de la Automanipulación del Ser Humano »:« Tiene que ser El Ser Humano Operable, aunque aún queden oscuras a lo lejos la dimensión y el modo correcto de esa autoManipulación ». En: The question of man. Raising of a philosophical anthropology, Escrito en homenaje a Max Müller con ocasión de su sesenta cumpleaños, Friburgo/Múnic1966, pág. 53.

- < <

- [66] - Cfr. Al Respecto la «Consideración Intermedia: Compulsión Luminosa E Irrupción en el Mundo Articulado», EN Especial Las Referencias a la Concepción de la articulación en Bruno Latour, Págs.

- 169-SS - .

- < <

- [67] - [Eric Alliez](#), en su Libro de

- L' impossibilité - de la phénoménology. Sur la philosophy française contemporaine, parís1995, lanza una mirada retrospectiva serena a la constelación fenomenológica y a su disolución.

- < <

- [68] - [Véanse Págs.](#)

- 485-497 - .

- < <

- [69]

- Monadología, 61: «Mais une ame ne Peut lire en

- Elle-Même

- que ce qui y est représenté distinctement, car elle ne sauroit developper tout

- d'un - [Coup Tous Ses Replis, Car Ils Vont à](#)

- L'Afini - ». Si el Plegamiento de Lo Sabido Implícita U Oscuramente Por el Alma Lega Hasta El Infinito, No Hay Perspectiva Alguna de Legar a Un Saber Completamente Explícito; Éste está reservado a dios, al Intelecto Humano le pertenece un progeso de conciencia de explicitud creciente, pero siempre insuficiente. - < <

- [70] - Se Pied Remontar Los Orígenes de la Defensa Moderna del Primado de la Percepción al Menos Hasta la Crítica de Goethe de la Cosmovisión Científico-Natural; Cfr. Albrecht Schöne, Goethe's color theology, Múnich1987; Ursula Schuh, "The senses do not have": Goethe's criticism of perception as an answer to virtual worlds, Stuttgart/Berlín2000. - < <

- [71] - El Concepto «GEISTAUST» (Engranaje, Armazón, Estructura de Emplazamiento) de Heidegger Rece Algo de la Anormalidad de los Estados de Cosas Forzados a Aparecer, Que No Aparecen Por Sí Mismos. Manifiesta and Sentido Para Lo Monstruoso en lo Recién-Desocultado, Porg Consiguiend Para la Violación de Lo Oculto, Que Tiene a conocer por la investigación y que, en cuanto cae en la coacción de la visibilidad, o Sea, en la publicidad, Significa Algo Completamente Diferente Que la Presencia de Una "Cosa" Natural en el entorno próximo o que el estar abierto de un Paisaje habitual a miradas panorámicas amplias. - < <

- [72] - Scale up: Transferencia de Modelos en la técnica de procedimientos, Weinheim2000. - <<

- [73] - Cfr. Peter Galison, Image and Logic. A material culture of microphysics, chicago1997. - < <

- [74] - La Forma Hasta Ahora Más Fuerte de Una Teoría Rotada, en
ose Sentido, La Ofrece, A Nuestro DESTERN, Heiner Mühlmann,
The Nature of Cultures. Design of a cultural genetic theory, Viena/
Nueva York1996. - < <

- [*] - Citado, Como Siempre Que Se Pueda Hacer Con Nietzsche, Por la Traducción de Andrés Sánchez Pascual, Alianza, Madrid1996. (N. del T.). - < <

- [75] - Hermann Broch, Frankfurt 1976, Pág. 103.

- < <

- [76]

When we mention this data we follow the story of Dieter Martinetz, Der Gas-Krieg 1914-1918. Entwicklung, Einsatz und Herstellung Chemischer Kampfstoffe. Das Zusammenwirken von Militärischer Führung, Wissenschaft und Industrie, Bonn 1996; Variants of little importance in site indications as well as in temporary and quantitative data are found in the monograph of Olivier Lepick, the great Guerre Chimique:

1914-1918

, Paris 1998.

< <

[77]

Jean-Jules Henry mock, [L'Ser](#)

, Paris1933, cited by Rudolf Hanslian (ed.), Der Chemische Krieg, third edition, Berlin1935, p. 123-SS

.

< < [\[78\]](#)

Cf. Martinetz, o. c., p. 23-SS

.

< < [\[79\]](#)

Fritz having (1868-1934) It was also during the War Director of a presentation dedicated to "Gas Affairs" in the Ministry of War. Because he was Jewish, he had to leave Germany in 1933, after still in the summer of the same year it seems to advise the Reich Military Directorate on the reintroduction of a gas weapon. After a stay in England, he died on January 29, 1934 in Basel when he was on the way to Palestine. Some of his relatives died in Auschwitz. In military science the memory of the so -called Hasian lethality product has been maintained, which is multiplying the toxic concentration by exposure time (product $c \times t$). The concession of the Nobel Prize in Chemistry in 1918 to be for its discovery of the synthesis of the ammonia raised strong protests in England and France, where its name was first associated with the organization of the chemical war.

< < [80]

Cited by Martinetz, O.C., p. 24.

< < [\[81\]](#)

Cf. *Infra*, p. 514-SS . < < [\[82\]](#)

"You Take My Life / When You Do Take The Means Whereby Live." Venice merchant, act

IV

, scene 1.

< < [\[83\]](#)

Cf. Georg Wilhelm Friedrich Hegel, *Phänomenologie des Geistes*, Frankfurt 1970, p. 431-SS

. [Phenomenology of the Spirit, FCE, Madrid 1981.] According to Hegel, in terror the "discreet, absolute, hard and the stubborn punctuality of real self-consciousness ... Therefore, the only work and acting of universal freedom is death is death is death is death, and certainly a death that has no consummation or interior reach; since what is denied is the unconsuming point of absolutely free yes-most; It is, therefore, the coldest, most trivial death, without more sense than cutting a colm head or drinking a drink of water" (Ibid., Page 436).

< < [\[84\]](#)

Cf. to the idealistic German anarchist Johann Most, who invented the idea of the letter-pump; as well as: Albert Camus, *L'homme Révolté*, Paris 1951, which accentuates the difference between individual terror and state terrorism. [The rebel man, Editorial Alliance, Madrid 2005.]

< < [85] Cf. Joachin Fest, Hitler. Eine Biographie, Munich2000, p. 205. [Hitler, Planet, Barcelona2005.]

< < [86] Since both sides were aware of attempting against the law of war, they resigned to formulate protest to enemy governments for the use of toxic gases. The false argument of having, that in the case of chlorine it was not a toxic gas but only an irritating gas, and that, therefore, he did not compete with the prohibition of the Hague Convention, it has remained even in The most recent national-German apologetics.

< < [87] Cf. Jörg Friedrich, Das Gesetz des Krieges: Das Deutsche Heer in Russland 1941-1945. Der Prozess GEGEN DAS OBERKOMMANDO DER WEHRMACHT, MUNICH 1993.

< < [88]

This effect was anticipated by the massive use of highly explosive projectiles: cf. Niall Ferguson, *Der False Krieg. Der Erste Weltkrieg und Das 20. Jahrhundert*, Munich 2001, p. 290: "The strength of grenades had to replace the lack of accuracy."

< < [89]

We will explain how, from our point of view, the mass delirium theory of Hermann Broch was the second new science of the century; cf. *Infra*, p. 145-SS . < <

[90]

On the genesis of a nepology (or, for speaking with Thomas Mann, of a theory of "superior mobility") cleared at the beginning of the century [XIX](#)

Informs the monograph of Richard Hamblyn Die Erfindung der Wolken. WIE EIN UNBEKANTER meteorologe die sprache des Himmels erforschte, Frankfurt2001. The most important referrals from the point of view of the human sciences of the phenomenon of war propagand p. 145-SS .

< < [91] [Cf. Martinetz, o. c., p. 93.](#)

--- <

--- [92]

--- Called so by Fritz has to cause scientific scientific scientific, the Dr. Lommel (Bayer, leverkusen) and the teacher Steinopf (Comlitor of the Kaiser-Willemm for physica and electroquímics of dahlem, during the battle: “institute institute in the prusieve. that combat gas was called ashtack (gas mostaza) at cause of its over, or material of the human evasor, for its first place [or Iperita], for its first place [seeser] --- <

--- [93] --- on the not use of the no use of --- [Arma-Gare](#)

--- In the Second World War CFR. Günther Gellerman, Der Krieg, the stupid Stattfand. Mussels, überleggen and entscheides on the Deutschen Obersten Führunged chemischer chemischr Kampstom. --- < --- [94]

--- CFr. Martinetz, O. C., page, page. 70. --- < --- [95]

--- For the expression shadow-esttrén cfr. Heiner Mühlmann, the native of the Kulturen,
O.C. --- < --- [96]

--- It does not fall in absolute absence, for the contrary, the taken from a police nature and, in case of in need, military against the use of defined groups, people and symbols. --- <

--- [97]

--- Tampoco of the Aleam side was a absolute absoluto in the war of gas the attack with leper; Already in January 1915 had tried in the oriental gas in the front, called t 12, and used in March in March. --- < --- [98]

--- The extermination represents a simplification of the dialogue of stress by Sarre; In him, what matters it's not already already to be approved of the other, but choose the same half of the freedom of the other. --- < --- [99]

--- Intoxican, so in literal sense as figured. 4, 2002, the Telediary of the Night of the Night of the Ard dreamed a young woman in the beach of Tel Aviv, which, before autobús was suicide in an autobús autobús Israeli, asked: Respirase?». --- < --- [100]

--- CITADDO Según: Jürgen Kalthhoff/Martin Werner, the one Händler of zyklon B. Tesch & totnew. A firmengeschichte zwischen hamburg and auschwitz, hamburg1998, p. 24. ---

< --- [101]

--- Ibid., p. 25. --- <

--- [102]

--- Adding an additional anecdote that it was contrary to the purposes of the human experiment, to the departments of Auschwitz, Oranienburg and other camps of concentration. --- <

-- [103] --- CFr. Kalthoff/Wielner, O.C., pages.

-- 56-Sss

-- and 241. --- <

--- [104] --- Ibid., pages. --- [45-102](#)

$$\sigma_{\text{eff}} < \sigma_{\text{eff}} [105]$$

--- Ibid., p. 109. --- < --- [106]

--- The gas of war Sarin (T 144) was synthesized in 1938 in the department of Ludwig Alperin, directed by Dr. Gerhard Schrader. Its toxicity is more than thirty times superior at the Inhalation Application; With enough time of exposure a gram of Sarin can kill until a thousand human beings. --- < --- [107]

--- CFr. Haruki murakami, underground. The Tokyo gas Attack & The Japanese Psyche, Londres2 The Scripture Josef Haslinger has proported a funeral austroterrorist of these memories: In his novel Opernball, FrankFurt1 of criminals. --- < --- [108]

--- Elijah canetti, the dad twissen der Wote. Essays, Frankfurt1981, p. 23. --- < ---

[109]

--- Cfr. Götz Aly, «endlösung: Völkerverschiebungen und die mord An Euorkfurt1995, p. 374. Just receiverly recieved have been analyzed phrases-hate-speech of that kind of linguistics and phylosophics-motly fluently operated. Cfr. Judith Butler, has been sprich. zur politik of performation, Berlin1998. --- <

--- [110]

--- Cfr. Wim Klever (Ed.), the Schwer of the Luft in the Discision of 17. Jahrinhuders, Wiesbaden1997; Steven Shapin/sim Schaffer, Leviathan and the Air Pump. Hobbes, Boyle and the Lesson Foot, Princeton1985; The Macrobioiticatics,1 --- <

-- [111] --- J. G. Herder, spy. a Aswahl Auswahl Aus Dem Gestwek,
Walter Flemmer Ed.

-- 78-79-7

-- , Coursios. --- <

-- [112] --- CFr. In this volume, in chapter 3: « impomple towards and mimo. For a Critician Critical Humor», the upper 2: "The Festus of the Ser-of-Carents", pages. --- [529-5](#)

$$\sigma_{11}^{\text{max}} < \sigma_{11}^{\text{max}} [113]$$

Cf. Friedrich Nietzsche, Briefe, Sämtliche Briefe, Kritische Studienausgabe, Volume 6, Munich 1986, p. 140. To Franz Overbeck, November 14, 1881: «[...] But that medical meteorology... is unfortunately a science that is still in his childhood and, for what matters to me, only a dozen more questions. Maybe you know more now; I should have been in the exhibition of electricity in Paris, in part to learn the latest news, partly as an object of the exhibition: because as a sniffer of electrical changes and as a prophet of time, it is said, I compete with the monkeys And I am probably a "specialty." < <

[114] Cf. Rudibert Kunz/Rolf-Dieter Müller, Giftgas Gegen Abd el Krim. Deutschland, Spanien und Der gaskrieg in Spanish-Markko1922-1927, Friburg1990; In this book there are detailed details about the participation of war chemicals and German firms in the First Aerochemistry War, in which warriors on horseback from the mountain population of the Rif's cabilas were killed by bombs of cyanhydric acid and gasoline.

< <

[115] Already in 1950 Carl Schmitt spoke of the "pure destructive character of the modern air war", in: *der nomos der erde im völkerrecht des Justum Europeum*, Berlin1988, p. 298.

<< [116] An indication, among many, of this is the use of manifestly terrorist war media such as the Napalm by the US Air Force in the Vietnam War, as well as the launch of the dreaded lung groundbreaking bomb, the Blue82 Commando Vault, aka Daisy Cutter (A ammonia nitrate bomb of

5.7 tons), about Iraqi infantry and Afghan warriors. < <

[117] Cf. Jörg Friedrich, *Der Brand. Deutschland im
pumpkrieg1940-1945*, Munich2002.

< <

[118]

Jörg Friedrich, *or. c.*, p. 358.

< < [\[119\]](#)

For a detailed posterior story of what happened between February 13 and 15, 1945 CFR. Götz Bergander, Dresden Im Luftkrieg. Vorgeschichte, Zerstörung, Folgen, Weimar/Colonia/Vienna1994, especially p. 112-231 ; as well as Jörg Friedrich, O.C., p.

[120] Anyway, already for the night of the Hamburg fire, 41000 dead are cited. The "official" figure of Dresden victims seems intuitively to an eyewitness like Götz Bergander too low, although he admits as a historian that lacks the tests for higher figures, however plausible that they seem subjectively and within the dynamics of exaggeration . < <

[121] If the radiation patients who died until the end of 1945 are added, or, rather, to the first anniversary of the launch of the bombs, 151000 is reached for Hiroshima and 70000 for Nagasaki.

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[122] During the peace of peace in Hiroshima, on August 6, 2001, the total number of victims was encrypted, added those killed by later sequelae (which loses in plausibility after more than half a century), in 221893, of which Approximately 123000 were men and 98500 women.

< <

[123] [Andrew S. Grove, Nur Die Paranoiden überleben: Strategische Wendunkte Vorzeitig Erkennen, Frankfurt1994.](#)

< < [124]

Ken aibek/Stephen Handelman, Biohazard. The Chilling True Story of the Largest Cover Biological Weapons Program in the World - Told from the Inside by the Man Who Ran It, New York1999, p. 25-28 .

<< [125] Cf. Werner Marx, "the" place "for the measure. The torsion of subjectivism », in: Gibt es AUF erden ein mass? Grundbestimmungen Einer nichtmetaphysischen Ethik, Hamburg 1983, p.

63-85 . < <

[126] Martin Heidegger, Zur Erörterung der Gelassenheit. Aus Einem Feldweggespräch über Das Denken, 1944/1945, in: Gesammelte Werke¹³, p. 47. < <

[127] Hermann Schmitz, in his doctrine of "inclusive situations", linked to the positive content of the concept "inhabit"; cf. Hermann Schmitz, *Adolf Hitler in der Geschichte*, O.C.

< <

[128] Cf. Jeane Manning/Nick Begich, *Löcher Im Himmel. DER GEHEIME Ökokrieg mit dem ionosphärenheizer haarp*, Frankfurt 1996.

< < [129] [Ibid., P.](#)

231-SS .

< <

[130] Cf. Ian Gibson, Salvador Dalí. Die Biographie, Stuttgart1998, p. 378.

< < [131]

Salvador Dalí, Dalí, Rastatt 1988, p.
229-S

.

< < [132] Salvador Dalí, the conquer of
L'Arrationnel

, 1935; German in: Salvador Dalí, Gesammelte Schriften,
Munich 1974, p. [268-279](#)

. ["The conquest of the irrational", complete work, volume IV , Trial, Juan José Lahuerta (ed.), Destiny, Barcelona2005, p.

403-419 .] < <

[133] Marshall McLuhan, Die Magischen Kanäle. Understanding Media, Düsseldorf and Vienna 1968, p. 139.

< < [134]

André Breton, manifest du Surréalisme, Paris 1962, p. 155.
[Manifestos of Surrealism, Viewer Books, Madrid 2002.]

< <

[135]

According to an indication of Gabriel afternoon, with this it also has to do that "revolution in the head", which most of the time is mistakenly described as an illustration: the custom of believing together with preachers and ancestors is replaced by custom of repeating what they contribute contemporary innovators. Cf. Gabriel afternoon, Die Gesetze der Nachahmung (1890), O.C., p. 270. < <

[136] The philosophical sources of the concept of unconscious are exposed, above all, in the works of Odo Marquard, *Transzendentaler Idealismus. Romantische Naturphilosophie. Psychoanalyse*, 1987, and by Jean-Marie Vaysse, [L'Ancient](#)

DES Modernes. Essai Sur L'O origin [Métaphysique de la Psychanalyse,](#)
[Paris1999.](#)

< < [137]

Salvador Dalí, o. c., p. 290.

< < [\[138\]](#)

Cited by: Absolute McLuhan, Martin Baltes and Rainer Höltzschl eds., Friburg 2002, p. 164;
cf. Also Marc Monmonier, *Air Apparent. How Meteorologists Learned To Map, Predict and
Dramatize Weather*, Chicago and London 1999. < < [\[139\]](#)

Cf. Thomas E. Graedel/Paul J. Crutzen, Atmosphäre Im Wandel. DIE EMPFINDLICHE LUFTHÜLLE UNSERES PLANET, HEIDELBERG/BERLIN/OXFORD1996, p. 3-5

.

< < [\[140\]](#)

Cf. Günter Barudio, Tränen des Teufels. Eine Weltgeschichte des Erdöls, Stuttgart 2001.

< < [\[141\]](#)

Cf. Peter Sloterdijk/Hans-Jürgen Heinrichs, Die Sonne und Der Tod, O.C., p. 320-329 .

< < [142] Rolf Peter Sieferle, Der Unterirdische Wald. Energiekrise und Industrielle Revolution, Munich 1982.

< < [143]

Sylvie Joussauume, Klima. GESTERN, HETE, MORGEN, BERLIN/
HEIDELBERG1996, p. 62.

< < [\[144\]](#)

Carl Amery and Hermann Scheer, in their book: Klimawechsel. Von der Fossilen Zur Solaren Kultur (Munich2001), discuss the technical and mental budgets of traffic to a post-fossil energy civilization, although more about both political and ideological resistances against. < < [\[145\]](#)

Cf. spheres II, balloons, exception 2, «Merdocracy. Of the immunoparadox of sedentary cultures », p. 297-308 .

< < [146]

Claudia Bölling/Rolf Horst, Schirme. Der Himmel AUF Erden, Berlin1995.

< <

[147]

Cf. Erich Heck, Indoor Air Quality Am Arbeitsplatz. «Sick Building Syndrom» und «Building Related Illness». Ein Deutsch-Amerikanischer Rechtsvergy, Baden-Baden1994. < <

[148] Luce Irigaray, [L'Oubli](#)

of L'Ae [Chez Martin Heidegger, Paris1983, p. 147.](#)

< < [149]

Cf. Anja Stöhr, Air-DeSign Als Erfolgsfaktor Im Handel.
MODELLGESTÜTZTE ERFOLGSBEURTEILUNG UND
STRATEGISCHE EMPFEHLUNG, WIESBADEN1998.

< < [\[150\]](#)

Cf. Detima von Kemppski, Raumluf-Essenzen-Zugabe. Ein Kleiner Leitfaden über Grundlagen und Anwendungsmöglichkeiten, Karlsruhe1999. < < [151] Cf. Gerhard Schulze, Die Erlebnisgesellschaft. Kultozoologie der Gegenwart, Frankfurt/ New York1993, Chapter 10 «Theory of the scene», p. 459-SS

. < <

[152]

Cf. Walter Benjamin, Das Passagen-Werk, Gesammelte Schriften,
Volume [V](#)

1, Frankfurt1989, p. 292. < < [\[153\]](#)

For the collector concept see Infra, Chapter 2, «Indours. Foam architectures », p. 475-490 .

<< [154] «Elias Canetti," Hermann Broch. Speech for his 50th birthday ", in: Elias Canetti, Das Gewissen Der Wort, O.C., p. 22.

< < [155]

Ibid., P. 18.

< < [\[156\]](#)

Ibid., P. 23. < <

[157]

Ibid., P. [23-S](#)

· < < [\[158\]](#)

Cf. Paul Michael Lützeler, Hermann Broch. Eine Biographie, Frankfurt 1985, p. 209; The expression "sodamiento" is found in a letter to Ernst Schönwiese of October 3, 1936. It is not verifiable if Broch was aware of the development of the new combat gases, extremely toxic, Tabun (1934) and Sarin (1938), in a research laboratory by I.G. Farben. A series of contemporary authors had also extracted dark forecasts for the future of their memory of the gas war, for example, Erich Kästner in his poem "The last chapter" of his poems book Ein Mann Gibt Auskunft, 1930: One day of the year 2003, a thousand aircraft with gas and bacilli on board and kill all humanity, which only in that way achieves its world peace goal; Strangely concrete, Kästner dates that satire of the impulse of death on July 13, on the eve of the anniversary of taking the Bastille; cf. Erich Kästner, Kästner Für Erwachsene, chosen works, volume 1, Zurich 1983, p.

219-SS

. < <

[159] Karl Kraus, Briefe An Sidonie Nadherny von Borutin 1913-1936, first volume, Munich 1974, p. 167. < <

[160] Karl Kraus, *Die Fackel*, reprint, Frankfurt 1977, notebook [261-2](#)

, 1908, p. 1. < < [\[161\]](#)

Hermann Broch, Massenwahntheorie. Beiträge Zu Einer Psychologie der Politik, Frankfurt 1979, p. 454. < <

[162]

Gabriel afternoon, Die Gesetze der Nachahmung, O.C., p. 100. < <

[163] Elias Canetti, *Masse und Macht*, Frankfurt and Vienna 1988, p. 97. [Mass and power, the Aleph, Barcelona 2000.] < <

[164] Hermann Broch, Massenwahntheorie, O.C., p. [306-SS](#)

. < <

[165]

Ibid., P. 334. < <

[166] Broch had thus formulated the lesson: "The fight is directed [...] to the obsession with victory as such, and when it is possible to take her to her goal, this" victory of victory "is no longer any victory in the traditional sense [...] It could almost be said that the usual (and so extremely human) joy) would have to be replaced from now on the duel for victory ... », *ibid.*, P. 344. From a similar perspective, Paul Valéry had formulated in 1927: "Europe is splashed with triumph arches erected at the same time, whose sum is zero", *Cahiersii*, Paris1974, p. 1478. For the rest, Broch's thesis on political sleepwalking, mass delirium states and organized self -deception are indirectly confirmed by the last American science of strategy. This has produced an explanatory figure of propaganda, defined as a form of "state channeling of public opinion" and essential for American hegemony. This hypersophistic conception of the Cyberwar is proven worldwide, in a great media trial, on the occasion of the Second Iraq War in March 2003. Cf. John Arquilla/ David Ronfeldt, *The Emergency of Noopolitik. Towards An American Information Strategy*, Santa Monica1999. < <

[167] Cf. Calvin Tomkins, Marcel Duchamp. Eine Biographie, Munich 1999, p. [262-s](#)

. and 436. < < [\[168\]](#)

Ibid., P. 474. The interlocutor is Calvin Tomkins. < < [\[169\]](#)

For investment, also conditioned by this, of immune energies in habitability conditions, cf. Infra, Chapter 2, "Indours", section A: "Where we live, move and are" and section B: "Cellular construction, Egosferas, Autocontainer". < < [\[170\]](#)

Jakob von Uexküll, Umwelt und Innenwelt der Tiere, Berlin1909, second edition 1921.

< <

[171]

Cf. Roberto Esposito, Immunitas. Protezione e Negazione Della Vita, Turin2002. < <

[172] On the individualistic tendency: Norbert Bolz, *Die Konformen des Andersseins. Ende der Kritik*, Munich 1999; Tilman Habermas, *Geliebte Obeskte: Symbole und Instficul Der Id Id Identitätsbildung*, Frankfurt 1999; Detlef Ax, *"Verwundete Männer": Zu Vaterlosen Kultur und Männlher Identität in den Westlichen Industriesten*, Stuttgart 2000; On the collectivist tendency: Alois Mosser (ed.), *"Gottes Auserwählte Völker": ErwählungsvorsvoryStellungen und Kollektive Selbstfindung in der Geschichte*, Frankfurt/Berlin/New York 2001; Carolin Emcke, *Kollektive Idditäten: Sozialphilosophische Grundlagen*, Frankfurt 2000; Nikolaus Busse, *Die Entstehung von Kollektiven Identitäten: Das Beispiel der Asan-Staaten*, Baden-Baden 2000; Günther Schlee (ed.), *Imagined Differences: Hatred and the Construction of Identity*, Münster/Hamburg/New York 2002. < <

[173] Cf. Gert Mattenklott, «Surveuses. The clamping of characters », in: Blindgänger. Physiognomische Essays, Frankfurt 1986, p. [7-40](#)

· < < [\[174\]](#)

--- CFr. Donna J. Haraway, "The Biopolitiics of Postmodern Bods: Determinations Of System System System, 1, 1989.

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--- [175] --- « FUTURATIO FUTUROTUM UTUORM UTILIUM is QUAM”, of divinationEii,

--- < --- [176]

--- Bbotho Stasss, That Feahler of Kopiten, Munich1999, p. 102.

--- < --- [177]

--- Cfr. Sn's spieker, "the archive culture, or: "They had something, you have archivo now". The historical varnary was used to be of the offices", in: Trajekte5, 3, September 2002, Newslets Für, Berlin, Berlin, Berlin, Berlin, Berlin, Berlin, Berlin. --- 23-2 ---

-- < -- [178]

-- Friedrich Nietzsche, 230, 230, Kritische 5, Volume 5, and
Munich1980, pages.

-- 167-sss --

--- < --- [179]

--- This conception has been prepared in Johann Gottfried Herder, which in his work also a hilophie of the geschichte zur bidd1967, p. of what can be asmited in her; Besides, nature has equipped with insensibility, frialdad and ceera; You can even become in least in least and discover.

--- < --- [180]

--- Friedrich Nietzsche, Kritische Studienausgabe, Volume 1, MUNICH1980, p. --- 875-
SSS ---

--- < --- [181] --- CFr. The Gaa is science, § 344: "An what point we are more plowed. A surprise of this idea of life and knowledge offers to her theory plessner in its theory of the " exclasional political. CFr. Joachim phischer, «Androides - Human Beirs - Prishes. The anthropology fiosóficaphy as Sosts of the Humanism", in: Humanisms in

--- 229-2 --- At the same time that Nietzsche, Gabriel in the afternoon refers to the probability that the "cultivated individual to the desensitization of a social needs of a solution in areas of a solution in areas of a solution in areas. Gabriel evening, the Gesetze der Nachahmung, O.C., p. 149. --- <

--- [182] --- Ibid., p. 168. --- < --- [183]

--- CFr. Ernest Bez, Theological of the Elektrizität. Zur begegnun and auseinandsetzun of theological and naturhussinschaft in 17. and

--- < --- [184]

--- Cfr. The elektrifizierte gesellschaft, catalog of exhibition of exhibition badismuseum of Karlsruhe,1 --- <

--- [185]

--- on the way and way in which Pastur contributions to conform to the eternity of solidation and Higienico-Shone-Short of the Century-Social Century.

--- XIX

--- , Cfr. François EWal, Der Volosest, FrankFurt1993, pages. ---
[464-s](#)

--- --- < --- [186]

--- CFr. Jacques Poulain, --- L'âGE

--- Pragmatique O U

--- L'expérimentation

--- Totale, Pays1991. It is, a meaning of the meaning of the most
sagaz of the culture of the science, a latour, to be a catéra of
«Sologist of «Sologist of «Sologist of «Sologist of «Sologist of
«Sologist of «Sological Science).

--- < --- [\[187\]](#)

--- Boriss Groys, "Propaganda of Communism. 40 years after Stalin Death of Stalin: why then then the art I would only be bifestyle", in: die Zeit, N.O 10/2003, p. 38. --- < ---

[188]

--- CFr. McLuhan McLuhan, "The word print. Nationalism of nationalism", in: the magist
Kanäle. Congregation Media, O.C., pages. --- 186-sss

--- So as the classic: Karl Kraus, "Fin of the world by Magia by
Magia" (Dee Fackel, December

--- 424-sss ---

--- < --- [189] --- Gabriel evening, the gesetze der Nachahmung,
O.C., p. 387.

--- < --- [190]

--- CFr. Bruno Latour, «the atoricity of things. Where were the pasture microbes?», in: the hoffsing of pandara. Accommodation zur Wirklichkeit of the Wissenschaft, France2000, pages.

--- 175-sss ---

--- < --- [191]

--- CFr. Peter Fabies, *Leben on trieihaus: Unser Klimasstem - and Was Wir Daraus Macheen*, Berlin/heidedeberg2

--- <

--- [192]

--- CFr. Bruno Latour, *the parliament of the Dinge*, O.C., pages. ---

[82-sss](#)

--- --- < --- [193]

--- CFr. Bruno Latour, "Do you also have the objects a story? A network of Pasour and White in a Lactical Application bathroom, in: to be Berliner Schlüssel. Ern Kud is Lieb Habers of the Wissenschaften, Berlin 1996, p. --- 87-1 --- ; for the proposals CFr. Alfred N. Whitehead, the opening der Ideen, Frankfurt 2000, p.

--- [194] --- Bruno Latour, Die HoffNung of pandora, O.C., p. 73. --- <

--- [195] --- Ibid., p. 174. --- <

--- [196] --- Arnold Gehle, Urmensch and Spcres. Philosophische
Ergebnisse and Aussagen, Fenn1956, p. 26. --- <

--- [197] --- Ibid., p. 71. --- <

--- [198] Cf. Bruno Latour, Wir Sind Modern Gewesen. Versuch Einer Symmetrischen Anthropologie, Frankfurt1998.

< < [199]

Alfred North Whitehead, Prozess und reality. Entwurf einer Kosmologie, Frankfurt 1984, p. 472.

< < [\[200\]](#)

Cfr. Ernst Tugendhat, *Der Wahrheitsbegriff Bei Husserl und Heidegger*, Berlin 1967; This work, which with respect to Heidegger reaches a negative result, offers an expressive example of how rituals of thoroughness and solidity can be worth to prevent the best understanding of the worst. More appropriate, Hermann Schmitz, from a critical proximity to Husserl and Heidegger, has reformulated the thesis too compact of the "forgetfulness of being" in a discreet list of fundamental "mistakes" of the western spirit; In doing so (unlike Husserl, which in his writing "Krisis" appointed two great erroneous developments: transcendental subjectivism and objectivist physicalism) comes to name four: the psychologist-reductionist, the dynamic, the ironic, the autistic. For each of them, the author outlines a therapeutic-cultural correction extracted from the spirit of renewed phenomenology. < < [201]

Elias Canetti, Die provinz der Menschen. AUFZEICHNUNGEN 1942-1972, FRANKFURT 1976, p. 77. < < [\[202\]](#)

Cf. Martin Heidegger, "Aletheia (Heraclitus fragment16)", in: Vorträge und Aufsätze, Pfulullingen1985, p. 249-SS .

< < [203]

QUINTUS HORATIUS FLACCUS, CARMINAI, 22.

< <

[204]

In the poem cited, first of all, the immutability of the poet's love, which responds to charm, independent of the weather, of the beloved, is spoken. < <

[205] Plato, Timeo, 33 a.

< <

[206] [On the origins, development and catastrophe of the envelope](#)
[cfr. Spheres, balloons, chapter 5: «Deus sive sphaera or: the](#)

One-all what explodes », p. [403-502](#)

. < <

[207]

Fedon,

61C2-69E5

. < <

[208] Briefe von und Hegel, Volume, J. Hoffmeister ed.,
Hamburg1969, p. 120. < <

[209] Whose magnetopathic-psychoanalytic flank is remembered in sphere, bubbles, chapter 3: «Human beings in the magical circle. For a story of ideas of the fascination of proximity », p. [197-244](#)

. A wide description of the current in its entirety offers Bertrand Méheust, *Somnambulisme et Mediumnité (1784-1930)* , [Volume 1: le défi du magnétisme animal](#), [volume 2: le choc des Sciences Psychiques](#), Paris1999.

<< [210] Cf. Werner Weiss, Enttäuscher Pantheismus. ZUR WELTSTALTUNG DER DICHTUNG IN DER RESTORATIONSZEIT, DORNBIRN1962.

< < [211] Cf. the important analysis of Wolfgang Riedel, *Homo Natura*.
Literarische Anthropologie UM 1900, Berlin/New York 1996. < < [212]

Cf. Karl Joel, Seele Und Welt. Versuch Einer Organischen Auffassung, Jena1912. < <
[\[213\]](#)

Cf. Helmut Lethen, Verhaltenslehren der Kälte. LEBENSVERSUNCHO ZWISCHEN DEN KRIEN, FRANKFURT1994. < <

[214]

C. P. Snow, Die Zwei Kulturen. Literarische und Naturwissenschaftliche Intelligenz, Stuttgart1967. The work, informative about the English history of the ideas of the century
[XVIII](#)

, by Sigmund Bonk, Abschied von der Anima Mundi. Die Britische Philosophie Im Vorfeld der Industriellen Revolution, Friburg/Munich1999, chooses an area of analysis too narrow to make visible the long opposition between mechanism and belief in the soul of the world. For the rest, the vision that is sketched from the two cultures is shortened in a dimension, because modern neo-genicis, as a quasi-terCE culture, rejected both mechanism and pansiquism to get the human being out of the world's entire context and order it to the totally-another. The trend culminates in the work of Karl Barth, who only through a unilateralization of tradition was able to reach his theology-tototaliter-aliter, not ultimately because of his lack of consideration of the cosmoteistic implications of the doctrines of the Holy Spirit; although we must not ignore that the immediate comparison of the soul of the world was unacceptable for orthodoxy with the third person of the Trinity (remember the accusations that were made against Giordano Bruno in his process); cf. Henning Ziebritzki, Heiliger Geist Und Weltseele. Das Problem Drritten Hyposta Bei Origines, Plotin Und Ihren Vorläufern, Tubinga1994. < <

[215]

Jakob von Uexküll, Kompositionnslehre der Natur, O.C., p. 355.

< <

[216] Cf. [infra the chapter «Traffic. Neither contract, nor organism. Approach to multiplicities-space, which, unfortunately, are called societies », p.](#)

202-SS . < <

[217] Jacques Poulain shares with Arnold Gehlen the concern for that separation, cf. Jacques Poulain, from

l'htme . Eléments [D'Anthropobiologie](#)

Du Langage, Paris2001. < < [\[218\]](#)

Cf. Arnold Gehlen, Urmensch und Spätkultur. Philosophische Ergebnisse und Auseagen, Bonn1956, p. 13. < <

[219]

Cf. Gabriel afternoon, Die Gesetze der Nachahmung (1890), Frankfurt2003. < <

[220] Ibid., P. 58. < <

[221] The "O" between "mothers" and "parents" recalls that in most of the first systems of lines of ancestry to children they were only included in a half of the marriage alliance, quite the contrary that in family logic Above the day, according to which every child is considered to bilinearly related to both progenitor parties.

< <

[222] On the proto-institutional and highly artificial character of unilineal kinship systems, cf. Arnold Gehlen, *Urmensch und Spätkultur. Philosophische Ergebnisse und Auseagen*, Bonn1956, § 37 «Orders of blood ties» and § 38 «Totemism», p.

[223] Ethics Nicomachea, Book 9, 1170b 10. < <

[224] Cf. ESPERAS II, Balloons, Chapter 4: «The ontological argument of the sphere», p.

309-368

. < <

[225] Cf. Jean-Pierre Vernant, Die Entstehung des Griechischen Denkens, Frankfurt 1982.

< <

[226] Laws, Book 3, 678c. < < [\[227\]](#)

Cf. Peter Sloterdijk, «suffrage in favor of animals. Fantasy on animal representation », in: Herausforderung Tier. Von Beuys Bis Kabakov, Regina Haslinger ed., Munich/London/New York 2000, p. 128-133

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< <

[228]

Cf. Wilhelm Emil Mühlmann, «Colluvies Gentium. Genesis of the people from asylums », in: Homo Creator. ABHANDLUNGEN ZUR SoZIOLOGIE, ANTHROPOLOGIE UND ETHNOLOGIE, WIESBADEN 1962, p. [303-SS](#)

. Mühlmann sends, among others, to the example of the Tartars of Crimea, which constitute an ethnic neoformation from the most diverse "populations waste": "A mixture of authentic tartaros with Ottoman Turks, with Genoese, with remains of Godos de Crimea , of posthic Greeks and perhaps also with chopstones of ancient Iranian populations of southern Russia ('skitas') », p. 306. A source of the Silluvies Gentium were the relations with clients and metecos of the Hellenic polis, which, through an active asylum policy, worried about the increase in their vassalage; Here lies one of the origins of the "state" clientelist-mafioso, which can be understood as dark in both feudal and post-democratic state. Mühlmann emphasizes that the era-colluvies-gentium has not ended at all: in the movements of fugitives of the second half of the century XX

See starting points for ethnogenetic dramas again. With these considerations they can connect, without any effort, the approaches-imagined-communities of the last political sociology.

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[229]

Gilles Deleuze, Die Einsame Insel undere Textte. Text Und Gespräche 1953 bis 1974, David Lapoujade ed., Frankfurt 2003, p. 16-17

. [The desert island and other texts: texts and interviews (1953-1974)

, trad. by José Luis Pardo, Pre-Textos, Valencia 2005.] < <

[230] Materials for a criticism of family reason are found in Thomas Macho, «so many human beings. Beyond the genealogical principle », in: Vor der Jahrtausendwende. Berichte Zur Lage der Zukunft, Peter Sloterdijk ed., Frankfurt1990, p. [29-64](#)

; as well as in: Thomas male, «family trees, trees of freedom and religion of genius. Notes for the history of genealogical systems », in: genealogie und genetik. Schnittstellen Zwischen Biologie und Kulturgeschichte, Sigrid Weigel ed., Berlin2002, p. 15-43 ;
Klaus Heinrich, "The function of genealogy in the myth", in: Vernunft und Mythos. Ausgewählte Textte, Frankfurt1992, p.

11-26 ; Pierre Legendre, L'Antimable OBJECT OF THE TRANSMISSION.
Etude Sur Le Prince Généalogique in Western, Paris1985. < <

[231] Cicero already expressed the idea of socialization through a type of qualitatively new assembly: «A people is not any assembly of human beings, gathered in any way, but the meeting of a crowd, associated based on legal consensus and communion of Interests »[« Populus non est omnis hominum coetus quaquo congregatus modo, sed coetus civium iuris consensu et utilitatis Communione sociatus »]. *De re publica*, I 39. << [232] [Thomas Hobbes, Leviathan or The Matter, Forme and Power of A Common-Wealth Ecclesiasticall and Civill \(1651\), Chapter 17, Richard Tuck ed., Cambridge 1992, p. 120.](#)

< < [233]

Laws, book X , 903b, c. [Cast translation. of J.M.Pabón and M. Fernández-Galiano, Institute of Political Studies, Madrid1960. (N. of T.)]

< < [2. 3. 4] [Laws, book](#)

x, 904b. < <

[235] EUDEMONA Θεόν, Timeo 34b.

< <

[236] [Zoon Aídion On](#), Timeo 37D.

< < [237] Meditations, IV, 29, and II, 1. < < [\[238\]](#)

Jean-Jacques Rousseau, Vom Gesellschaftsvertrag Oder Grundsätze des Statsrechts,
Stuttgart1986, p. 116. < < [\[239\]](#)

Tito Livio, Ab City Conditio, II, 32, 9-12 , 2.

< < [240]

Republic, book

III

, 414B-415CD. The present of the argument gives evidence the strong influence of the Platonic political Leo Strauss in the American neoconservatives, who recognize, with their teacher, the need for a democratic management of illusion by elites without any enthusiasm.

< < [241]

John Rawls, Eine Theorie Der Gerechtigkeit, Frankfurt 1975. < <

[242]

Ibid., P. 160. < <

[243] Cf. Garbis Kortian, "Une Philosophie Première Pour Le Dernier Homme?", In: Critique, January 1981, No. 404, p.

3-SS

. That a rebirth of contractualist theories has been reached in recent times, as representatives of that tendency, conditioned by the wealth of content of the contract metaphor, but for theoretical-political reasons, more exactly: by The interest in restricting systemic approaches in sociology and in giving birth to a model that could support a theory not too illusory of collective action. Neo-Contractualism is the offer with which a certain "social philosophy" addresses the demand for an edifying theory for unity and pedagogues officials. That it is an edifying theory manifests it, among other things, the fact that representatives of negotiating professions (lawyers, diplomats, trade unionists in negotiations of collective agreements, intermediaries, social workers, peacemate commanders, etc.) barely recognize His own praxis, determined by strategic considerations, in the speculations of the contractualist theorists. Cf. Klaus Eder, «The permanent social contract. For the collective construction of a social order », in: Lucian Kern/Hans-Peter Müller (eds.), Gerechkeit, Diskurs Oder Markt? Die Neuen Ansätze in der Vertragstheorie, Opladen1986, p.

67-SS

. < <

[244] THE THEORY-RED-ACTOR [ANT: AKTEUR-NETZWERK-THEORIE], which only intends to deal with associations, proposes another way to end the "social" expression in the theory of society. Cf. Bruno Latour, "Gabriel afternoon and the end of the social", in: Soziale Welt (2001), p. [361-376](#)

. < <

[245]

Georg Simmel, "Excource on the problem: how is society possible?",
In: Soziologie. Utersuchungen über Die Former Vergesellschaftung,
Leipzig1908, p. [27-45](#)

; Also in: Georg Simmel, *Schriften Zur Soziologie*. An edited and introduced by Heinz-Jürgen Dahme and Otthein Rammstedt, Frankfurt 1983, p. 275-293 .

< < [246] [Ibid., P. 280.](#)

< < [247] [Ibid., P. 290. that](#)

like (which highlights Simmel himself) It is proof that the author does not really return to the holistic-social point of view, although occasionally resorts to the language game in which the individual, as a professional, precisely because of his "peculiarity, becomes In a necessary member in life at all ... », O.C., p. 293. < <

[248] Ibid., P. 283.

< <

[249] [Ibid., P. 285.](#)

<< [250] Ibid., P. 285. A more radical formulation of that idea is found in the work of Gabriel afternoon, *Monadologie et Sociologie* (1893), reissue Paris1999, p. 80: «Its elements [that is, those of the great social mechanisms, P. Sl.] [...] They always belong only to the essence to the world they make up, while on other sides they escape him. This world would not exist without them, however they would be something without this world ».

< < [251]

Ibid.

< < [\[252\]](#)

Gabriel afternoon, *Monadologie et Sociologie*, presentation of Eric Alliez, Postfacio de Maurice Lazzarate, Paris 1999, p. 58. With this way of speaking late he anticipates that of Whitehead, who in process and reality understands "society" as an self-supporting link of "real entities"; Thus, for example, we can talk about a "society of electromagnetic events"; cf. Alfred N. Whitehead, *ProzESS und Interität*, O.C., p. 176-S . and 182.

< < [253] [Gabriel afternoon, Monadologie et Sociologie, O.C., p. 58.](#)

< < [254]

With respect to our reserves against the metaphor of the network,
see *supra*, p.

[197-SS](#)

. < <

[255]

Gabriel afternoon, *Monadologie et Sociologie*, O.C., p. 61. We notice that late, in its imaginary experiment on the vertical nation, it abandons the suppressed gravitation hypothesis again (if not, the materials for the construction of the vertical city would not have to be applied as especially solid). < <

[256] Vilém Flusser, "Spaces", in: Heidemarie Seblatnig (ed.), Aussen Räume Unne Räume. Der Wandel des Raamegriffs IM Zeitalter der Elektronischen Medien, Vienna1991, p. 78. < <

[257] Cf. spheres I, Bubbles, Chapter 5, «The original companion. Requiem by a discarded organ », especially p. [319-SS](#)

· < < [\[258\]](#)

["GEFäss Autogenes"] Cf. spheresi, bubbles, "Introduction. The allies or: the exhaled commune », especially p. 51-52

and 64.

< < [\[259\]](#)

René Crevel, "Leo Siècle well," cited in: Révolution Surréaliste. EIN LENEBUCH, A PFAU
ED., MUNICH1997, p. 55. < < [\[260\]](#)

UWE Sander, Die Bindung der Unverbindlichkeit. Mediated Kommunikation in Modernen Gesellschaften, Frankfurt 1998. < <

[261]

Georg Simmel, "Space Sociology", 1903, in: Schriften Zur Soziologie, Frankfurt 1983, p. 229. < <

[262] Cf. Immanuel Kant, Die Metaphysik der Sitten, Wilhelm Weishedel ed., Frankfurt 1977, p.

336-S

. < <

[263] Paralpomena Zum Blüthestaub, No. 131. < <

[264] Cf. the topological exhibitions of Heiner Mühlmann in his theory of instinct architecture, in which we must distinguish between biological systems of space and artifact spaces or symbols: *Die Natur der Kulturen*, O.C., p.

55-SS

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[*] Luftbeben. Aus give that terrs, suhrkamp, Frankfurt2002 [air tremors. In the sources of terror, pre-texts, Valencia2003]. Here something modified and expanded with new pages appears. We translate Luftbeben by "aircotos", first because in German Erdbeben = earthquake (s), Seebeben = tsunami (s), and second for certain resonances of the text itself (p. [103-105](#))

. It is also a hint that I owe and I thank my colleague in the Faculty of Philosophy and Letters of the University of Extremadura, the professor of Latin Philology D. Eustaquio Sánchez Salor. (N. of the T.) < <

[**]

"Air Force" (German), which literally means "air weapon." It is played with both meanings. (N. of the T.) < <

[265] Gilles Deleuze, Die Einsame Insel undere Textte. Textte und Manzräche von 1953 bis 1974, O.C., p.

12-S

. [The trad is cited. by José Luis Pardo, in: Gilles Deleuze, the desert island and other texts, pre-texts, Valencia2005, p. 17. (N. of T.)]

< <

[266] Georg Simmel, "Space Sociology", in: Schriften Zur Soziologie, O.C., p. 226; cf. also of the same author «the frame of a picture. An aesthetic essay », in: von wesen der Moderne. Essays Zur Philosophie und ästhetik, Werner Jung (ed.), Hamburg1990.

< <

[267] [Robert von Ranke-Graves, Griechische Mythologie. Quellen und Deutung, Reinbeck, Hamburg1984, p.](#)

< <

[268] Cf. Ernst Messerschmidt/Reinhold Bertrand/Frank Pohlemann, Raumstationn. Systeme und Nutzung, Berlin/Heidelberg/New York/etc. 1997, p. 145. The "salad machine" is a development of the greenhouse-SVET, created by Soviet researchers, who had been tested since 1990 aboard MIR. Growth experiments in ingrability resulted in that the-Svet plants only reached half the size of the plants cultivated on Earth in comparable conditions; In essays with wheat, edible, sterile grains appeared: due to ethyl too high concentrations, as proven in subsequent analyzes. With the first successful crop of mustard plants capable of germinating in space, it was achieved in the summer of 1997 to open a new path in the field of space plantation biology; In 1999, experiments were with a second generation of space wheat. Cf. Marsha Freeman, Challenges of Human Space Exploration, Chichester2000, p.

74-79 . < <

[269] Ibid., P. [109-148](#)

· < < [\[270\]](#)

For a description of politicians as containers of collective situations CFR. Thomas male,
«Container of attention. Reflections on Righteousness in Politics », In: OPFER DER MACHT.
Müssen Politiker Ehrlich Sein?, Peter Kemper ed., Frankfurt/Leipzig1993, p. 194-SS

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< < [\[271\]](#)

Friedrich Nietzsche, La Gaya Science, § 124: «On the horizon of the infinite.– We have abandoned the earth and we have embarked! We have broken the bridges behind us, even more, the earth behind us! [...] Oh, if the longing of the earth invades you, as if there had been more freedom! Because there is no "land" anymore! " < <

[272] «Cosmonauta Sergéi Krikalev in conversation with Andréi Ujica: ingrained around the homeland. Life in space - The space in life », in: Lettre International, notebook 53, summer 2001, p. 75.

< <

[273] Conversation with Andréi Ujica, O.C., p. 74. < <

[274] More details about this infra pages. [268-SS](#)

· < < [\[275\]](#)

Thus Paraphrase Barbara Ward, in his book SpaceShip Earth, London1966, p. 17, written under the influence of Fuller, the fundamental holistic doctrine of the great engineer.

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[276]

R. Buckminster Fuller, Bedienungsanleitung Für Das Raumschiff Erde und Andere Schriften, Amsterdam/Dresde1998, p. 48. < <

[277] Ibid., P. 49. < <

[278] Olafur Eliasson, *Surroundings Surrounding*. Essays on Space and Science, Peter Weibel ed., Graz/Karlsruhe 2001. Cf. also of the same author *The Weather Project*, Susan May ed., London 2003. < <

[279] Oswald Spengler, *Der Untergang des Abendlandes. Umriss einer Morphologie der Weltgeschichte* (1923), Munich 1979, p. 676.

< <

[280] Cf. *supra*, p.

75-152

. < <

[281] For example, the Camelias Wollaton Hall, in Nottingham, 1823, which also represents the oldest greenhouse preserved, made of prefabricated elements.

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[282] Georg Kohlmaier/Barna von Sartory, Das Glashaus. Ein Baptypus des 19. JAHRUNDERTS, MUNICH 1981, p. 426.

< < [283] [Ibid., P. 425.](#)

< < [284] See Infra, Chapter 2, «Indours. Foam architectures », especially pages. 399-SS .

< < [285] G. Stanhill, H. Zvi Enoch (ed.), Greenhouse Ecosystems, Amsterdam 1999, p.

9-11 . < <

[286] Bernd Zabel, Technical Director of Biosphere2, in conversation with Florian Rötzer, on September 25, 1996. < <

[287] With this hypothesis, both of the mass culture and the great culture have been played in the media at least since the twenties of the century [XX](#)

; cf. E. M. Forster, *Die Maschine Bleibt Stehen*, 1928; Arno Schmidt, *Kaff*, *Auch Mare Crisium*, 1960; Philip K. Dick, *Total Recall*, 1965.

< <

[288] It could also be said of nine strata, if the image of the strata did not suggest an overlap of levels without a null point; If we prefer the expression dimension, it is because it allows you to imagine that all dimensions are branched from a common interface or a zero point (from a here-now-us-interlected).

< < [289] Eduard Kirschmann, Das Zeitalter Der Werfer - Eine Neue Sicht des Menschen. Das Schimpasen-Werfer-Aasfresser-Krieger-Modell der Menschlichen Evolution, Hannover1999; Alfred W. Crosby, Throwing Fire: Projectile Technology Through History, Cambridge2002.

< < [290]

Paul Alsberg, das Menschheitsräte, 1922; Reeded with a prologue by Dieter Claessen under the title Der Ausbruch Aus gefängnis - zu den entstehungsbedingungen des Menschen, giessen1975.

< < [291]

MICHEL SERRES, HOMINISCENCE, PARIS2001. < < [\[292\]](#)

G. W. F. Hegel , Grundlinien der Philosophie des Rechts, § 187, annex.

< <

[293] Cf. Arnold Gehlen, *der Mensch. Seine Natur und Seine Stellung in Der Welt*, Frankfurt/Bonn1962, p. 135.

< <

[294]

The unloading reason will be developed in detail later, by discussing the interpretation of Arnold Gehlen of the human being as being-canines; cf. p. [529-SS](#)

· < < [\[295\]](#)

Cited according to: Frank R. Wilson, Die Hand - Geniestreich der Evolution. IHR EINFLUSS AUF GEHIRN, SPRACHE und Kultur des Menschen, Stuttgart2000, p. 189. < <

[296]

Cf. in Wilson Chapter 9: «Dangerous young people, pollitos and the heteroting revolution», O.C., p.

181-196

. < <

[297] G. W. F. Hegel , [Grundlinien der Philosophie des Rechts, § 189, annex.](#)

< < [298] [Cf. Arnold Gehlen, Urmensch und Spätkultur, O.C., p. 26.](#)

< < [299]

Cf. Charles Malamoud, «The Cuchillo Roads. Notes on dismembers in the Vedic Sacrifice », in: Cuire Le Monde. Rite et Pensée Dans L'End [Ancienne, Paris1989](#), p.

211-SS . < <

[300] Cf. The theosophical phrase, cited on p. 22, relative to the media, of McLuhan on the audiosfera, whose center is everywhere and whose circumference in any; The pathos of this thesis is that this (thanks to electrical and electronic means) must not be worth more time from the merely sociological-tribal point of view, but from the sociological-universal.

<< [301] McLuhan sought to believe seriously that we live the rebirth of a global "closed society", paradoxically remunerated, which would be constituted as a "language product, drums and technologies, which speak to the ear."

< < [302] Cf. Adolf Portmann, "For a basal anthropology", in: *Biologie und Geist*, Gintga2000, p.

[303] Ibid., P. 257.

< <

[304] [Ibid., P. 261.](#)

< < [305]

Friedrich Nietzsche, the Antichrist, in: Kritische Studienausgabe, Volume 6, Munich 1980, p. 182.

< < [\[306\]](#)

San Agustín, De Vera Religionexxxix, 72. < <

[307]

Charles Baudelaire, Spleen de Paris, "A UNE HEURE DE MATIN."

< <

[308] Cf. Peter Sloterdijk, Das Soziale Band und Die Audiophonie. Anmerkungen Zur Anthropologie Im Techniscches Zeitalter, Stephan Krass ed., Edition S2 Kultur, Baden Baden1994; On the acoustics of the CFR promise. Also sphere, bubbles, chapter 7, «The stadium-Sirenas. From the first Sonospheric alliance », p.

[309] On the installation of individual phonotopes through the alliance between apartment life and Sonora technology see *Infra*, in chapter 2: «Indoors. Foam architectures », the part in which acoustic self -reflective, p. 451-SS . < <

[310] Cf. Sarah Blaffer HRDY, Mutter Natur. Die Weibliche Seite der Evolution, Berlin2000, especially Chapter 6, "The Milky Way", p. 153-SS

.; as well as sphere, bubbles, exception 3, «the egg principle. Intimation and wrapping », p. [297-304](#)

. < <

[311]

John Bowlby, Bindung. Eine Analyse der Mutter-Kind-Beziehung, Munich 1975.

< <

[312] This is manifested, among other things, in the opposition of feminist dogmatics to theories that realistically describe the dependencies of young children with respect to the mother. About the incident in the appointment of the doctor

Honoris Causa From the University of Cambridge to John Bowlby in 1977, cf. Sarah Blaffer HRDY, Mutter Natur, O.C., p. 554. For the rest, the thesis of the concealment of early abandonment of childhood ("the drama of the child endowed") must be balanced by observations that speak of intensive maternal care and almost neo-paleolithic pampering of young children in the first World. Cf. for this Infra, p. 604-606313 < < [313]

Cf.

G. W. F. Hegel , [Enzyklopädie der Philosophischen Wissenschaften Im Grundrisse](#), 1830, third part, Philosophie des Geistes, § 405, in: [Werke](#), Volume 10, Frankfurt1970, p. 125.

< < [314] Among others, in books: Eurotaoismus. ZUR KRITIK DER
POLITISChen Kinetik, Frankfurt1989, p.

174-210 , as well as: Nicht Geretst. Versuche Nach Heidegger,
Frankfurt2001, p. [142-234](#)

· < < [\[315\]](#)

Republic, book III ,

414B-415D . < <

[316] Friedrich Heiler, Die Religionen der Menschheit, Kurt Goldammer ed., Stuttgart 1999, p. 31. < <

[317] Cf. the similar theses of the Michel Serres epistemo-Irenic: «Does all the evil of the world of belonging to something come? Yes. All the evil of the world comes from the comparison. And of the miserable glory that is conferred by the entry into a distinguished collective, elevated above the common condition ». Cf. Michel Serres, Atlas, Paris1996, p. 213.

< <

[318] [We renounce to exemplify this point of view in the possible scenarios of the Triple Intramonteistic current fight.](#)

< < [319]

Martin Walser, one without others, novel, Frankfurt (1993), Werke in Zwölf Bänden, volume 7, p. 58.

< < [\[320\]](#)

Friedrich Nietzsche, human, too human, No. 627, "Live and experiment." < < [\[321\]](#)

Esquilo, Prometheus chained, v. 7. < < [\[322\]](#)

Cf. spheres II, balloons, chapter 2, «Memories-reception. On the foundation of solidarity in inclusive form », p. 173-218

.

< < [\[323\]](#)

Charles Malamoud, *Cuire Le Monde. Rite et Pensée Dans L'End Ancienne,*
Paris1989.

< < [324]

-- Bacheard expenditure, Psychanalyse of Feuers, Munich1985, Page. 55. Bachealard speak (in reference to the elogio to the night of the night) on the light of light and public-sufferical distribution, by one part, and of dedication and dedication of intima-exclusive, by the other. -- < < < < wo

-- [325] -- Cf. Emmanuel Todd, Weltmach Uses. Ein Nachruf,
Muich2003. -- <<<<[wo](#)

-- [326] -- Franz Xaver Baier, «Sentido Termic and Termic body. Project of a thermal of a space», in: Feuer. Kunst-UND Ausstellungshallle der bundesrepublik deutschland, bonnn2001, pages. -- [463-4](#)

-- . -- < < < < wo

-- [327]

-- Cf. René Girard, *Romantisme Mennante* Eré vérité vérité, Paris1 --

< < < < wo

-- [328] -- Cf. Stores II, Globos, Chapter 1, "Aurora of the lejanía-Cerchannía. The tanatic space, the paranoia, the imperial Paz, on everything págs. -- 163-1 -- .

-- < < < < wo

-- [329] -- [Friedrich Nietzsche, Sämtliche Werke, Kritische Studienausgabe, volume 1, Munich 1980, p. 32.](#)

-- < < < wo -- [330]

-- The concept of tyers garant is reintained by the legend, which is classified in the center of a reflection on positive transmission needs of norms, presenting for it as a domestic anthropology. The Doctrine of the norms and patriotic institutions, strongly "occintainted», by Legend, can interpret as a Lacanian answer to Gehlen, naturally in a criticism of the era, which is escalated by the elevational civilization in modern civilization. Father, of the legislator, of the Sumbo-yo order, of the general obedience to the norms and third-guarante; Advising Front to the to omnipresent communicative-consumb, which permits everything and "no knowledge of freely" Cf. Legends, South the Question Dogmatique in Occidet, Paris1 consequently, Legendre reproving the Communicative Teorías and ethics of the ethicicians to use that it is missed on the « symbolical capital of humanity” (Ib., Page 72).

-- < < < wo -- [331]

-- René Girard, Jeis Satan Tomber comme mme -- l'éclair -- , [Paris1](#)

-- <<<wo -- [332] -- Girard to be a objective with a great upright of
nietschche as a diagnosis of celons constitutently, but we criticizing the
spiritual meollo of the ethics of the ethic ethics of the ethics of the
swarming of the swarming of the swarm. Cf. O. c., Cap. -- XIV -- , “I
read of the hitage nietzschéen», pages.

-- 263-2 -- . There is a admitir that the unmanite ethical aprevision of nietsching project: the combination of the disinteresting and the re-internse in a type of policies, is not all prestrianly appropriately appropriately appropriately. -- < < < < wo

-- [333] -- Cf. René Girard, *Shakespeare or feux of*

-- *L'envie*

-- , Paris1 -- < < < < wo

-- [334] -- William H. McNeill, *Keeping Together in You: Dance and Drill History*, Cambridge, Mass. -- < < < < wo

-- [335] -- Cf. The failed interpretation of training in Kracauer,
ornament ornaments of masse, Frankfurt1963. The «Chritical Team"
-- Ballet

-- Modern as emanation of the Conforming Capital Sample the connection, typically academic, historical-an an an antheutological and pretense of the Hermeneutical Protection. -- < < < < wo -- [\[336\]](#)

-- Cf. Baeil Weiler, essport be of völkern xern Welt, darmstadt1981. -- < < < wo --

[337]

-- For the architectural forms of the mass-cultural Cf. Infragi, Chapter 2, "indoors. The spummathing architectures, apartment, "Foam Cyty. Macro-internurious macrointernal buildings and urban buildings of Congressions Explicit Symbiotics of the multitud", page.

-- 478-SS -- .

-- <<<<wo -- [338] -- Heineer Mühlmann, said Natur of kulturen.
EKEE CRUGETCHETETETETE, Heidelberg/ New York1996.

-- < < < wo -- [339] -- [Ibbi.](#), págo. 39.

-- <<<<wo -- [340]

-- From the 5- 5 schemes of Mühlmann, only Bosquejare We are very sketchly squirrels: local rules, estrés, relaxation; A las phases four and five, Mühlmann las llama Iteration and degeneration; In the treaty of the last interpretation of the interest of the effect-like of the effect-like of the supply of the Holiganism to the State.

-- <<<<wo -- [341]

-- Heineer Mühlmann, "The Ecology of Cultures", in: Kunst und Krieg, Brock Bazan Brock and Gerlinde Koschig Es., Múich2002, pé. 52. -- < < < < wo

-- [342]

-- Leo Strauss, Cart to Carl Schitt of September 4, 1932, in: Heinrich Meier, Carl Schitt, Leo Strauss und r der "Begriff of Politicischen". Dilog Unter abwesenden, Stutgartgarit1988, págo. 133. --
< < < < wo

-- [343] Cf. Immanuel Kant, *criticism of the trial*, § 22. Hence a systematic definition of propaganda is followed: a production procedure of that paranoia, based on the displeasure, which is used for the stabilization of war cooperation groups; And from here, additionally, the definition of the strategic functions of the counselor is deduced: they constitute a provision of metaparanoic service, carried out by related intellectuals, for the production of first-order paranoia, useful for war.

< < [344]

For a recent profession of neo-hobbesian faith in the CFR war.
Robert D. Kaplan, Warrior Politics. WHY LEADERSHIP DEMANDS A
PAGAN ETHOS, NEW YORK 2003.

< <

[3. 4. 5]

Cf. Infra, p. [350-351](#)

· < < [\[346\]](#)

When the commandment of the discreet domain matures enough to be explained, the concept of the soft power appears; cf. Joseph Nye Jr., *Bound To Lead: The Changing Nature of American Power*, New York 1990. It is not, therefore, a general inclusion, but that of the submissive and appropriate. On the phenomenon of imperial partial universalism Cfr. Also *Infra*, Chapter 3, section 9, «The Empire or: The Comfort Greenhouse; The scale of the open mime up », p. 604-SS

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[347]

Cf. Franz Joseph Wetz, *Die Kunst der Resignation*, Stuttgart 2000; On the other hand (Daniel Bensaïd, *Le Pari Mélancolique. Métamorphoses of the Politique et Politique of the Métamorphose*, Paris 1997, p. 236) There is talk of "Chamber music of resignation" and micromoral. < <

[348] Regarding approaches to a philosophical criticism of standard speeches on CFR globalization. Jacques Derrida, Marx 'Gespenster. Der Verschuldete Staat, Die Trauerbeit und Die Neue Internationale, Frankfurt 1995; [Jean-Luc](#)

Nancy, *La Création du Monde Ou la Mondialisation*, Paris2002; Kostas axelos, "The Question of the Technique Planétaire", in: *CE Questionnement. Approche - Éloignement*, Paris2001, p. 15-35 ; Peter Sloterdijk, *Weltinnenraum des Kapitals. Zu Einer Philosophyschen Geschichte der Terrestrischen Globalisierung*, Frankfurt2005.

<< [349] Here parallels are imposed with the "conservative revolution" of the twenties and thirties in Germany; It was also based, among other things, on the abstract political figure of a "self-suffered liberalism", in view of the state of exception obliged by the enemy. Cf. Ian Buruma, *Revolution From Above* (interview by Paul Berman, "Terror and Liberalism"), *New York Review of Books*, April 26, 2003.

< < [350] [Francis Bacon, Neu-Atlantis \(1624\), Stuttgart1962, p.](#)

27-SS .

43-SS

. And, above all, 56.

< <

[351] HANS Kelsen, WAS IST GRECHTIGKEIT?,
STUTTGART2000, p. 52.

< < [352] Cfr. Fritz K. Ringer, Die Gelehrten. Der Niedergang der Deutschen Mandarine 1890-1933, Munich 1987.

< < [353] B. F. Skinner, *Futurum Zwei*, Reinbeck (Hamburg) 1972, p. 238.

< < [354] GERNOT Böhme, Am Ende des Baconschen Zeitalters.
Studien Zur Wissenschaftsentwicklung, Frankfurt 1993.

< < [355] Cf. Bruno Latour, *Das Parliament Der Dinge*, O.C., especially Chapter 3, "A new divison of powers," p.

127-SS ., And chapter 4, "the competitions of the collective", p. 169-SS

· < < [\[356\]](#)

Exceptions to this rule can be observed in the cult of emigrants to the ancestors, which confirms the possibility of a territorialized treatment with the ancestors. < <

[357]

Émile Durkheim, die to elementary form of religion lebens,
Frankfurt1984, p. 400. < <

[358] For a complex image of the god of the Old Testament CFR. Bernhard Lang, Jahwe. Der Bibleche Gott: Ein Portrait, Munich2002; on the hermeneutics of the painful psalms of the Old Testament referred to the enemy and the CFR revenge. Erich Zenger, Ein Gott der Rache? Feindpsalmen Verstehen, Freiburg/Basel/Vienna1994. Prima Vista, the Quran, like similar monotheistic books, can also be read as a litany about the extermination of infidels, atheists and skeptics; As their Christian and Jewish colleagues, the Koran hermeneutas have to put all their hands to work to explain that this does not mean what it seems.

< <

[359] --- That is why there are many things that talk to see in what it is late will be called superstition one of fundamental forms of religious mental monsters"; is, in certain measurement, the neurasthenic variant of the structure of the structure (religious), with which you have to observe the signals, the prodigious and the Ominates. Cfr. Dieter Harmaning, *Superstition. Überlieferungs- und theoriegeschichtliche Untersuchungen*. 21.

--- < --- [360] --- CFr. Johann Jacob Bachopfen, I was involved: a contact with the highest welt to the name of the city; a present, Frankfurt1975; So as a michel serres, stacks. Lescond Livre of Funds, Paris1987.

--- < --- [361] --- Cfr. Martin Buber, *Gottesfinsternis. Betrachtungen zur Beziehung religion and Philosophie*, Heideberg 1987; Raimon Pakkar, *schweigen. The answer after fertility for unser Zeit*, Munich 1992; Klaus Scheer, *that Schweigend götterter: a Schweuenden ghosts, zur Gottellulung from Platonismus*, Hildesheim 1

--- < --- [362]

--- Gabriel evening, the gesetze der Nachahmung, O.C., pages.

--- 296-3 ---

--- < --- [363]

--- CFr. Elizabeth of Samsonono, what is the sex-Apppeal of anonarisch? Theorie to Kurze geschichte of the hypnogene subjekte and Objekte, Lesson of Vilysser at the highest school of colony, 2002.

--- < --- [364]

--- Fred today, Kosmische Catastrophen and the ursprung of religion, Frankfurt/leipzig1997. --- <

--- [365]

--- Gabriel in the afternoon, O. C., page, page. 303.

--- <

--- [366] --- for the contrary, of popular culture would say, with reason, that has been until today the sands of a culture-Panic culture; CFr. Alphonse Dupront, du sacré. Crossedets etc. images et Huangages, Paris1987, p. 462.

--- < --- [367]

--- CFr. Heinrich Me, «the death as God. A note about Martin Heidegger», in: theologist-politische Problem. Leo of Leo Strauss, Stuttgart2003, pages.

--- 73-8 ---

--- < --- [368]

--- Max Horkheimer, Theodor W. Adorno, *Dialektik der Aufklärung*,
Philosophische Bibliothek, Frankfurt 1984, p.

--- 61-99 ---

-- < -- [369] -- CFr. First letter to the Corinthians,12,

--- 1-1 --- ; --- 28-3

--- --- < --- [370]

--- Tobie Nathan and Collect, --- l'enfant --- [Ancêtre, Paris2](#)

--- < --- [371]

--- Eneneida, Book 6, Verses

--- 851-853 --- Lamentably anquises does not say anything respectfully to the Romans have proceeds when the alienados, do not answer in exterior policies of the hegenemon.

--- < --- [372] --- that this rule is not worth it no exception they will see it, among other things, precedents of the saint of the saint of the cross(1846-1932), brought into a cave in Sevilla by 1846-1 Cadáver was there during several days in cathedral and visited a huana inmen; How if you possess the power of the heroes of love as a cycle of love of love in the field of love, gives the case.

--- < --- [373] --- CFr. Erich Veelin, Well Volk Tottes.
Sektenbeweggen to modern-speaking, Munich1994.

--- < --- [374] --- for the most significant essay of a xenotOPICAL CFR. Hans-dierter Bahr, that sprache after gas. a Metaethik, leipzig1 for Critical of the Xenoboboboth Firefioth CFR. François Larule, thatorie after étrangers. Science of homms, dumbratie, non-psychanaly, Paris1 --- <

--- [375]

--- Friedrich Nietzsche, so she speaks zarattrai, «of love to the ground. CFR. Axel Honneeth, Kampf is anerkennung. zur Moralischen Grammatik Sozialer Conflict, Frankfurt1994; So as Ludwig Klages, the psychologistschen rurgensschaften nietzsches, third edition, While the philosophers of the philosops (to the hollists) Afirman that the power to detenta in all cases and will have the first lesson of the other, by which they will open the eyes of the other, by which you will open the eyes of the other, by which you will open the eyes of the other, by which you will open the eyes of the other. The I is an achieving and improbable adquisition, which is to be invited from the primary, dominant since, from another; More much as: that yet you have not already a closed are that I could say I can say I authentically; What until today was called the game was always the flesh of the other in me. --- < --- [376] --- Max scheerr, that wisseensforment and the generschaft, leipzig1926, pages.

--- 53-sss --- --- < --- [377] --- Alphoneso Lingis, the imperative,
blockingon, Indian1998, p. 161 and 192.

--- < --- [378]

Vilém Flusser, "Reasons and limits of communication", in: *Kommunikologie*, Mannheim 1996, p. 261. < < [\[379\]](#)

For right exterminism there are figures, for the left, valuations. Hartmut Böhme, in his article «Genocide in the century XX . Perspectives of the United Nations Convention of 1948 against Genocide »(In: Paragrana. International Zeitschrift Für Historische Anthropologie, Volume 10, Berlin2001, p.

124-148) , cites the results of the quantitative and comparative research of the genocide, according to which, in the course of the century [XX](#)

Until 1987, more than 161 million deaths had to be recorded for terror, most of which due to state extermination policies against their own populations, where the totalitarian regimes figures of the left lead the lead by far. < <

[380]

Ludwig Wittgenstein, Vermischte Bemerkungen. Eine Auswahl Aus Dem Nachlass, Georg Henrik von Wright (ed.), In: Werkausgabe, Volume [VIII](#)

, Frankfurt1984, p. 568. Recall that Wittgensteinian aphorism refers to the homophile-
gnostic dream of a society without procreation, since in an order [religious, military,
secular] you can only enter, but not being born in it. < <

[381]

Cf. Günther Ortmann, Regel und Ausnahme. Paradoxien Sozialer
Ordnung, Frankfurt2003. < <

[382] Friedrich Nietzsche, *Aurora*, Book 1, 9. < <

[383] Gabriel afternoon, Die Gesetze der Nachahmung, O.C., p. 346.

< <

[384] [Of Legibus I, 28.](#)

< < [385] Marc Augé, Pour UNE Anthropologie des Mondes Contemporains, Paris 1999, p.

103-S . < <

[386] Pierre Legendre, "ce that Nous Appelons Le Droit", in: South the Dogmatique Question in Western, Paris1999, p. 123-152

. < <

[387] Günther Ortmann, *Regel und Ausnahme*, O.C., p. 33. < <

[388] Edward N. Luttwak, *Strategy. The Logic of War and Peace*, Cambridge, Mass., And London 1987, Chapter 13, "Armed Suasion", p. [190-SS](#)

· < < [\[389\]](#)

Cf. Hans-Georg Gadamer, über Die Verborgenheit der Gesundheit, Frankfurt1993. < <
[390]

Cf. Paul Lafargue, Das Recht AUF Faulheit: Widerlegung des «Rechts AUF Arbeit» von 1848, Graphenau1999. < <

[391]

Arnold Gehlen, Urmensch und Spätkultur. Philosophische Ergebnisse und Auseagen, Bonn1956, p. [88-SS](#)

· < < [\[392\]](#)

Hans Urs von Balthasar, Herrlichkeit. Eine Theologische ästhetik, 2 vols., Friburg 1990.

< <

[393]

Cf. Richard von Dülmen, Theater des Schreckens. GERICHTPRAXIS und Strafrituale Der Frühen Neuzeit, Munich 1985.

< < [\[394\]](#)

Friedrich Nietzsche, *Aurora*, Book 1, 19. < < [\[395\]](#)

According to Hans Thomä, *Unter Amerikanern: Eine Lebertart Wird Besichtig*,
Munich2000, p. 75. < < [\[396\]](#)

Francis Fukuyama, Der Grosse Aufbruch. WIERERE GENERLSCHAFT EINE NEUE ORDNUNG ERFINDET, MUNICH2002, especially the second part: "On the genealogy of morality", p. 193-326

.

< <

[397]

That this can be the case literally show the well -known words of Thomas Jefferson about the occasional nature of the declaration of independence of July 4, 1776: «Neither Aiming at Originality of Principle or sentiment, Nor Yet Copied From Any particular and Previous Writing , It was intended to be an expression of the American mind, and to that to that expression the proper tone and spirit street for by the occasion ». Cited by Hannah Arendt, über Die Revolution, Munich1974, p. 168.

< <

[398] [G. W. F. Hegel](#)

, Grundlinien der Philosophie des Rechts, §§ 189-208 . < < [\[399\]](#)

Cf. Michael Ignatieff, The Needs of Strangers, New York 1984. < <

[400]

Cf. Dieter Claessens, das Konkrete und das abstrakte. Soziologische Skizzen Zur Anthropologie, Frankfurt 1980.

< <

[401]

Cf. Arnaud Spire, Servitudes et Grandurs du Cynisme:

L'Antasibilité [des principes et de](#)

L'Antasibilité of

s'en

Passer, Paris1997, p. 218. < <

[402] Michel Serres, *Der Parasit*, Frankfurt 1980; Before Serres, Gabriel afternoon had already talked about the parasites of the parasites (et ainsi suite): *Oeuvres de G.T.*, volume [Yo](#)

, under the direction of Eric Alliez, "Monadologie et Sociologie", Paris 1999, p. 35. < <

[403]

Cf. Giorgio Agamben, [L'Ouvert](#)

. Of l'htme et de

L'Arba , Paris2002. Gehlen has also understood the separation of the anthiff To speak, the islands of the neutralized and of the insured by the custom », in: Arnold Gehlen, Urmensch und Spätkultur, O.C., p. 112.

< < [404] [See Supra, p.](#)

229-230 .

< <

[405] For this expression cfr. Friedrich Schnack, *Der Traum vom Paradies. Eine Kulturgeschichte des Gartens*, Hamburg 1962, p. 331.

< < [406] That is the title of a 1950 text by R. Buckminster Fuller on the construction of geodetic domes. Facsimile reproduction in: *Your Private Sky: Diskurs*. R. Buckminster Fuller, Joachim Krausse/ Claude Lichtenstein eds., Zurich 2001, p.

[407] We observe that Bruno Latour's sociological criticism of the exclusion of the expert at the ontological level walks along with a complementary criticism of the exclusion of nature. < <

[408] Grundlinien der Philosophie des Rechts, § 196, Appendix, in: Werke, Volume 7, Frankfurt1970, p. 351. < <

[409] Cf. Edward Said, «Culture and identity. The Self -Enter of Europe from the incorporation of the world », in: Lettre International³⁴, 1996, p. 24. < <

[410] Cf. supra, p. [145-SS](#)

. < < [*]

GE-STELL: Gear, frame, site structure. (N. of the T.) < < [\[**\]](#)

Above the conversion of the pfoten (animal hands, in the apes or quadruans: hands - or legs - of finger opposite to the others) in Hände (hominid or human hands). For the absence in Spanish of an exclusive term for Pfoten, we translate this word by "animal hands" and simply "hands." (N. of the T.) < <

[***]

Sorge: concern, concern, request, care, attention. (N. of the T.) < <

[****] INSIDER-INJUNKTIONEN. (N. of the T.)

< <

[*****] With the hue of home longing zone, back home [Heimsuchungszone], referring to dead ancestors. Also condition, affliction, for your memory, your visit. (N. of the T.)

< < [*****] Zug: drag, pull, even attraction. (N. of the T.)

< < [411]

Cf. H. van der laan, Der Architektonische Raum. Fünfzehn Lektinten über Die Device der Menschlichen Behausung, Leiden/New York/Colonia1992, p. 1.

< < [\[412\]](#)

Cf. Christopher Alexander/Sara Ishikwa/Murray Silverstein, Eine Muster-Spache. Städte. Gebäude. Konstruktion, Hermann Czech ed., Vienna1995. < < [\[413\]](#)

Carl Schmitt, Land und Meer. Eine Weltgeschichtliche Betrachtung, Stuttgart 1954, third edition 1993, p. 103-SS .

< < [414]

Cf. supra p.

75-93 ; Also Peter Sloterdijk, Luftbeben. They are given terrs,
Frankfurt2002.

< < [415] Edward Morgan Forster, "The machine stops", in: Duell
Im 25. Jahrhundert. Geschichten von Glücklichen Welten und
Kommend Zeiten. Klassische Science-Fiction-Geschichten, Erich
Simon and Olaf R. Spittel eds., Berlin 1987.

< < [416] Cf. Bernhard Waldenfals, "Physical inhabiting in space", in: Gerhart Schröder/Helga Breuninger (eds.), Kulturtheorien der Gegenwart. Ansätze und Positionen, Frankfurt 2001, p.

[417] For this expression cfr. *supra*, p. 254. < <

[418] MARTIN HEIDEGGER, DIE GRUNDBEGRIFFE DER METAPHYSIK, WELT - Endlichkeit - Einsamkeit, Frankfurt 1992, p. 229. < <

[419] Vilém Flusser, "Caravan", in: von der Freiheit des Migrant.
Einsprüche Gegen den Nationalismus, Bensheim1994, p.
45-49

. < <

[420] Cf. Manfred Sommer, Sammeln. EIN PHILOSOPHISCHER Versuch, Frankfurt1999; as well as Thomas Schloz, Die Geste des Sammelns. Eine fundasspekulation, umgriff, anthropologie, ethmographie, enlass, stuttgart2000. < <

[421] Martin Heidegger, "Build inhabit", in: Vorträge und Aufsätze, Pfullingen, fifth edition 1985, p. 143. < <

[422] Martin Heidegger, "Build inhabit", O.C., p. 145. < <

[423] Cf. Hans-Dieter Bahr, *Die Sprache des Gastes. Eine Metaethik*, Leipzig 1994. < < [424] Vilém Flusser, "settle in a home in exile", in: *von der Freiheit des Migranto*, O.C., p. 27. < < [425] See supra pages. [254-SS](#)

· < < [\[426\]](#)

Where he makes it more clearly is in his curious book *Adolf Hitler in der Geschichte*, Bonn 1999, in which Hitler is portrayed as a facilities artist and community scene director, whose talent consisted of the staging of (captious) situations inclusive in nature Community-popular. Schmitz places the expression "inclusive situation" as a corrective against the analysis, in his opinion insufficient, of Husserl and Heidegger about residing in the "world of life" or inhabiting. < <

[427] ILYA KABAKOV/BORIS GROYS, DIE KUNST DER
INSTALLATION, MUNICH/VIENNA1996. < <

[428] Ilya Kabakov/Boris Groys, Die Kunst Des Fliehens. Dialoge über Angst, Das Heilige Weiss und de Sawjetischen Müll, Munich/Vienna1991, p. 61. Cf. Durs Grünbein's opposite thesis in his Salzburg speech: "[...] A shared captivity is not at all a half captivity, but, on the contrary, her multiplication", in: Warum Schriflos Leben. AUFSätze, Frankfurt2003, p. 19.

< <

[429]

The volume edited by Nicolas Banll, Pascal Blanchard, Gilles Boetsch, Eric Deroo and Sandrine Lemaire, Zoos Humains.

XIX [and](#)

et XX and

siècles. From the *Vénus HotTote Aux Reality Shows*, Paris2002, it shows that the zoological exhibition could also become anthropozoological "Human Park." < < [\[430\]](#)

Ilya Kabakov/Boris Groys, Die Kunst der Installation, O.C., p. 137. < < [\[431\]](#)

Boris Groys, Politik der Unsterblichkeit. Vier Gespräche Mit Thomas Knoefel, Munich/
Vienna2002, p. 22. < < [\[432\]](#)

Paul Valéry, Eupalinos, O.C., p. 33. [Eupalinos or the architect, Official College of Racing and Technical Architects of Murcia, Murcia2004.] < < [\[433\]](#)

«Nous Sommes, Nous Nous Mouvons, Nous Vivons Alors Dans L'Oeuvre
of
l'htme »; cf. [Acts of the apostles](#)17, 28.

< < [434] [Ibid., P. 33.](#)

< < [435] [Ibid., P. 3. 4.](#)

< < [436] [Ibid., P. 35.](#)

< < [437] Cf. Boris Groys, Gesamtkunstwerk Stalin. DIE GESPALTE KULTUR IN DER SOWJETUNION, MUNICH/VIENNA 1988.

<< [438] Gaston Bachelard, *Poetik des Raumes*, Munich 1960, p. 132; "The world is a nest." [*The Poetics of Space*, FCE, Madrid 1993.]

< < [439] Cf. spheres II, balloons, chapter 8, section 27, «The great immune transformation. On the way to fine wall societies », p.

863-872 . < <

[440] Cf. Hans Hattenhauer, Europäische Rechtsgeschichte, Heidelberg1994, p. 7. [usual expression in German. (N. of T.)]

< <

[441] Cf. Roberto Esposito, Immunitas. Protezione e Negazione Della Vita, Turin2002, p. 13.

< < [442]

Friedrich Nietzsche spoke Zarathustra, "of the three transformations."

< < [\[443\]](#)

Friedrich Nietzsche, so Zarathustra spoke, "of the three evils" 2. < < [\[444\]](#)

Marshall McLuhan, Die Magischen Kanäle, O.C., p. 135. < <

[445]

This is what Le Corbusier was present when in Vers unites Architecture wrote that the house of the "select human being" and creator had to offer him "a clear and closed space, to be able to immerse himself with peace of mind in his work; The solution of this problem is essential for elite's health », in: AusBlick AUF Eine Architektur, Berlin/Frankfurt/Vienna1963, p. 3. 4. < <

[446] Cf. The supratemporal deduction (and at the same time historic) of Walter Benjamin of the interior from the intrauterine protescena, in: das passage-werk, Gesammelte Schriften. 1, Frankfurt1989, p. 292. << [447] [On the reason, introduced by D.H.lawrence, of the umbrella that extends human beings on themselves to protect themselves and in which artists make holes and strads to let between a "current of air from chaos", cfr. Gilles Deleuze, Félix Guattari, was ist philosophie?, Frankfurt1996, p.](#)

241-242 . [What is philosophy?, Anagrama, Barcelona1993.] < <

[448] On the phenomenology of the cfr nest. Gaston Bachelard, Poetik des Raumes, O.C., p.

119-133

. < <

[449] Cf. Markus Grob, *Tun Der Architektur*, Stuttgart1997, as well as Stephan Isphing, *das Kleine Haus Für Singles, Paare und ältere Menschen*, Munich2002.

< <

[450] This has been declared by Vilém Flusser in one of his most agile texts: "The bed", in: *Dinge und Undinge. Phänomenologische Skizzen*, Munich1993, p.

89-109 .

< <

[451] [Ernst Bloch, Das Prinzip Hoffnung, volume](#)

II, quarter, "schemes of a better world", Frankfurt 1959, p. 845; Both types, death crystal (pyramid) and life tree (Gothic cathedral) represent, according to Bloch, the extreme poles of "architectural utopias."

< < [452]

Ibid., P. 850.

< < [\[453\]](#)

Gospel according to St. Matthew 8.20 .

< < [454] [Gospel according to St. John](#)

16,32 . "And I'm not alone, because the father is with me."

< <

[455]

Cf. Peter Sloterdijk, «How do we touch the dream of the world? Conjectures about the awakening », in: *Weltfremdheit*, Frankfurt, seventh 2002 edition, p.

326-381 ; as well as Ernst Bloch, *Viele Kammern Im Welthaus*, Friedrich Dieckmann and Jürgen Teller eds., Frankfurt 1994.

< < [456]

Friedrich Nietzsche, so Zaratustrain spoke, "of the three evils" 2.

< < [457]

About the awakening of monotheistic self-hypnosis and the understanding of the immune uselessness of the infinite god Cfr. Spheres, balloons, p. 481-484

.

< < [\[458\]](#)

Le Corbusier, AusBlick AUF Eine Architektur, O.C., p. 166. < < [\[459\]](#)

Ibid., P. 167. < < [\[460\]](#)

Oeuvre complète 1910-1929 , [Zurich1967](#), p.

45-S . (Order of the parts of the inverted phrase.) < <

[461] Edgar Wedepohl, "The Weissenhof neighborhood of the Werkbund exhibition" The Housing "in Stuttgart 1927", in: Wasmuths Monatshefte Für Baukunst, 1927, p.

396-SS

. The reaction of the press then to Stuttgart's exhibition was, otherwise, almost without exception, positive; Only from 1933 complaints were made, whose repercussions were noticeable even in the postwar period. < <

[462] Rudolf Arnheim, Die Dynamik Der Architektonischen Form:
Gestützt AUF Die 1975 an der Cooper Union Gehaltennan Mary
Duke Biddle Lectures, Colonia1980, p. [151-SS](#)

. < <

[463]

Ernst Bloch, Das Prinzip Hoffnung, O.C., p. 859. < <

[464] Georg Simmel, *Philosophie des Geldes*, Frankfurt 1989, p. 714.

< <

[465] The Lissitzky, 1929, Russland: Architektur Für Eine Weltrevolution, Braunschweig/Wiesbaden1989, p. 46 and 48.

< <

[466] [Ibid., P. 47.](#)

< < [467] [Cf. ULF Posthardt, über Sportwagen, Berlin2002, p.](#)

29-SS . < <

[468] Cf. Anthony Vidler, *The Architectural UNCanny*, Cambridge, Mass., 1992; German: *unheimlich. Über das Unbehagen in der Modernen Architektur*, Hamburg 2002. < <

[469] Cf. Robert Kronenburg, "Modern architecture for a variable inhabit", in: Living in Motion. Design und Architekurt Für flexible Wohnen, exhibition catalog, Weil AM Rhein2002, p.

18-77

. < <

[470] R. Buckminster Fuller, «Dymaxion House. Conference at the Architectural League, N.Y. C., 1929 », in: Your Private Sky. R. Buckminster Fuller. Diskurs, Zurich2001, p. 90.

< <

[471] [Ibid., P.](#)

[472] H. van der laan, Der Architektonische Raum, O.C., p. 4. < <

[473] R. Buckminster Fuller, *Your Private Sky*, O.C., p. 92. < <

[474] Ibid., P. 98. < <

[475] Cf. Adolf Max Vogt, Le Corbusier, der Edle Wilde. Zur Archäologie der Moderne, Braunschweig/Wiesbaden 1996, p. [67-SS](#)

. < <

[476]

Velimir Chlebnikow, Werke. Poetie Prosa Schriften Briefe, Peter Urban ed., Reinbeck (Hamburg) 1985, part 2, "Written in prose letters", p. 229 and [236-237](#)

; The Chlebnikow frames-cazones, full of glass and stacked glass cells, are perfect urban foams, in each of whose concrete bubbles an individual lives, travels, rests. «In each city there was an iron boss, fills halfway, which awaited its vitreous inhabitants; And that, in the empty black of their cells for insertable glass boxes, which had become currency, remembered a skeleton without muscles ... passed flooding completely loaded with crystal inhabitants ... it could be the case that someone possessed two or three cages », *ibid.*, p.

237. < <

[477]

R. Buckminster Fuller, *Your Private Sky*, O.C., p. 97. < <

[478] Ibid., P. 103.

< <

[479] [Ibid., P. 105.](#)

< < [480]

Ibid., P. 106.

< < [\[481\]](#)

Véronique Patteeuw, «The Conspiracy Against the City. Lieven de Cauter in Conversation with Richard Plunz », at: Een Stad in Beweging / UNE Ville in Mouvement / A MOVING City, Brussels1998, p. 230. < <

[482]

- El Tipo de Construcción del «Portable Cottage», O de la Cabaña Colonial, Surgió en Inglaterra en torno a 1830; Cfr. Matthias Ludwig, mobile architecture. History and development of transportable and modular buildings, Stuttgart1998, Págs.

- 20-SS - . - < <

- [483] - Cfr. David Weinberger, *Small Pieces Loosely Joined. A Unified Theory of the Web*, Cambridge, Mass.2002, Capítulo 5, «Togentherness», Págs. - [95-120](#)

- - < <

- [484]

- Cfr. Jeremy Rifkin, Access. The disappearance of property, Frankfurt/Nueva York2000, Capítulo 7, "Acceso Como Forma de Vida", Págs. - [154-180](#)

... < < - [485]

- Cfr. Peter Schefe, «Prolegómenos a una agentología. ¿Magia, Metáfora o Montaje? », En: Hyperkult. History, theory and context of digital media, Wolfgang Coy/Christoph Tholen/Martin Warnke Eds., Basilea/Frankfurt1997, Págs. - 411-432

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- < < - [\[486\]](#)

- Bill Gates, the way forward. The future of the information society, Hamburgo1995,
Capítulo 10, «Cyber-Hogar», Págs. - 297-327 - .

- < < - [487] - [Jeremy Rifkin, Access, O.C., Pág. 164.](#)

- < < - [488] - Reinhold Grether, longing for world culture. Border crossing and non -ing in the second ecumenical age, Tesis Doctoral, Constanza 1994, Pág. 100.

- < < - [489] - [Cfr. Supra Págs.](#)

- 260-274 - . - < <

- [490] - David S. Landes, prosperity and poverty of the nations. Why some are rich and the other arm, Berlín1999, Pág. 23. - < <

- [491] - Véase Supra, Pág.

- 79-80

- . - < <

- [492] - Cfr. Siegfried Giedion, room, time, architecture. The emergence of a new tradition, Zúrich/Múnich1992.

- < <

- [493] - Cfr. Doris Weigel, the one -room apartment as a spatial manifesto of modernity. Steps for the interior of the 1930s, Schliengen1996.

- < < - [494] - Gabriel Tarde, the laws of imitation, O.C., Pág. 87.

- < < - [495] - Sobre la historia común del serialismo, Estandarización, Ingeniería y Guerra Moderna Instruye El Trabajo de Peter Berz, 08/15. A standard of the 20th century, Múnich2001.

- < < - [496] - Literalmen: "Proun Es El Punto de Traslado de
Pintura a Arquitectura".

- < < - [497] - Gottfried Semper, Small Writings, Manfred Y Hans Semper Eds., Berlín/Stuttgart1884, Reimpresión Mittenwald1979, Pág. 422.

- < < - [498] - Desde Puntos de Vista Constructivistas, La Definición de la Unidad Elemental Arquitectónica Como Célula O átomo-Hábitat Tiene Más Posibilidades de Desarrollo que los Intentos de Semióticos de Concebir Como Habitación La Unidad Más Pequeña del texto construido Habría que colocarla como un nombre o sustantivo en una proposición arquitectónica completa, es decir, en un Edificio. Cfr. Frederic Jameson, Postmodernism, OR, the Cultural Logic of Late Capitalism, Londres/Nueva York 1991, Págs.

- 105-SS - .
- < <
- [499] - [Cfr. Esferas I, Burbujas, Págs.](#)

- 64-SS - .

- < <

- [500] - Karl Marx, the eighteenth Brumaire des Louis Bonaparte, en: Marx/Engels Werke, Volume 8, Berlín1969, Pág. 198. [El Dieciocho Brumario de Luis Bonaparte, Alianza Editorial, Madrid2003.]

- < < - [501] - [Ibid.](#)

- < < - [502] - [Ibid.](#)

- < < - [503]
- Ibid., Pág. 201.
- < < - [\[504\]](#)

- Hermann Broch, *The Unbearable Automatic Man* (1950), Frankfurt 1977, Pág. 52. El Mismo Enunciado: «[...] Jugaban un juego común de Obnubilamiento» (Ibid., Pág. 247) Puede APLICARSE TANTO A Parejas Como a Unidades Sociales Más Amplias, Hasta Legar al Formato de Naciones y Alianzas de Naciones. - < <

- [505]

- "Un Homme Seul est toujours en mauvaise compagnie", Paul Valéry, - [L'idée](#)

- fixe ou deux hommes à la mer (1932); Alemán: The fixed idea or two men by the sea, en: Works, Frankfurt edition, volume 2, Frankfurt1990, Pág. 24. - < <

- [506]

- Esferas I, Burbujas, Capítulo 2, «Entry Rostros. Sobre la Emergencia de la Esfera íntima interfacial », Especialmente Págs. - [181-195](#)

- ; La Expresión Facialidad [facefulness] es una traducción del Término de Deleuze/
Guattari Visagéité de Mille Plateaux, París1980. - < <
- [507]
- Esferas I, Burbujas, Capítulo 2, Pág. 192.
- < <
- [508] - [Elias Canetti, the province of man. Records1942-1972,
Múnich/Viena1973, Pág. 232.](#)

- << - [509] - «*Je voudrais Toute Ma vie Habiter CE* - qu'ils - Appellent Leurs Cellules », Citado Por Adolf Max Vogt, Le Corbusier, the noble Wilde, O.C., Pág. 27.

- < < - [510] - Sobre El Nihilismo Metabólico Cfr. Reinhold Grether, longing for World Heritage, O.C., Págs.

- 98-SS - .

- < <

- [511] - "AFORISMOS DEL WASTEBOOD DE HEGEL" (1803-1806),
EN:

- G. W. F. Hegel

, Werke in Zwanzig Bänden, Volume 2, "Writings of
Jena1801-1807", Frankfurt1970, p. 547.

< < [\[512\]](#)

For the connection between silence and original individualization in the great culture, cf. [supra](#), p. 294-297 , as well as [sphere, surplus 1](#), "[transmission of thoughts](#)", p.

245-250 .

< <

[513] The formula, for what we know, dates back to the French filmmaker Ariel Wizman, influenced by Lévinas, who articulates his experiences as disc

jockey . < <

[514] The expression biophony is introduced by Avital Ronell in his work *Das Telefonbuch. Technik Schizophrenie Elektrische Rede* (Original English Lincoln, Nebraska 1989), Berlin 2001, p. 19.

< <

[515]

Cf. Our re-interpretation of the biblical history of the creation of Adam in expressions of a radicalized diadic, in: *sphères*, «Introduction. The allies or: the exhaled commune », p. 39-51 .

< < [516]

Cf. Supra Chapter 1, C, Section 8, on Thanatotopo and its heterological transformation, p.

352-SS

.

< < [\[517\]](#)

Betty Dodson, Sex for One. Die Lust am Eigenen Körper, Munich1989, p. 12. [Sex for one: The pleasure of autoerotism, today's songs, Madrid1989.] < < [518] Volker Grasmuck, "" alone, but not lonely "-the generation -otak. On some new trends in Japanese popular and media culture », in: Norbert Bolz/Friedrich Kittler/Christoph Tholen eds., Computer Als Medium, Munich1994, p.

267-296

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[519] The most important advance in this direction was initiated by Elias Canetti in mass and power, by diluting the concept of mass in so many nuances that could no longer speak of a unitary sense of expression. Deleuze and Guattari took another step, introducing the differentiation between molar and molecular crowds. What we call foams reproduces an aspect of Deleuzian molecularity. Connecting with Deleuze and Guattari, Negri and Hardt replaced "mass" with "crowd" in their book *Empire*. With this, the farewell of the ideology of the mass would have to be an consummated fact, also among the remains of the left, still capable of theory.

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[520] Cf. Emil Kaufmann, "Architectural projects of the time of the French Revolution", in: *Zeitschrift Für Bildende Kunst* 63, 1929/30, p.

38-46 ; Antonio Hernández, Grundsätze Einer Idengeschichte der
Französischen Architekurstheorie von 1650-1800

, Basel 1972. The term architecture of the revolution is not only equivocal from the chronological point of view, but also objectively, since the corresponding projects are barely related to the ideas of 1789, but, on the contrary, they unequivocally show imprints of Masonic, Pythagorean and Platonic < <

[521]

Regarding the point of view of conservatives, which should never have matured, cf. Hans Sedlmayr, "The sphere as a building, or: the without foundation", in: *das werk des künstlers*, 1939/40, p. [279-310](#)

; as well as in: Klaus Jan Philipp (ed.), Revolutionchitektur. Transformation und utopie des raums in der Französischen Revolution. Von der Zerstörung der Königsstatuen Zur Republikanischen Ideentastadt, Braunschweig/Wiesbaden1994, p. 125-154

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< < [\[522\]](#)

According to Denis Richet, "Revolutionary Assemblies", in: *Kritisches Wörterbuch der Französischen Revolution*, François Furet and Mona Ozouf eds., Volume II
, "Institutions and innovations, ideas, interpretations and representations", Frankfurt 1996, p.
850-862 , [here p. 853](#).

< < [523] Cf., among others, Hans Christian Harten, O.C., p.

213-217 .

< <

[524] Quoted by Walter Markow, Albert Soboul, 1789. Die Grosse Revolution der Franzosen, Colonia1977, p. 131.

< < [525]

Hans Christian Harten, O.C., p.
20-29 .

< < [526]

Cf. Mona Ozouf, das Pantheon. Freiheit Gleichheit Brüderlichkeit.
Zwei Französische Gedächtnisorte, Berlin 1996, p.

7-38 .

< < [527]

Cf. Eduard Pommier, "The Louvre as a cemetery of the art of the world", in: Gottfried Fliedl, Die Erfindung des Museums. Anfänge der Bürgerlichen Museums in Dr Französische Revolution, Vienna 1996, p.

7-25 .

< < [528] [Cf. Mona Ozouf, Das Pantheon, O.C., p. 31.](#)

< < [529]

In his kommunikologie, Vilém Flusser has linked the type of "amphitheater speeches" with the concept of totalitarianism; cf. either. c., p. 27-28 .

< < [530] For the interpretation of this event within the framework of the history of modern levitation, cf. *Infra*, p.

539-SS . < <

[531]

Already on June 12, 1790, during the preparations for the Federation Festival, Marath had agitated against the fallacy of the unit in his Gazette

Mine Du Peuple: "You entertain you with the words freedom and union, while the war against us is already secret." Therefore, the authentic friends of the country would have to exclude both the indifferent and the cowards and traitors from the party. Mararat exclusively recognizes moral and psychopolitical classes, not those that are still defined by the "position in the production process."

< < [532]

Cf. Esteban Buch, Beethovens Neunte. Eine Biographie, Berlin/
Munich 2000, first part, "The birth of modern state music," p.
19-126 .

<< [533] The differentiation between public meetings in closed and outdoor spaces is significant both in article 8 of the German Constitution and in the meeting law, since the principle that all Germans have the right to meet peacefully and without weapons without prior Notification or permission, it can be limited by law in case of outdoor meetings. Cf. Helmut Ridder/Michael Breitbach/Ulli Rühl/Frank Steinmeier, Versammlungsrecht. Kommentar, Baden-Baden 1992; as well as Martin Quilisch, Die Demokratische Versammlung. Zur Rechtsnatur der Ordnungsgewalt des Leiters Öffentlicher Versammlungen - Zugleich ein Beitrag zur neuer Theorie der Versammlungsfreiheit, Berlin 1970.

< < [534] That the drivers of the Early Olympic Movement were not hidden from their Renaissance character attests, among others, the writing of the French sports peddler Philippe Daryl, *Renaissance Physique*, Paris 1888. About the old CFR circus system. Karl-Wilhelm Weeber, *Panem et Circenses. MASSENUnterhaltung Als Politik Im Alten Rom*, Mainz 1944; Paul Veyne, *Le Pain et le plue. Sociologie Historique*

D'an Pluralisme Politique, Paris1976; Clemens Heucke, Circus und Hippodrom als Politischer Raum. UNTERSUCHUNGEN ZUM GROSSEN HIPPODROM VON Konstantinapel und Zu entsprechenden Anlagen in Spätantiken Kaiserresidenzen, Hildesheim/Zurich/New York1994.

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[535]

Ginter Gebauer, "Olimpia as Utopia", at: Olympische Spiele - Die Andere Utopie der Moderne. Olympia Zwischen Kult Und Drog, Frankfurt1996, p. 10.

< < [\[536\]](#)

Cf. Klaus Deinet, Die Mimetische Revolution Oder Die Französische Linke und Die Re-Inszenierung der Französischen Revolution Im Neunzehnten Jahrhundert (1830-1871), Stuttgart2001; François Furet, 1789 - Jenseits des Mythos, Hamburg1989. < <

[537]

Elias Canetti, Masse und Macht, O.C., p. [53-S](#)

· < < [\[538\]](#)

Ibid., P. 29-S .

<< [539] For the German tradition cfr. Georgel.mosse, Die Nationalisierung der Massen. Politische Symbolik und Massenbewegungen in Deutschland von den Napoleonischen Kriegen Bis Zum Dritten Reich, Frankfurt1976.

<< [540] Anyway, it has been observed, rightly, that going for a walk, otherwise a little American activity, as you can better practice today in the United States is in the Shopping Mall: also a transformation of the flaneur; cf. Arthur Kroker/Marieuise Kroker/David Cook, *Panik-Enzyklopädie*, Vienna 1999, p. 90.

< < [541]

The only exception worth being appointed: Albert Speer plans for the German stadium in the field of the General Assembly of the Reich Party in Nuremberg, which had to serve as a definitive location of the Pangermanic Olympic Games, foreseen a greevizer installation with a tribune height of almost 100 meters and a capacity for 400000 spectators; The works for this did not go beyond the excavation of the work of the work, today a dredging lake. According to Alex Scobie

(Hitler's [State Architecture: The Impact of Classical Antiquity](#), [Pennsylvania State University](#), Park and London1990, p.

^{79-S} .), Also in that project the Roman style elements prevailed over the Greeks. Speer's autobiography confirms that interpretation, although it is referred, at the same time, to the impressions taken from the Panatenaic Stadium restored during a trip through Greece in 1935. Cf. Albert Speer, *Erinnerungen*, Berlin 1969, p. 76. < <

[542] For the phenomenon of the *différance* agonal cfr. ESPAASII, *Balloons*, Excoute for 1, «die later, in the amphitheater. About the delay, to the Roman », p. [283-296](#)

· < < [\[543\]](#)

Oswald Spengler, Der Untergang des Abendlandes. Umriss einer Morphologie der Weltgeschichte (1923), Munich 1972, p. 49. < <

[544]

Cf. Thomas Schmidt, Werner March. Architekt des Olympia-Stadions. 1894-1976, Basel/ Berlin/ Boston 1992, p. 48. < < [545]

According to Speer's report, after the presentation of the March plans, Hitler wanted cement skeleton. The May Campo was rarely used, one of them was during Mussolini's official visit, in September 1937, when the entire Reich sport field was flooded with a million people. < <

[546]

Cf. Thymian Bussemer, propaganda und Populärkultur. Konstruierte Erlebniswelten im Nationalsozialismus, Wiesbaden 2000, p. 133. < <

[547] For a historical-cultural and historical-architectural management of the Nuremberg as a whole, cf. Yvonne Karow, Deutsches OPFER. Kultische Selbstausslöschung AUF den Reichsparteitagen der nsdap, Berlin1997, especially p.

33-91

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[548] Cited by Joachim Fest, Hitler. Eine Biographie (1973), Munich2000, p. 733.

< <

[549] Cf. Yvonne Karow, Deutsches OPFER, O.C., p. 88.

< < [550] Cf. Walter Meyer-Bhe/Thomas Meyer-Bhe, Bauten Für Schulungen, Tagungen, Kongresse, Leinfelden-Echterdingen 1983. Also (p. 7) the approach for a theory of the situation-consideration: «For each era there are certain priority tasks. After World War II was the construction of housing, then they followed, in waves, the construction of hospitals, schools and universities. Today the accent is in the exhibition buildings - from the museum to the Palacios de Congresos -, as well as, in union with them, in the advanced training buildings ». < <

[551]

The M + a Messeplaner. Messen & Ausstellungen International, year 83, 2002, Frankfurt 2002, presents on pages. [1198-1244](#)

, under the title "Facilities for Congresses and Events", a panorama of space offers and service of 144 meetings centers in 110 cities within the German language sphere, each of which offers a spectrum of ten to thirty large pavilions, Celebrate rooms, conference rooms, Lounges , Seminar classrooms, clubs, press rooms, etc., in dimensions ranging from 12 to 10000 seats. To what extent the technical explanation of the assembly event in professionally administered collectors shows the *arbeitslexikon meschen* has advanced. Märkte. Marketing. Medien Am Point of Interest (Mannheim2000) by Peter Goschmann, which presents a list of what is interesting to know about fairs, exhibitions, Events, congresses, meetings, incentives, sponsoring, etc.; One finds out, for example, that soil coatings in the meeting rooms must meet a minimal requirement of flammability (behavior against DIN 4102 fire, part 1, class B 1); that the "German society for the promotion and development of seminars and meetings" ("Degefest") is a consortium of interests of the offerings in the administration of congresses (which, in turn, he himself celebrates a professional congress a year); That the environmental climate of the meeting rooms has to correspond, according to DIN 15906, to the guidelines for the regulation of workplaces, and that in the meeting rooms without permission to smoking, a current of air of air of At least 20 cubic meters at the time.

< < [552]

Cf. Elisabeth von Samsonow, «Tuch Down and Take Off. Project of a foundation philosophy (of construction) », inaugural lesson at the Academy of Plastic Arts, Vienna1996, in: Architektur und Bau Forumi/1997, p.

33-40 .

< < [553]

Guy Debord, "Report on construction of situations", in: Situationist Internationale 1957-1972, Museum of Modern Art, Ludwig Foundation, Vienna 1998, p. 74-77 .

< < [554] [Mark Wigley](#),

Constant's New Babylon. The Hyper-Architecture of Desire,
Rotterdam 1998, p. 13. < <

[555] Georg Simmel, "The concept and tragedy of culture", in:
AUFsätze und Abhandlungen 1909-1918, volume [Yo](#)

, GESAMTAUSGABE BO. 12, Frankfurt2001, p. 194-223 .

<< [556] Guy Debord 1957: «The general goal has to be the expansion of the non -mediocre part of life, on the one hand, and the decrease, as wide as possible, of the empty moments, on the other. Our influence can be considered on behavior, because, as a company of a quantitative amplification of human life, which must be taken more seriously than the biological proceeding that is investigated today ». Cited by: Situationistische Internationale 1957-1972, O.C., p. 75.

< < [557] On that triad, in detail, cf. Supra, Chapter 1, «Insulation. For a theory of capsules, islands and greenhouses », p.

[558] L. de C., "The Capsular City", at: *The Hieroglyphics of Space*, Neil Leach ed., London and New York 2002, p.

[559] Elisabeth Diller/Ricardo Scofidio, *Blur: The Making of Nothing*, New York 2002.

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[*] **AUFENTHALT**: stay, residence, permanence or delay in one place. (N. of the T.)

< < [**] [Wohnen.](#) (N. of the T.)

< < [***] Langeweile, literally: instant or moment or long time period, which is made long. (N. of the T.)

< < [****] Ironic allusion to the story of the brothers Grimm
Rumpelstilzchen [the dwarf jumping]. (N. of the T.)

< < [*****]

Another ironic expression [Reichs Geltungs Bedürfnisanstalt], which could also be translated, without forcing it much, by "public toilet of the prestige of the Reich." (N. of the T.)

< < [\[560\]](#)

John Kenneth Galbraith, *Gesellschaft Im überfluss*, Munich/Zurich1959, p. 12 and 16.
[The Opulenta Society, Altaya, Barcelona1999.] < <

[561]

Alexis de Tocqueville, *über Die Demokratie in Amerika*, first part of 1835, Zurich1987, p. 21. [Democracy in America, Alliance, Madrid2005.]

< <

[562]

ALFRED WEBER, *Kulturgeschichte Als Kulturoziologie*, Munich1960, p. 415.

< <

[563]

The expression is found in the sadly famous "Occasional Discourse on the Black Question", in:

Frazer's

*Magazine*1849, who, for his taking for the maintenance of slavery, led to Carlyle the rejection of both the liberals and the Christian abolitionists, also costing him the friendship of John Stuart Mill.

< <

[564] Or those who could only be helped within the framework of Christian faces or bourgeois philanthropy; cf. Bronislaw Geremek, *Geschichte der Armut. Elend und Barmherzigkeit in Europe*, Frankfurt/Vienna1988.

<< [565] Theodor W. Adorno, *Minima Moralia*. *Reflect Aus demchädigten leben*, Frankfurt1951, p. 7: "The sad science, from which I offer some things to my friend, refers to an area that at times immemorial was worth as the philosophy itself [...]: the doctrine of the right life." [MINIMUM MORALIA: Reflections from the damaged life, Akal, Madrid2004.]

< < [566] Eric Hobsbawm, Age of Extremes. The Short Twentieth Century 1914-1991, London 1994. There is no reason to hide that the success of the formula "era of extremes" comes above all from its neutralist tendency: it is attractive because of its usefulness for the self-love of the left, which, once a fair and hard process has been done to The extreme right, forgives itself its own excesses without process: in the name of the "extreme era."

< < [567] Daniel Bell calls this, in the jargon of discontinuity theorists, "the revolution of growing legal claims", which would be included in the "revolution of growing expectations"; cf. Daniel Bell, *Die Zukunft der Westlichen Welt. Kultur und Technologie Im Widerstreit*, Frankfurt 1979, p. 271-SS

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[568]

For the last hundred years, an average increase in life expectations of 44.1 to 75.1 years, among women, 47.6 to 80.0

years. For the social implications of the sinking of birth fees CFR. Francis Fukuyama, Der Grosse Aufbruch. WIE UNSERE GENERLSCHAFT EINE NEUE ORDNUNG ERFINDET, MUNICH2002, p. 128-157 ; [The connection between descending birth quotas, literacy and democratization is clarified by Emmanuel Todd](#) in: Après

L'Empire . Essai Sur the Tentomposition du Système Américain,
Paris2002. [After the Empire: Essay on the decomposition of the
American system, Foca, Madrid2003.] < <

[569] Cf. the ambivalent capital work of neo-miserabilism: Pierre Bourdieu, *das elend der welt: zeugnisse und diagnose alltäglichen leidens an der Gesellschaft*, Constanza 1998; For the source of medieval miserabilism Cristiano Cfr. SECNNI Lotario (Pope Innocentiii), *vom elend des Menschlichen Daseins (of Misery Conditionis Humanoe)*, Carl-Friedrich Geyer (ed.), Hildesheim/Zurich/New York 1990. << [570] [John Kenneth Galbraith](#), [Gesellschaft Im überfluss](#), O.C.

< < [571]

«Report on poverty and richness of the federal government 2001»,
annexed table

Yo

. 13. For the group between
25-54 [years they constitute the](#)

9.6 %, for those of
7-13
years the 15.3

% (!). Cf. Also: Reiner Geissler, Die Sozialstruktur Deutschlands, Opladen 1992. In 2002, average savings per household in Austria were estimated at about 85000 euros. The U.S. Bureau of the census points to the United States that the poverty quota never exceeded 15% since 1967. The concept of poverty of political economists designates the situation of people, in a nation of well-being, whose income is 50% or less than the average income per head. Stephan Leibfried, Lutz Leisering and others (Zeit der Armut, Frankfurt 1995) consider poverty in the Federal Republic of Germany as a passing aspect of profit biography: «We do not live in a two-thirds society, but in a society-70- 20-10, consisting of a 70% ever-pobres, 20% occasional poor and 10% of poor frequently. "Just a [1.3](#)

% of the population was poor in general in the space of time that the investigation lasted
”(p. 306). < < [\[572\]](#)

The linguistic footprint of thinking in fractions appears in turns as a society-of-four-four, society-of-tres-fourtos, society-two-lands, etc. < <

[573]

German: Simon Schama, überfluss und Schöner Schein. Zur Kultur der Niederlande Im Goldenen Zeitalter, Munich1988. < <

[574] John Kenneth Galbraith, *The Culture of Content*, London 1992, p. 12 [The culture of satisfaction, Ariel, Barcelona 2000]; Antonio Gramsci had formulated something similar with his concept of "historical block"; This was defined as syndrome composed of militant safeguarding the state of possession and active antipolitic rejection of the so -called general interests. In postpolitic "society", the sum of particularisms results in the calm resentment of the majorities within the [status quo](#)

· < < [\[575\]](#)

In another part we have tried to show that philosophy arose rather from the gestures of the boasting with the knowledge and competitive exaggeration of the search for foundations for statements that of astonishment; For example, in spheres, balloons, p. 15-42 , as well as in: [Nicht Gerettet. Versuche Nach Heidegger, Frankfurt2001](#), p.

255-SS . < <

[576] Published in German in 1957 under the title of Eros und Kultur [Eros and Civilization, Ariel, Barcelona2001]; In 1958, on the background of incipient automation, Hannah Arendt, in the introductory considerations to his work Vita Activa Oder vom Tätigen Leben (Munich1981, p. [11-12](#))

, expressed the diagnosis: «What awaits us is the panorama of a labor society to which the work is finished, that is, the only activity of which it still understands. What could be more dire? This radical-Spanish statement-which describes working human beings as tragic and useless vulgar beings-is anchored in conservative syndrome, because it does not reach any positive circumstance of superabundance, purchasing capacity of the masses, free time and optional praxis of optional life. The work, originally published in 1950, by David Riesman and others, *Die Einsame Masse. Eine Untersuchung der Wandlungen des Amerikanischen Charakters* (Hamburg 1958, p. 293) incidentally Barrunta the epochal theme of "discomfort among the new released." < < [577]

In this context, the devastating criticism that Deleuze and Guattari have made to family psychoanalysis in their anti-Eyedipo work, 1972: 1972: 1972: when refuting interpretations to the use of desire through the pulsional structure of the poor and disciplined , the authors highlight the premises for the new determination of a productive unconscious, non-pobre and not deformed by trauma. < <

[578]

When trying, it has been done rather with naive, culturally reformist accents, such as John de Graaf/David Wann/Thomas Naylor, *Affluenza. Zeitkrankheit Konsum*, Munich 2002, where the recommendation to return to live as monthly as the Franciscans and as satisfactorily as the Indians of the meadow is expressed. < <

[579] On some reasons for failed conceptions of one's well-being and about the dissatisfaction of the saturated, Gerhard Schulze reports: "Welfare sociology", in: Ernst-Ulrich Huster (ed.), *Reichtum in Deutschland. Die Gewinner in der Sozialen Polarisierung*, Frankfurt/New York, second edition 1997, p. [261-285](#)

· < < [\[580\]](#)

Cf. H. Kaelble (ed.), Der Boom. 1948-1973. Gesellschaftliche und Wirtschaftliche folgen in der Bundesrepublik Deutschland und in Europe, Opaden1992. < <

[581]

Cf. Gregg Easterbrook, «Axle of Evil. Asericas Twisted Love Affair with Socopathic Cars », at: The New Republic, January 2003. < <

[582] German: Michael Harrison, *das Andere Amerika. Armut in den Vereinigten Staaten*, Munich 1964.

< < [583] Marcel Mauss speaks in 1923, in his essay on the gift, that French social security laws contain a "state socialism already done." In 1924, in his writing the illusions of the community, Plessner had exposed the management of the illusion of radicalism and criticized its foundations in a lost idea of commune.

< < [584] [San Pablo, I Letter to the Thessalonians](#)5, 2.

< < [585] «On the concept of history», Walter Benjamin,
Gesammelte Schriften, Volume 1, Frankfurt 1974, p. 697.

< < [586] [Cf. Pascal Bruckner, Le Sanglot de](#)

l'htme Blanc, Paris1983. < <

[587] A defender of rationalist utopism as Raymond Tallis, in his attack on fashion pessimism of contemporary intelligentsia: «[Hysterical humanists] need to borrow the miseries of others, given that if the current world is, in fact, exceptionally horrible , it would be morally uncomfortable to live as exceptionally comfortable as the historical diagnosis suggests », in: *Enemies of Hope. A Critique of Contemporary Pessimism*, Hampshire and London 1997, p. 209. < <

[588] «The problem of the formation of the human being», a conference issued on April 15, 1926 at Lxxxv Assembly of the Anatomical Society of Friburg, Jena1926. < <

[589] To this complex is dedicated the first part of the capital of Gehlen the human being (der Mensch), which deals with the special morphological situation of the human being (p. [86-130](#))

. < <

[590]

Arnold Gehlen, *der Mensch. Seine Natur und Seine Stellung in Der Welt*, seventh revised edition, Frankfurt/Bonn 1962, p. 3. 4. < <

[591] Ibid., P. 37. < <

[592] Ibid., P. Four. Five.

< <

[593] [Ibid., P. 61.](#)

< < [594] [Ibid., P. 83.](#)

< < [595] [Ibid., P. 84.](#)

<< [596] Terence W. Deacon, *The Symbolic Species. The Co-Evolution of Language and the Brain*, New York/London 1997.

<< [597] Arnold Gehlen, *der Mensch. Seine Natur und Seine Stellung in Der Welt*, O.C., p. 36.

< < [598] [Ibid.](#)

< < [599]

For Gehlen's pessimism, and his parallelism with that of Adorno, cfr. Christian Thies, *Die Krise des individuals. Zur Kritik der Moderne Bei Adorno und Gehlen*, Reinbeck (Hamburg) 1997, p. 275-285 .

< < [600] Shows distrust of the manifestations of the relief; And it is understood why. It wasn't Stalin who proclaimed: "Joy is the most striking characteristic of the Soviet Union"? The Communist Party of the Soviet Union, the model of fun matches? Not quite, because also the National Socialist Party of the Workers knew what it owed by force for joy. [The sadly famous Nazi label «Kraft Durch Freude». (N. of T.)]

<< [601] Georg Wilhelm Friedrich Hegel, *Phänomenologie des Geistes*, "Prologue", O.C., p.

[602] Francis Bacon, Neu-Atlantis, Stuttgart1982, p. 53.

< <

[603]

Cf. Richard Alewyn, das Grosse Welttheater. DIE EPOCHE DER
Höfische ESTAFESTE, MUNICH1989, p. 67.

< <

[604]

Hegel, or. c., p. 24. < <

[605] Ibid., P. 26. < <

[606] Novalis Werke, edited and commented by Gerhard Schulz, Munich 1969, p. 336 ("Vermischte Bemerkungen" Blüthestaub "", n. Os 65 and 62). < <

[607] Cf. Daniele [Del’agli](#)

, Abendländische Teleologie. Kritik Einer Obsession, Doctoral Thesis, Berlin1993. < <

[608]

The End of Gravity, film script by Dan Simmons and Andrei Ujica, at: Worlds Engross and Time - Five Tales of Speculation, New York2002.

< <

[609] Even the emergency industry, in the strict sense of the word, has long known the superiority of the offer: in the agglomeration areas of the German cities they do not occur, with much, enough accidents to exhaust the capacities of Relief services accredited such as Red Cross, Arbeitersamariterbund, Average and similar. The situation of waste management is even more significant: since in German homes and factories there is not enough garbage, or far from far, as well as to exploit existing recycling companies, the struggle for dirty gold has been opened Among garbage evacuation companies, most of them communally promoted. Meanwhile, probas citizen initiatives continue to meditate on the possibilities of reducing the amount of waste.

< < [610]

It seems that Rudolf Borchardt (according to the testimony of Theodor Lessing) said after World War I: "This war was necessary to demonstrate that I am not a coward." Cf. Theodor Lessing, Einmal und Nie Wieder. LEBENserinnerungen, Prague1935, Gütersloh1969, p. 319. < <

[611] Simone Weil, [L'encracinement](#)

. Prélude à union declaration disvaires in l'r
Humain (1949), Paris1962, p.
379-S .

< < [612] Cf. also Robert Pfaller, Die Illusionen der Anderen. Über das Lustprinzip in der Kultur, Frankfurt 2002.

< < [613] [Friedrich Nietzsche, human, too human, No. 137.](#)

<< [614] For the interpretation of the phenomenon that human beings seriously bet on what is not serious, you have to resort to Huizinga's observations about the absorption of players by the game. A psychological theory of fanatic position as an overcompensated decisionism could say something about it.

<< [615] For the reflection of these observations in postmodernized psychoanalysis CFR. Charles Melman/Jean-Pierre Lebrun,

L'htme Sans gravitated. Jou à tout prix, Paris2003. In the time diagnosis of the youngest, anti-syrup and the search for support in the heaviness and compactness. Cf. Jedediah Purdy, das Elend der Ironie, Hamburg2002; Camille de Toledo, Archimondain, Jolipunk. Confessions [D'an](#)

Jeune Homme à Contretemps, Paris 2003, an autobiographical book, in which the search for new support points crosses, first, the ironic space-time of mass dandicism, then the schizoid space-time of the deleuzian liquidation, to definitively anchor an era of "new incarnations" ("I'm heavy, I'm compact"). < < [\[616\]](#)

Max Frisch, Die Schwierigen Oder J'Doree Ce qui I give him, novel,
Zurich1957, p. 269.

< < [617] Peter Handke, "Life without poetry", 1972, in: Als Das Wünschen Noch Geholfen Hat, Frankfurt 1974, p. fifteen.

<< [618] The most similar analogy is found in the chapter on consciousness, the beautiful soul, the evil and its remission of the phenomenology of Hegel's spirit. Here, evil has had to fully establish itself as a rebellion, aware of itself, of the individual, before the God can manifest or entry the subject to the service of the general. Hegel's great didactics dares to stipulate the formative sense of evil and even enclose despair in a curriculum. Cf. for this Ernst Behler, *Klassische Ironie, Romantische Ironie, Tragische Ironie. ZUM URSPRUNG DIESER BEGIFFE*, DARMSTADT1972, p.

113-115 . < <

[619] Bernhard Pörksen, Abschied vom Absolute. Gespräche Zum Konstruktivismus, Heidelberg2001, p. 40,

< <

[620]

For this formulation see N. Luhmann: "Effective tests reside in the therapy that tries to achieve less painful solutions and even cultivates a certain lack of commitment in matters of reality", in: Die Nuezeitlichen Wissenschaften und Die phänomenologie, Vienna1996, p. Four. Five.

< < [\[621\]](#)

Ibid., P. 46. < <

[622]

Ibid., P. Four. Five. < <

[623] Robbie Williams, 2002.

< <

[624]

Cf. Your Private Sky. R. Buckminster Fuller. Design Als Kunst Einer Wissenschaft, Joachim Krause/Claude Lichtenstein eds., Zurich 1999.

< < [\[625\]](#)

Cf. Claudia Bölling/Rolf Horst, Schirme. Der Himmel AUF Erden, Berlin1995. < <
[626]

Jurek Becker, Jakob der Lügner, Frankfurt1969. < < [\[627\]](#)

Cf. Reinhart G. E. Lempp, *das kind im Menschen. Über Nebenrealitäten und regiment - Oder: Warum Wir Nie Erwachsen Werden*, Stuttgart2003; John S. Kafka, *multiple realities in clinical practice*, New Haven and London1989. < <

[628]

In May 2003, the first inflatable PVC church with capacity for 60 people, according to an idea (in connection with the children's jump castles of the fairs) of businessman Michael Gill, of the year of the year, of the year 1998, thanks to which pneumatology was practically implemented. (Yahoo news, May 14, 2003). It is heard that the pentagon works at this time in an inflatable parliament, which can be installed in the liberated channel states, immediately after the military operations necessary for it, and be occupied by up to 120 local parliamentarians, quickly appointed, which discuss democratic constitutions .

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[629] [See supra, p.](#)

297-SS . and [305-SS](#)

. < <

[630]

Sarah Blaffer HRDY, Mutter Natur, O.C., Chapter 6, p. [153-SS](#)

· < < [\[631\]](#)

For the function of patronage in the CFR civilization process. Infra,
p. [576-SS](#)

, as well as Dieter Claessens, das Konkrete und das abstrakte. Soziologische Skizzen Zur Anthropologie, Frankfurt1980, p. 61, 64-S . < < [\[632\]](#)

Cf. spheres I, Bubbles, Chapter 7, «The Stadium-Sirens. Of the first Sonospheric alliance », p. 458. < <

[633]

We refer once again to the work of Heiner Mühlmann, *Die Natur Der Kulturen. Entwurf Einer Kulturgenetischen Theorie*, Vienna and New York 1996, as well as: *Kunst und Krieg. Über das Sautische Behagen in der Kultur*, Colonia 1998; It must be verified that the other, that Affluent Society not only produces a discomfort in opulence, but also a discomfort in peace, accompanied by nostalgia for warmth and warmery romanticism (about which Julien Benda has said what is necessary already in 1927 , in his book *La Trahison des Clercs*). < <

[634] Sarah Blaffer HRDY refers, in the important chapter 22 ("of human servitude") of his work *Mutter Natur* (O.C., p. [549-578](#))

, to the scarcity of resource of Alomadres in contemporary "society", which there would, then, to characterize, under this aspect, as an era of persistent poverty, if not even increased. Later (see pages. 604-SS .) We will put the accent elsewhere, expanding the concept of Alomadre beyond the phenomena of concrete child care and including under it all forms of assistance of state agencies or social services; In this light, contemporary "society" appears as a broad experiment for the protestization of maternal functions.

< < [635]

György Kond: «What is the richness of the rich? For them to help, in their own way, those who need it and have deserved support. Child protection is a compressed human rights defense », in: Vor den Toren des Reiches, Frankfurt 1997, p. 87.

< < [\[636\]](#)

For the dynamics of such regulations CFR. Supra the section "The Nomotopo - First Constitutional Theory", p. 357-374 .

< < [637] Cf. Helmut Schulze, der Progressiv domestizer Mesch und Seine Neurosen. Die Rolle von Entlastung und Belastung Für Krakheit und Heilung, Munich1964.

< < [638] [Genesis, 3, 16.](#)

< < [639] [Ernst Bloch, Das Prinzip Hoffnung, vol.](#)

Yo , Berlin1954, p. 259. < <

[640] Cited by Pierre-Antoine Bernheim/Guy Stavrides, *Welt der Paradiese-Paradiese der Welt*, Zurich 1992, p. [40-41](#)

. < <

[641]

Completed by security without struggle and immunity without
penalty. < <

[642] Cf. Walter Benjamin, über den Begriff der Geschichte: «If so, then there is a secret event between the generations that have been and ours. Then we have been expected on earth. So, as to every generation before ours, we have also been given a weak messianic force, to which the past is entitled. It is not easy to satisfy that right. The historical materialist knows about it », p. 694.

< <

[643]

Cf. Bernheim/Stravrides, Paradiese der Welt, O.C., p. 47-SS .

< < [644] Irenaeus of Lyon, des Heiligen Irenäus Fünf Bücher Gegen Die Häresien, V, 33, 3, translated into German by Ernst Klebba, Kempten and Munich 1812, p. 240.

For example: Ioan P. Culianu, *Jenseits Dieser Welt. Ausserweltliche Reisen von Gilgamesh Bis Albert Einstein*, Munich 1995; Pierre-Antoine Bernheim/Guy Stavrides, *Welt der Paradiese-Paradiese der Welt*, O.C.; Friedrich Heer, *Abschied von Höllen und Himmeln. Vom in Religiösen Tertiär*, Frankfurt/Berlin 1990; Bernhard Lang/Colleen McDannell, *Der Himmel. Eine Kulturgeschichte des Ewigen Lebens*, Frankfurt/Leipzig 1996. < < [\[647\]](#)

Gilles Deleuze/Félix Guattari, was isth Philosophie?, O.C., p. 112. < <

[648]

--- CFr. Gohard Günther, Selbsdentardarstarm in Amerikas,
Hamburg1975, p. 30.

--- < --- [649] --- Citadado by Deutsche Volksbücher, Carl Otto
Conrady (ed.), Reinbeck (Humburo)1968, p. 76.

--- < --- [650] --- about the total mimo as the results of the thrice:
Angres without work, security without fighting and immunity
without badly crr. Infra, pages.

--- 626-sss ---

--- <

--- [651] --- CFr. Sufferas II, Globos, chapter 8, "The Last Sphere. for
a fillos of the fillos of the terrets", pages.

--- 695-8 --- , about all pages.

--- 763-sss

--- [---](#) <

--- [652] --- Pascal Brucknner, I'm going to Brucknner, I'm going to Bin. DIE Krankheit of the Moderne – a streitschrift, Weinheim and Berlin1997, p. 91. --- < --- [653]

--- on the fantasmas and rehearsal magic in the flight in the context of the Fausest Cfr. Wolfgang Behrierger/Contance OT-Koptschalijski, the Tram Vom Fliegen. Zwischen Mythos and Technik, Frankfurt1991, pages.

--- 238-2 ---

--- < --- [654] --- Citaded by Kutsch/wiswede, Wirtschaftssozologist,
Stuttgart1986, p. 213.

--- < --- [655] --- Bernard Mandeville, the shelcome or Private
Private, or Private Private, ölfentliche, Walter EuchFurt1968, pages.

--- 79-92 ---

--- <

--- [656] --- Werner Sobart, Liebe, Luxus and Kapitalisms (1922),
Munich1967, p. 133.

--- < --- [657] --- In that argumentary tradition today the theoric of Great Quality («Cololo Marcas of Quality") The zunf of the globbish of girtschaft, Reinbeck (Hamburgo)201.

--- < --- [658] --- Anna Pavor, the tumber. A grade, Frankfurt/
leipzig1999, pages.

--- 126-1 ---

--- <

--- [659] --- This phenomenon has its contemporary analogy in the countryside of Eastern Capitalism of Asian Capitalism, Singapore and China in First Place, whose intelligently, fell to the State, to acquire the state of the State, to acquire the

--- Neo-rica --- Before the danger, to enmanenment to the welfall, of "excessive individualism" (commonly results in the «Dicide»).

--- <

--- [660]] --- The expression procedures advertisy of the Production of Porcelian Production and Josiaah Wedgwood, of the centuries

--- XVIII --- ; Cfr. Neil Mckendrick, «the origins of the consume society. Lujo, envy and social imitation in the English-century and social imitation», in: Hannes Sigrist/hartmut Kalka (En.), Euororapischeschichte. For the gesellschaft- and Kulturnschichte of the Konsums(18. BIS 20. jahrhuert), Frankfurt/nueva New York1997, pages. --- [100-s](#)

--- The Linguistic image of the infection of infection of new needs that cien years before gabriel was already planning for a mature epidemiological epidemiological. The moderno moderno of the Enriuecimment already had cleared the lure mimesis of the Lujo Commitnza. That's why Colbert had razón, lower Mertillists, to fuck "SEDAFACTURES OF SEED and other industries Aristocáticos" (Briel in the afternoon, the gesetzte of the gesetzte der. In the Illustrated toops of the Sultation Supply Libertino was shown that the luxury of the Luxes is also used in the sense of a Cultural custody. Así, in historical-fielical study of Constantin François of Voluney, the ruins or Bethrachtin Reiche (1791) (1791). Eunucos, of rapes [...] Iminning to his lord, also slaves reclaimed houses Lujos --- <

--- [661]

--- Hermann Burk, diesstal mutter, novela, FrankFurt1982.

--- <

--- [662] --- [The expression is found in Lionel cycle, the decline of Males, New York1](#)

-- < -- [663]

-- James L. not, Therapeutic State: Justifying Governmental at

-- Centuy's. -- [End, New York1](#)

--- < --- [664]

In this context, the decline of intellectuals in postmodern culture can be explained. The classic intellectual can only exist while taking the voice as a representative of the real need or, what is almost the same, of the real in general. Since the need has become exotic, the intellectual falls in the suspicion that he intends to live from the importation of distant precarious situations. In the West, the best time of the gesture of politicizing scandals and miseries so far pre-political; This gesture could only gain importance if the lowest room situation within the luxury system approaches a degree of politicizable depauperation (for that effect Bourdieu has op [The misery of the world, Akal, Madrid1999]) and if in addition to protest energies there are also new ideas for a redistribution policy. At the moment, both are present only in weak and confusing forms; Therefore, for understandable reasons, it had no consequences that Bourdieu tried to change the name of the status of *prohijamiento* of the welfare society for the state of misery ("Etat de Misère", in: Express, March 16, 1993). < <

[665] To this is added the social-narcisist dimension of the care and in the starsystem of the culture of "masses", where the demand for notability without effort or work is exercised. < <

[666] Dieter Senghaas, in «scarce successes, numerous failures and counteratable advances. Reflections on the Opus Magnum of David Lande Welfare and Poverty of Nations »(Leviathan, 1, 2000, p. 142-SS

.), He refers to the paradox or, better, to the self -manufacturer structure of the so -called development policy, according to which the nationals who have taken to take their train, while urging the competition, they are put systematically obstacles to her. < < [\[667\]](#)

See Supra, Chapter 1, «Insulation. For a theory of capsules, islands and greenhouses », p. 254-SS

.

< < [\[668\]](#)

Cf. Annette Hünnekens, Expanded Museum. Kulturelle Erinnerung und Virtuelle Realitäten, Bielefeld2002. < < [\[669\]](#)

Cf. *supra* the notes on Olafur Eliasson, p. 257-SS , as well as the observations on the theory of the installation of Ilya Kabakov and Boris Groys, p.

400-SS . Under the direction of Peter Weibel, the Middle Art and Technology Center (ZKM) of Karlsruhe has become a worldwide incarnation in its kind of the new type of institutions "Museum as a systems knowledge machine." Heiner Mühlmann and Bazon Brock have presented an explosive idea in their project for a double art/war museum. "The double museum has the didactic task of generating cultural meta-saber through exhibitions on the connection between war, entertainment with war and entertainment content with cultural knowledge, in which war is prohibited," cited by Heiner Mühlmann, "art and /O War - The double museum », in: Bazon Brock, Gerlinde Koschig (eds.), Kunst und Krieg, Munich2002, p. 189. < < [670]

For the immersion theory CFR. The explanations of the third step of living through the installation and work of total art, supra, p. 399-407 .

< < [671]

For the collector expression see supra pages.
475-SS .

< < [672] Cf. Gerhard Schulze, Die Erlebnisgesellschaft. Kulturologie der Gegenwart, Frankfurt/New York 1993.

< < [673] Gabriel afternoon, Die Gesetze der Nachahmung, O.C., p. 198.

< < [674] Cf. Burkhard Scherer, AUF of Inseln des Eigensinns. Eine Kleine Ethnologie der Hobbywelt, Munich 1995.

< < [675] [Cf. Jean de Maillard, I left Fait Sa Loi. Of](#)

L'Esage Du Crime for the Mondialisation, Paris2001.

< <

[676]

Giorgio Agamben, Homo priest, Frankfurt2001. [Homo priest, pretexts, Valencia1998.]

< < [677] Compare the manifestation of Imre Kertész: «West is a field for well -treated prisoners. This field must be defended », cited by Die Zeit, 43/2002, p. 43. < <

[678] For the difference between the view of balloons represented and the panoramic vision within the continuous one sphere (and derivations of this in the most recent immersion art, for example the spherical cinema) CFR. Spheres, balloons, introduction, section

[II](#)

, "Parmenitian moment", p. 66-86 .

< < [679]

Cf. Benjamin Barber,

Coca Cola Und Heiliger Krieg. Jihad vs. McWorld. Der
Grundlegende Konflikt Userer Zeit, Berna/Munich/Vienna2001.

< < [680]

Cf. Norbert Bolz, Das Konsumistische Manife, Munich2002, p. 90.

< < [\[681\]](#)

Michael Hardt/Antonio Negri, Empire. Die Neue Weltordnung,
Frankfurt/New York 2002. [Empire, Paidós, Barcelona 2005.] < <

[682] Negri/Hardt, *Empire*, O.C., p. 211. < <

[683] Ibid, p. 212. < <

[684] This diagnosis reaches both the promising-Franciscan exacerbation of Negri and the radicalization of pure militancy in the essay [para-soto](#)

by Alain Badiou Saint Paul. The fondation of **L'Ant Universalisme** , Paris1997. For a melancholic-realistic appropriation of the "inheritance of prophetic reason" Daniel Bensaïd advocates in his book *Le Pari Mélancholique. Métamorphose of the Politique et Politique of the Métamorphose*, Paris1997. The metaphysical line of defense of the beginning of the left was shown philosophical-religiously and historically-religiously in Peter Sloterdijk/Thomas H. Macho (eds.), *Weltrevolution der Seele. Ein lee- und arbeitsbuch der gnosis von der spätantike bis zur gegenwart*, zurich/munich1991; who wants to return to the sources of the century

xx , It will have to reread Paul Tillich, *Diezialistische Entscheidung*, 1932, and Hermann Cohen, *religion der vernunft aus den quelen des Jeentums*, Berlin, second edition 1928, as well as the writings of Charles Péguy.

< <

[685] In any case, it can be adulterated by becoming an ideology of opposition, resulting from misunderstandings and simplifications, as proven in recent contributions to the dispute between the poor and rich world, where confronting the empire is spoken of.

< < [686] According to the data of the Fischer Weltalmanach2003,
Frankfurt2002.

< < [687] [Cf. Emmanuel Todd,](#)

L'Illusion Économique, Paris 1998. < <

[688] Eric Hobsbawm, Das Zeitalter der Extreme, O.C., p.
365-367

. < <

[689] Cf. Once again for this context Gerhard Schulze's article cited in note 579.

< <

[690] Helga Häsing and Ludwig Janus, in the book, edited by them, *Unegewollte Kinder. Annäherungen, Beispiele, Hilfen*, Reinbeck (Hamburg) 1994, start from the "cautious calculation" that today a child in every three comes to the world without being desired; A very high probably placed figure, which, however, even if it was real, would contain the reference to the historical novum that dominates a two -thirds desired children.

< < [691]

Peter Handke, Versuch über Die Müdigkeit, Frankfurt 1989, p. 52.

< < [\[692\]](#)

In 2000, in the Federal Republic of Germany, with about 39 million jobs (in a population of 82 million people) and a share of disease (very low, conditioned by the crisis) of 9 days per worker and year, there were around 350 million days of low paid. This, without the imperceptible morbidity of the weekend (which can be distributed at 4000 million days a year), nor with the covert morbidity of the holidays (virtually 1000 million days), nor with the sick attitudes of the population segment not directly integrated into active life. < <

[693] Honoré de Balzac, Zapa's skin [1831], Siruela, Madrid2004.

< <

[694] [Cynthia Fleurie, Pretium Piss.](#)

L'Accident Comme Souci de Soi, Paris 2002. < <

[695] Cf. Walther K. Lang, Grausame Bilder: Sadismus in der Neapolitanischen Mallerei von Caravaggio Bis Giordano, Berlin2001.

< <

[696] Charles T. Sykes, to Nation of Victims. The Decay of the American Character, New York1992.

< < [697] Cf. Lorenzo Pinna, Fünf Hypothesen Zum Untergang der Welt, Munich 1996.

< < [698]

Cf. Julia Kristeva, *Le temps sensitive. Proust et l'Elence Littéraire*, Paris 1994.

< < [699] The most superb past monograph of luxury in a specific culture, Chapter 11 of the monumental history of the customs of Rome, by Ludwig Friedländer (Stuttgart1980, p.

645-747) , divide the phenomena into: luxury of the table, luxury of the attire and the ornament, luxury of the house, luxury of the domestic installation, luxury of the burial, luxury of the slaves.

< <

[700]

Cf. Norbert Bolz, Das Konsumistische Manife, O.C., p. 102-SS .

< < [701]

Cf. Jonathan Crary, AUFMERKSAMKEIT. Wahrnehmung und Moderne Kultur, Frankfurt 2002; Walter Benjamin, "The work of art in the era of its technical reproducibility", in: Gesammelte Schriften, vol.

Yo [2](#), p.

[702] For the derivation of religion of a verb of the Vis Legendi Cfr. Cicero, from *Natura Deorum*, 28. < <

[703] Cf. Günther Ohloff, *Irdische Düfte - Himmlische Lust. Eine Kulturgeschichte der Duftstoffe*, Frankfurt and Leipzig 1996, especially pages. [270-SS](#)

. It is read (p. 277) that Jacques Guerlain, possessor of absolute smell, could distinguish, supposedly, without any context, 3000 olfactory qualities, a "performance that can only be achieved through intense daily training." < <

[704] Cf. Franz Sales Meyer (ed.), Handbuch der Ornamentik: Zum Gebrauche Für Musterzeichner, Architekten, Schulen und Gewerbereibende Sowie Zum Studium im Allgemeine, Stuttgart1993. < <

[705] For the theme "snake" cfr. In Antonio Negri/Michael Hardt, Empire, O.C., the section "Topo y Snake", p. [66-72](#)

· < < [\[706\]](#)

The communist manifesto, cited by: Karl Marx, Die Frühschriften, Siegfried Landshut (ed.), Stuttgart 1968, p. 529. < < [\[707\]](#)

Mehdi Belhaj Kacem, in "Society." Jeu Investigatif et Aventurier Sur La Communauté Desavouable, Paris2001, p. 239-SS ., especially p.

258-262 , has interpreted the production of pornographic-heterosexual images of the era of liberalization from the character of "hypersensitivity" of female organs and the performance of male excitement. < <

[708] Carl Djeassi, Die Mutter der Pille. Autobiographie, Munich/
Zurich 2001, p. [82-105](#)

· < < [\[709\]](#)